

FASTI ROMANI.

THE
CIVIL AND LITERARY CHRONOLOGY
OF
ROME AND CONSTANTINOPLE.

VOL. II APPENDIX.

FROM
THE DEATH OF AUGUSTUS
TO
THE DEATH OF HERACLIUS.

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A P P E N D I X.

I.

EMPERORS.

THE years of the Roman emperors and the fractions of months and days are carefully noted by Dio and other historians. But yet even if the genuine numbers were always preserved, which is not to be expected, the sum of all the reigns would not express the exact amount of time; for sometimes the reigns are in part contemporary; as the last 4 months of *Justin* were also the first 4 months of *Justinian*; the last 10 days of *Justin II* were the first 10 of *Tiberius II*; the two last days of the same *Tiberius* were the first two of *Mauricius*. *Galba* *Otho* and *Vitellius* were in part contemporary with *Nero* and *Vespasian*. The elder *Gordians* *Pupienus* and *Balbinus* were included for the most part in the reign of *Maximin*. The last day of an emperor was sometimes counted again as the first of his successor; thus Aug. 19 A. D. 14 was both the last day of *Augustus* and the first of *Tiberius*. Sometimes a short interval occurred; as 10 days after the death of *Jovian*; 3 days at the least after the death of *Trajan*; a day between *Caligula* and *Claudius*, called by Suetonius^a two days (current) of liberty. Sometimes the life or reign of an emperor was reckoned exclusive of the day of his death; as the life of *Caracalla* by Dio^b, and the reign of *Heraclius* by Nicephorus^c.

But on the other hand the chronographers give erroneous accounts because they often omit fractions of years that they may obtain a more convenient measure of time. They adapt the reigns to their own scheme of reckoning by assigning a fictitious beginning to the years of the emperors. Thus Theophanes places the years of *Justinian* each 5 months below the true time; on the contrary he throws back the years of *Justin II* 74 days, and of *Heraclius* 34 days, above the true position, that each year of every reign may begin with the indiction, at Sept. 1, from whence all the years of Theophanes are computed. The Astronomical Canon omits the reigns which are less than a year, neglects fractions, and assigns a fictitious beginning to almost every reign. In the Paschal Chronicle the reigns are sometimes shorter and sometimes longer than the truth. Eusebius and Hieronymus also in their Canon deviate from the true amount of reigns in many cases.

The numbers of Theophilus Oromens Alexandrinus and Dio, and of the Paschal Chronicle and Cassiodorus, are annexed to this list of the reigns, that the variations may be seen at once. The sums of the reigns in each of their accounts may be compared with the true amounts as exhibited below. The accounts of Eusebius and Hieronymus, of Syncellus and Theophanes, are examined in the Tables^d.

^a Claud. c. 11.

^b Quoted in the Tables 217. 2 p. 226 and 854.

^c See Pagi tom. 2 p. 824.

^d See for Eusebius and Hieronymus the years

276. 4 p. 313, 283. 4 p. 325; for Hieronymus 346. 2 p. 410. for Syncellus and Theophanes the years 284. 4 p. 327, 325. 4 p. 381. for Theophanes 491. 4 565. 4. 577. 4.

N. E. y.	Theoph. Ant.	Clemens Al.	Dio Cassius	Emperors	Chron. Pasch.	Cassiodorus
	y m d	y m d	y m d	y m d	A. M. y m d	y m d
762. 22	22. 0. 0	26. 6. 19	22. 7. 7	Tiberius	5522. 22. 0. 0	23. 0. 0
784. 4	3. 8. 7	3. 10. 8	3. 9. 28	Caligula	5544. 4. 0. 0	3. 10. 0
788. 14	(23) 13. 8. 24	13. 8. 28	13. 8. 20	Claudius	5549. 14. 0. 0	13. 8. 28
802. 14	13. 6. 23	13. 8. 28	13. 8. 0	Nero	(5563)	13. 7. 27
816. 10	(2) 7. 6	0. 7. 6	(0. 9. 13)	Galba	* (14 y.)	1. 6. 6
	0. 9. 27	1. 0. 2	1. 0. 22	Otho		
	9. 11. 22	11. 11. 22	9. 11. 24	Vitellius (11 ^m 20 ^d)		
826. 3	2. 0. 22	2. 2. 0	2. 2. 20	Vespasianus	5577. 9. 11. 22	9. 11. 22
829. 15	15. 5. 6	15. 8. 5	15. 0. 5	Titus	5587. 2. 0. 0	2. 2. 0
844. 1	1. 4. 10	1. 4. 10	1. 4. 9	Domitianus	5589. 16. 0. 0	15. 5. 0
845. 19	19. 6. 16	19. 7. 15	19. 6. 15	Nerva	5605. 1. 0. 0	1. 4. 0
864. 21	20. 10. 28	20. 10. 28	20. 11. 0	Trajanus	5606. 19. 0. 0	19. 6. 15
885. 23	22. 7. 6	22. 3. 7	22. 7. 26	Hadrianus	5625. 21. 0. 0	20. 10. 19
908. —	19. 0. 10	19. 0. 11	19. 0. 11	Antoninus	5646. 23. 0. 0	21. 0. 0
146	165. 4. 0 ^c	12. 9. 14	12. 9. 14	M. Aurelius	5669. 19. 0. 0	19. 0. 0
		185. 3. 23	0. 5. 0	Commodus	5688. 12. 0. 0	13. 0. 0
			17. 8. 3	Pertinax	5699. 0. 2. 0	0. 6. 0
			6. 2. 4	Didius Julianus	5700. 0. 7. 0	
			1. 1. 28	Severus	5701. 19. 0. 0	18. 0. 0
			3. 9. 4	Caracalla	5720. 7. 0. 0	7. 0. 0
			208. 4. 13	Macrinus	5727. 1. 0. 0	1. 0. 0
				Elagabalus	5728. 4. 0. 0	4. 0. 0
				Alexander	5732. 13. 0. 0	13. 0. 0
				Maximinus	5745. 3. 0. 0	3. 0. 0
				Gordiani		
				Pupienus		
				Balbinus		
				Gordianus III	5748. 6. 0. 0	6. 0. 0
				Philippus	5754. 6. 0. 0	6. 0. 0
				Decius	5760. 1. 0. 0	1. 3. 0
				Galli	5761. 3. 0. 0	2. 4. 0
				Æmilianus		
				Valerianus	5764. 14. 0. 0	15. 0. 0
				Gallienus		
				Claudius	5778. 2. 0. 0	1. 9. 0
				Quintillus		
				Aurelianus	5780. 6. 0. 0	5. 6. 0
				Interregnum		
				Tacitus		0. 6. 0
				Florianus	0. 0. 97	0. 0. 84
				Probus	5786. 6. 0. 0	6. 3. 0
				Carus		
				Carinus	5792. 3. 0. 0	2. 0. 0
				Numerianus		
				Diocletianus	5795. 20. 0. 0	20. 0. 0
				Constantius (14. 4. 24) 1.		
				Constantinus	5815. 31. 10. 0	30. 10. 0
				Constantius II	5847. 24. 0. 0	24. 5. 23
				Julianus	5871. 2. 0. 0	1. 0. 0
				Jovianus	5873. 0. 10. 15	0. 8. 0

^c True interval 165. 6. 28.

WEST.				Emperors				Chron. Pasch.				Cassiodorus				
	y	m	d		y	m	d	A.M.	y	m	d	y	m	d		
Valentinianus	11.	8.	24	Valens	14.	4.	13	5874.	14.	0.	0	14.	5.	0		
Gratianus	16.	0.	2	Theodosius	15.	11.	30	5888.	16.	0.	0	16.	0.	0		
Valentinianus II	16.	4.	23													
Honorius .. (28 6 30) ..	28.	7.	11	Arcadius	13.	3.	15	5904.	14.	0.	0	13.	0.	0		
Valentinianus III	29.	4.	22	Theodosius II	42.	2.	28	5918.	42.	0.	0	42.	0.	0		
Maximus	0.	2.	27													
Avitus .. (1 3 0)	1.	1.	0	Marcianus	6.	5.	*	5960.	7.	0.	0	7.	0.	0		
Majorianus	4.	4.	2	Leo	16.	11.	28	{	5967.	16.	0.	0	{	(17)	0.	0
Severus	3.	11.	27	Leo minor.....					5983.	1.	0.	0				
Anthemius	5.	3.	0													
Olybrius .. (0 7 0)	0.	6.	0													
Nepos	1.	7.	0													
Romulus	0.	9.	23	Zeno	17.	2.	0	5984.	17.	0.	0	17				
Odoacer.....	16.	6.	12													
Theodericus	33.	5.	26	Anastasius	27.	2.	29	6001.	27.	0.	0	(27)				
								506.	504.	8.	14	501.	9.	14		
				Justinus	9.	0.	24	6028.	9.	0.	0					
				Justinianus	38.	7.	13	6037.	38.	11.	0					
				Justinus II	12.	10.	32	6076.	11.	8.	0					
				Tiberius II	3.	10.	20	6088.	4.	0.	0					
				Mauricius	20.	3.	10	6092.	20.	0.	0					
				Phocas	7.	10.	12	6112.	8.	0.	0					
								598.	596.	3.	14					
				Heraclius	30.	4.	6	6120.	20	first.						

The collected years in the Paschal Chronicle are

	A.M.	y.	y.
to the death of <i>Augustus</i> ..	5521.		
— <i>Tiberius</i> ..	5543.	22.	
— <i>Caius</i>	5548.	5.	27
— <i>Elagabalus</i>	5731.	183.	210
— <i>Constantine</i>	5846.	115.	325
— <i>Anastasius</i>	6027.	181.	506
— <i>Phocas</i>	6119.	92.	598
to the 20th of <i>Heraclius</i> ..	6139.	20.	618

True intervals		y	m	d
from the death of <i>Augustus</i> Aug. 19 A. D. 14	to the death of <i>Antoninus</i> 7 March 161	146.	6.	17
	— of <i>Commodus</i> 31 Dec. 192	178.	4.	13
	— of <i>Elagabalus</i> 31 Jan. 222	207.	5.	13
	— of <i>Constantine</i> 22 May 337	322.	9.	4
	— of <i>Theodosius II</i> 28 July 450	435.	11.	10
	— of <i>Anastasius</i> 9 July 518	503.	10.	21
	— of <i>Phocas</i> 4 Oct. 610	596.	1.	16
to the 20th inclusive of <i>Heraclius</i> ending 4 Oct. 630..		616.	1.	16

TIBERIUS. TIBERIUS.

To the inscriptions quoted in the Tables may be added the following.

1 Muratori p. 443. 1 in Hispania: *Imp. Cæsar divi Aug. f. Aug. cos. II trib. potest. XVI imp. VII pont. max. M. II.* He was *pont. max.* March 10 and his 16th tribunician year ended June 26 A. D. 15. See the Tables. This inscription falls within these limits. 2 Muratori p. 223. 3 Nonæ in Delmatia: *Ti. Cæs. divi Aug. f. Augustus pont. max. imp. trib. potest. XVIII cos. desig. tert.* Within Jan. 1—June 26 A. D. 17. 3 Cærète apud Gruterum p. 235. 9 et plenius apud Muratorium p. 519. 2 *Ti. Claudio divi Aug. f. Aug. pont. max. trib. pot. XX L. Paullus L. f. Olu. Atticus præfectus fabrum Cær. S. P. ejus C. C. Q. Q. corpor. magnar. corp. tignariorum et corp. dendrophor. et ferrariorum stat. ex ære pr. imm. et corpor. sua pecun. in ded. epul.* 4 Grut. p. 153. 3 Muratori p. 443. 2 Nemausi: *Ti. Cæsar divi Aug. f. Aug. pontif. max. trib. pot. XXI refecit et restituit. IIII.* see below, N^o. 10. 5 Muratori p. 2006. 2 In ponte Arimini: *Imp. Cæsar divi f. Augustus &c.—trib. pot. XXVII p. p. Ti. Cæsar divi Augusti filius divi Juli n. August. pontif. maxim. cos. IIII imp. VIII trib. potest. XXII dedere.* The former part is given from Noris in F. H. III at A. D. 14. The latter part was added within Jan. 1—June 26 A. D. 21. 6 Gruter. p. 187. 13 post Panvinium p. 304 Romæ: *Ti. Cæsar divi Augusti f. Augustus pontif. maxim. imp. VIII trib. pot. XXVIII dedit C. Vibio Rufino M. Cocceio Nerva cos. ex S. C. sc. coss. suffectis.* conf. Panvinium p. 304. Within June 27—Dec. 31 A. D. 22. 7 Gruter. p. 235. 10 Panvin. p. 304 Muratori p. 223. 6 In Hispan. Bætica: *Ti. Cæsari divi Aug. f. divi Juli nep. Augusto pontif. max. trib. pot. XXIX cos. IV imp. VIII Auguri XV viro S. F. VII viro epulon. Papirius Severus decreto ordinis Ilurconiensis * Q. Marcio Barea T. Rustio Nummio Gallo coss. sc. suffectis.* conf. Panvin. l. c. Within June 27—Dec. 31 A. D. 26. 8 Muratori p. 223. 4 Orsovæ in Servia: *Ti. Cæsare Aug. f. Augusto imperato . . . pont. max. tr. pot. XXX leg. IIII Scythic. V Maced* 9 Muratori p. 206. 6 Puteolis: *Ti. Cæsar divi Augusti f. divi Juli n. August. pontif. maxim. cos. V imp. VIII trib. potest. XXII Augustales reipublicæ restituit.* 10 Muratori p. 2006. 4 Nemausi: *Ti. Cæsar divi Aug. f. Aug. pontif. max. trib. pot. XXXII refecit et restituit.* Given in Gruter with *trib. pot. XXI.* See above N^o. 4. and yet repeated with *trib. pot. XXVII* in Gruter p. 153. 6. Given again by Muratori p. 443. 5 Gruter p. 187, 15 with the date *trib. pot. XXVIII.* 11 Gruter p. 153. 7 Juxta Herream Hispan. *Ti. Cæsar divi Aug. f. divi Jul. n. Aug. pont. max. trib. pot. XXV imp. IIX cos. V a Pisoraca.* 12 Gruter p. 153. 4 Cordubæ: *Ti. Cæsar divi Augusti f. divi Juli nepos Augustus pontif. max. * cos. V imp. trib. potest. XXVII ab Jano Augusto qui est ad Bættem usque ad Oceanum. LXIII.* 13 Muratori p. 442. 7 Romæ: *Virg. Ti. Cæsar Aug. pontif. maxim. trib. pot. XXVIII cos. V imp. VIII. I. P. CXL.* Within June 27 A. D. 36—March 16 A. D. 37.

14 Gruter p. 101. 1 *Pietati Augustæ ex S. C. quod factum est D. Haterio Agrippa C. Sulpicio Galba cos. Tib. Cl. Cæs. Aug. Germ. pont. max. tribun. pot. III cos. IIII imp. III p. p. dedicavit.* These numbers are corrupt. We may read *trib. pot. XXIII imp. VIII.* Gruter reads *XXIII, imp. VIII.* 15 Gruter p. 235. 7 Romæ: *Saluti perpetuæ dom. August. Ti. Oclaudi divi Augusti fil. divi Juli nep. Aug. pont. max. tr. pot. XIII imp. II cos. III C. Julius Successus præf. corp. fabrum tignar. et tabular. Portuen. D. S. P. P.* These numbers (unnoticed by Gruter) are also corrupt. In *trib. pot. XIII Augustus* was still living. At the death of *Augustus Tiberius* was already *imp. VII.* We must therefore read *trib. pot. XIX imp. VII cos. III.* Sc. A. D. 18 within Jan. 1 and June 26. 16 Gruter p. 235. 8 Albæ: *Ti. Caisari divi Aug. f. divi Juli n. Augusto pont. max. cos. V imp. VIII tribun. potest. XVIII pontifices Albani Q. Julius Q. f. Fab. Rufus &c.* Quoted by Norisius cen. Pisan. tom. 2 p. 265 as “*insignis inscriptio Albæ.*” But *trib. pot. XVIII* (unnoticed by Noris and Gruter) is inconsistent with *cos. V*, which requires *trib. pot. XXII* or *XXVIII.*

17 Gruter p. 226. 2 Romæ: *Senatus populusque Romanus imp. Cæsari divi Aug. f. pont. max. TIBERIUS. imp. cos. trib. pot. . . .* 18 Gruter p. 235. 5 et Muratori p. 222. 5. 1992. 3 . . . *o Cæsari nepoti divi Juli pontifici auguri C. Julius C. Juli Otaneuni f. Rufus C. Juli Gedemonis nepos Epotsorovidi pron. sacerdos Romæ et Augusti ad aram quæ est ad confluentem præfectus fabrum D.* 19 Gruter. p. 447. 4. 492. 8. 497. 14 *Sex. Palpeio P. f. Vel. Histro leg. Ti. Claudii Cæsaris Aug. pro cos. pr. tr. pl. X vir. stl. judic. tr. mil. leg. XIII Geminæ comiti Ti. Cæsaris Aug. dato a divo Aug. C. Precius Felix Neapolitanus memor beneficii.* 20 Gruter p. 1073. 7 *L. Mumius Achaicus præf. Coh. trib. mil. ab epist. T. Cæs. divi Aug. f. item a rat. D. Cæs. donatus statua equ. item hast. pur. item cor. civ. et divis Augg. auctorib. omnib. ornam. præf. ex S. C. donatus Neptuno D. D.* 21 Gruter p. 1084. 3 Chalcide in Eubœa: *Τιβέριος Καίσαρ Θεοῦ Σεβαστοῦ υἱὸς Σεβαστός.* 22 Muratori p. 40. 5 Patavii: *Jano patri Aug. sacrum C. Julius C. f. strator æd. donatus ab Ti. Cæs. Aug. f. Augusto torque majore bello Delmatico ob honorem IIviratus cum liberis suis posuit.* 23 Muratori p. 441. 4 Brixia: *Divus Augustus Ti. Cæsar divi Augusti f. divi n. Augustus aquas in coloniam per-*

24 Gruter p. 236. 1 Romæ: *Ossa Ti. Cæsaris divi Aug. f. Aug. pont. max. tr. pot. XXXVII imp. VIII cos. V.* The 38th tribunician year was current at his death.

CALIGULA.

CALIGULA.

Inscriptions. 1 Muratori p. 225. 2 Cordubæ: *C. Cæsar Aug. Germanic. imp. p. m. tr. p. cos. Cn. Atei. Flac. Cn. Pomp. Flac. IIvir. Quinq. [sic Muratorius] Sal. Aug.* Within July 1 A. D. 37—March 15 A. D. 38. 2 Muratori p. 444. 2 * * * * *Germanici Cæ. . . Ti. Aug. nep. divi Aug. pronep. divi Juli abn. Aug. pater patriæ cos. II imp. trib. potestate II pontifex max. a Bæte et Jano Augusto ad Oceanum LXVIII.* Within Jan. 1—March 15 A. D. 39. 3 Muratori p. 134. 1 * * * * *divi Aug. n.^a divi Juli . . n. tribunicia potestate I [Muratori “Scribendum II”] cos. II pontyf. . . Cornelius Bassus pontyfex Cæsareum D. S. F.* We may either read *trib. pot. II* (within Jan. 1 and March 15) or *trib. pot. III*, within March 16—Dec. 31 A. D. 39. 4 an inscription apud Muratorium p. 1992. 4. 5 bearing *consul tertio, trib. pot. quarto* (within March 16—Dec. 31 A. D. 40) appears to Eckhel tom. 6 p. 224 and to Muratori himself of doubtful authority.

The works of *Caligula* at Baiæ are noticed by Eumenius Panegyri. Constantin. c. 13 p. 387 *Simili navium continuatione Baianum sinum straverit ab Augusto tertius Cæsar. delicata fuit illa vectatio principis otiosi.*

CLAUDIUS.

CLAUDIUS.

Inscriptions: 1 Gruter p. 188. 3 Monpolii in Gallia: *Ti. Claudius Drusi f. Cæsar Aug. German. pont. max. trib. potestate cos. desig. II imp. II refec.* 2 Muratori p. 445. 1 and p. 2006. 5 in agro Nemausensi: *Ti. Claudius Drusi f. Cæsar Aug. Germanicus pontif. max. trib. pot. cos. desig. II imp. II refecit.* Within A. D. 41. 3 Panvinus p. 314 Gruter p. 166. 4 Ravennæ: *Ti. Claudius Drusi f. Cæsar Augustus Germanicus pont. max. trib. pot. II cos. desig. III imp. III p. p. dedit.* Less accurately given in Muratori p. 225. 6. More fully in Gruter p. 237. 5 *Ti. Claudius Drusi f. Cæsar &c.—dedit ob memoriam patris sui dec. VII collegi fabrum M.R.HS.CION. liberalitate donavit sub hac conditione ut quotannis rosas ad monumentum ejus deferant et ibi epulentur dumtaxat in V Id. Julias. quod si neglexerint, tunc ad VIII ejusdem collegii pertinere debebit condicione supra dicta.*

4 Panvinus p. 314 Gruter p. 188. 4 *Ti. Claudius Cæsar Aug. Germanicus pont. max. trib. pot. III cos. III imp. III p. p. D. D.* 5 Viennæ prope Lugdunum apud Gruterum p. 188. 8 et

^a For *Aug. n.* perhaps *Aug. . . n.* sc. *Aug. pron.*

CLAUDIUS. emendatius apud Muratorium p. 444. 5 *Ti. Claudius Drusi f. Cæsar August. Germanicus pont. max. trib. pot. III imp. III cos. III* [male Gruter II] *p. p. VII.* 6 Muratori p. 225. 9 *Faleronæ: si f. Cæsari August. manico . . . rib. potest. III cos. III imp. III p. p. nomine filii et suo testamento fieri jussit adjecta pecunia faciendum curavit.* 7 Idem p. 2006. 6 In agro Bracarensi: *Ti. Claudius Aug. Germanic. pont. max. imp. III trib. pot. III Brac. Aug. XX.* 8 p. 2006. 7 ad ripas Minii in Lusitania: *Ti. Claudius Cæsar Aug. Germanicus pontifex max. imp. V cos. III trib. potest. III p. p. Braca. XLII.* 9 p. 2007. 1 In agro Bracaroni: *Claudius Cæsar Aug. Germanicus pont. max. imp. V cos. III trib. pot. III p. p. Brac. Aug. XXXV.*

10 Gruter p. 176. 4 Muratori p. 445. 3 Romæ: *Virg. Ti. Claudius Drusi f. Cæsar Aug. Germanicus pontifex maximus tribunic. potestat. IIII cos. III imp. VIII p. p. I. P. CCXL.*

11 Muratori p. 2007. 2 Bilboinii in Gallia: *Ti. Claudius Drusi f. Cæsar Aug. Ger. pont. max. trib. potest. V imp. XI p. p. cos. III design. IV Aug. M. P. XXI.* 12 Gruter p. 39. 1 In castro Apolliniaco Galliæ: *Ti. Claudius Cæsar Aug. Germanicus pont. max. trib. potest. V imp. XI p. p. cos. IIII* [lege cum Eckhel tom. 6 p. 249 *cos. desig. IIII*]. 13 Gruter p. 188. 5 ex Panvinio p. 314 *Ti. Claudius Drusi f. Cæsar Aug. Germ. pont. max. trib. pot. V imp. VI cos. des. IIII.* But as he was already *imp. VIII* in the preceding year (see N^o. 10), we may read *imp. IX* or *imp. X*. 14 Gruter p. 237. 8 Romæ: *Ti. Cl. Drus. f. Cæs. Aug. Germ. pont. max. trib. pot. V cos. III des. IIII imp. II p. p. ex S. C. Cn. Calpetanus Statius Sex. Metrobius M. Perpenna Lurco T. Satrius Decianus curat. tabul. publ. fac. cur.* Here also we may read *imp. IX* or *imp. X*. or *imp. XI*.^a

15 Muratori p. 972. 7 Romæ: *Pro salute Ti. Claudi Cæsaris Aug. pontif. max. tr. pot. III cos. III design. IIII Præsens Aug. lib. ex voto suscepto viat. et scr. libr. et A. Larcus Lydus dedic.* Read with Muratori *tr. pot. VI.*

16 Panvinus p. 315 Gruter p. 113. 1 Romæ: *Pro salute Ti. Claudi Cæsaris Aug. Germanici pont. max. trib. pot. VII cos. IIII imp. XV p. p. censoris * * * * liberorumque * * * * ex voto suscepto C. Julius Sex. f. Cor. Postumus præf. Ægypti Ti. Claudi Cæsaris Aug. Germanici ex auri. P. XVI.*

17 Gruter p. 238. 5 In Anglia: *Ti. Claudius Cæsar Aug. p. m. trib. p. VIII imp. XVI de Britan.*

18 Gruter p. 113. 3^b ex Panvinio p. 316 *Pro salute Ti. Claudi Cæs. Aug. Germanici pont. max. trib. potest. X imp. XII cos. IIII design. V sign. argenti P. X et pro salute Neronis Cæsaris f. Agrippinæ Aug. sign. arg. P. V. voto suscep. viatores et scribæ libr. et præf. Princeps et Latinus Felix ded.* 19 Panvinus p. 316 Gruter p. 153. 9 Emeritæ: *Imp. divus Claudius Drusi f. Cæs. Aug. Germ. pont. max. trib. pot. X cos. IIII imp. XXI iter. reparavit.* Male Gruter *imp. XI.*

20 Muratori p. 1041. 1 * * * *imp. XXVI cos. V p. p. civitas Conven.* In the 11th tribunician year, or beginning of the 12th.

21 Muratori p. 225. 7^c Cartimæ in Hispania: *Ti. Claudio Cæsari Augusto pontifici max. trib. potest. XIII imp. XXVII cons. V p. p. cens. Vestinus Rustici f. Xvir et Rusticus F. D. S. P. D. D. cujus basis cum vetustate corrupta esset in vice ejus Vibia Rusticana nurus novam restituit.*

The inscription quoted in the Tables A. D. 48 p. 30 from Gruter p. 301. 1 upon the *Census* of *Claudius* is justly rejected as spurious by Lipsius ad Tacit. Ann. XI. 25. The numbers are too large and probably derived from erroneous copies of Tacitus. The author however rightly collects that the numbers were intended to express *homines armigeros*^d.

^a In the inscription in the Tables p. 28 A. D. 45 from Sueton. N^o. 2 Panvinus p. 314 and Gruter p. 176. 5, who give that inscription, read *imp. XI* for *imp. X*.

^b Partly quoted in the Tables A. D. 50. 2 p. 34.

^c Referred to in the Tables A. D. 53. 2 p. 36.

^d The genuine numbers of Tacitus appear to give 5,984,072, or a total of about 25,419,000. See F. H. III p. 457, 461.

The census of *Augustus* 4,063,000 and the census of *Claudius* 5,984,072, as computed in another *CLAUDIUS*. work^e, contained only the men of military age, to whom the men above the age of 60, the women and children are to be added. Against this mode of reckoning it has been argued as follows^f.

“The census of *Claudius*, bearing 5,984,072 free male adults, would make the free population amount to 23,936,288. Taking that to be the number of free citizens, allowing for but one slave to each, the inhabitants exclusive of strangers would be 47,872,876, which is infinitely too large a population for Italy itself; and the number of citizens beyond it no where appears to be great. (p. 11 probably but a small part of the citizens was composed of persons out of Italy.) We meet another difficulty in the astonishingly rapid growth of population shewn by Mr. Clinton’s table. In the census in B. C. 86 the males being 463,000, the total is 1,852,000. In the lustrum of *Augustus* B. C. 28 the male adults being 4,063,000, the whole free classes amount to 16,252,000.”

The numbers of the census had advanced, not in “114 years only,” as Mr. Blair states it^g, but in 58 years, from B. C. 86 to B. C. 28. But the increase was made in a still shorter period; in *forty two* years, from B. C. 70 to B. C. 28^h. In that space of 42 years their numbers had multiplied from 450,000 to 4,063,000. This vast addition was produced by the large admissions to the class of citizens which had been granted within that period. Of these admissions many incidental records remain. The whole of *Gallia transpadana* received this privilege from the dictator *Cæsar*ⁱ. His legion called *Alauda* was composed of natives of *transalpine Gaul*, and the soldiers of this legion were made Roman citizens^k. Eighty thousand citizens were planted by *Cæsar* in colonies beyond the seas^l. And we are quite sure from the facts which modern enquiries have collected, that the numbers which were thus withdrawn from Italy would be replaced in Italy by the increase of population in a very few years^m. After the last war in Spain *Cæsar* conferred the privilege of citizenship upon some towns in Spainⁿ. *Pompey* had the power granted to him of creating Roman citizens^o. The triumvir *Antony* raised the inhabitants of whole cities^p and even all the Sicilians^q to the rank of Roman citizens. *Augustus* himself granted this privilege to *Utica*^r: and to some of the *Salyes* and *Cavari*^s. In Gaul and Spain he withdrew this privilege from some, but granted it to others^t. The highest class among the natives of *transalpine Gaul* were made citizens of

^e F. H. III p. 457. 461.

^f See Blair’s Inquiry into the state of Slavery among the Romans p. 212. Edinburgh 1833. I give the substance of his argument.

^g P. 213.

^h See F. H. III p. 454.

ⁱ Dio 41. 36 τοῖς Γαλάταις τοῖς ἐντός τῶν Ἀλπεων ὑπὲρ τὸν Ἑριδανὸν οἰκοῦσι τὴν πολιτείαν, ἅτε καὶ ἄρξας αὐτῶν, ἀπέδωκε. noticed by *Claudius* apud Tacit. Ann. XI. 24 *Transpadani in civitatem recepti*.

^k Sueton. Cæs. c. 24 *Unam (legionem) et ex Transalpinis conscriptam, vocabulo quoque Gallico, (Alauda enim appellabatur,) quam disciplina cultuque Romano institutam et ornata postea universam civitate donavit*.

^l Sueton. Cæs. c. 42 *Octoginta civium millibus in transmarinas colonias distributis*.

^m See F. H. II p. 468. 477 ed. 3.

ⁿ Dio 43. 39 τοῖς εὐνοϊάν τινα αὐτοῦ σχοῦσιν ἔδωκε μὲν καὶ χώρα καὶ ἀτέλειαν, πολιτείαν τέ τισι, καὶ ἄλλοις ἀποϊοῦσιν τῶν Ῥωμαίων νομίζεσθαι.

^o Cic. pro Balbo c. 8. 14.

^p Dio 44. 53 συνὰ δὲ καὶ παρ’ ἰδιωτῶν τῶν τε δήμων καὶ τῶν βασιλέων ἡργυρολόγησε, τοῖς μὲν χώραν τοῖς δὲ

ἐλευθερίαν, ἄλλοις πολιτείαν, ἄλλοις ἀτέλειαν παλῶν. Cic. Phil. II. 36 *Neque solum singulis veniebant immunitates, sed etiam populis universis civitas non jam sigillatim sed provinciis universis dabatur*.

^q Cic. Ep. Att. XIV. 12 *Scis quam diligam Siculos. — Multa illis Cæsar, neque me invito. etsi Latinitas [sc. jus Latii] non ferenda; veruntamen. ecce autem Antonius accepta grandi pecunia fixit legem, a dictatore comitiis latam, qua Siculi cives Romani*.

^r Dio 49. 16 καὶ τοὺς Οὐτικησίους πολίτας ἐποίησατο. Hence Pliny H. N. V. 4 *Utica civium Romanorum*.

^s Strabo IV p. 186 τοὺς Σάλλας—καὶ τοὺς Καουάρους. ἐπικρατεῖ δὲ τὸ τῶν Καουάρων ὄνομα—οὐδὲ βαρβάρους ἔτι ὄντας ἀλλὰ μετακειμένους τὸ πλεον εἰς τὸν τῶν Ῥωμαίων τίπον, καὶ τῇ γλώττῃ καὶ τοῖς βίοις. τινὰς δὲ καὶ τῇ πολιτείᾳ.

^t Dio 54. 25 ὁ γοῦν Αὔγουστος ἐπεὶ πάντα τὰ τε ἐν ταῖς Γαλατίαις καὶ τὰ ἐν ταῖς Γερμανίαις ταῖς τ’ Ἰβηρίαις, πολλὰ μὲν ἀναλώσας ὡς ἐκάστοις πολλὰ δὲ καὶ παρ’ ἐτέρων λαβὼν, τὴν τε ἐλευθερίαν καὶ τὴν πολιτείαν τοῖς μὲν δοὺς τοῖς δ’ ἀφελόμενος διψήσατο κ. τ. λ. Sueton. Aug. c. 47 *Urbium quasdam fæderatas—libertate privavit: alias—levavit—aut merita erga populum Romanum allegantes Latinitate vel civitate donavit*.

CLAUDIUS. Rome^v. *Augustus* however advised *Tiberius* to be sparing of this honour, and rarely bestowed it^w. Hence in the last 40 years of his reign their numbers did not much advance.

In the 34 years which passed between the last *lustrum* of *Augustus* and the 8th year of *Claudius* about 1,887,000 citizens had been added to the number. In some degree this addition might be produced by the increase of population; but it must have chiefly proceeded from the same cause as the increase in the period which preceded the first census of *Augustus*. For we cannot doubt that the policy which had so long been pursued, and which was inherent in the Roman institutions, still continued^x, as we find in a few years after the reign of *Claudius* the rank of Roman citizen, which had been already before the year 48 conferred on the higher class of persons in Gaul, was in the year 68 extended to the whole Gallic nation by *Galba*^y. In the year 63 *Nero* admitted the Alpine nations to the *jus Latii*^z. A few years later *Vespasian* conferred the same privilege upon Spain^a. But the effect of this gift was to advance gradually all the chief families to the order of Roman citizens^b. It is unnecessary to pursue this topic through later times, or to show that *Caracalla* finally made all the free subjects of the empire Roman citizens.

If the population of Italy in the time of *Augustus* was equal to that of modern Italy, it contained about 20,400,000 inhabitants^c. And if we assume with Mr. Blair as an average for all Italy that the slaves were equal in number to the free, we obtain about 10,200,000 for the free population and about 2,349,634 for the number of freemen of military age, at the proportion of 2322 in 10,080 persons^d. It follows then that, when allowance is made for strangers in Italy, the numbers of the first census of *Augustus*, 4,063,000, would contain probably 1,760,000 citizens supplied from the other provinces of the empire. But testimonies remain which justify this con-

^v Tacit. Ann. XI. 23 *Primores Gallie quæ Comata appellatur fœdera et civitatem Romanam pridem assecuti jus adipiscendorum in urbe honorum expeterent*. sc. in A. D. 48. As in the year 48 they had long possessed the rank of Roman citizens, their admission to that privilege may be referred to *Augustus*.

^w Dio 56. 33 ἐπισκῆψεις τῷ Τιβερίῳ καὶ τῷ κοινῷ ἄλλας τε καὶ ὅπως μὴ ἀπελευθερώσι πολλοὺς, ἵνα μὴ παντοδαποῦ ὄχλου τὴν πόλιν πληρώσωσι, μὴτ' αὖ ἐς τὴν πολιτείαν συχνοὺς ἐσγράψωσιν. Sueton. Aug. c. 40 *Civitatem parcissime dedit et manumittendi modum terminavit*.—*Liviæ pro quodam tributario Gallo roganti civitatem negavit, immunitatem obtulit, affirmans se facilius passurum fisco detrahi aliquid quam civitatis Romane vulgari honorem*.

^x That policy, which was the source of the Roman power, is described by Cicero pro Balbo c. 13. 14 *Illud vero sine ulla dubitatione maxime nostrum fundavit imperium—quod princeps ille creator hujus urbis Romulus fœdere Sabino docuit etiam hostibus recipiendis augeri hanc civitatem oportere. cujus auctoritate et exemplo nunquam est intermissa a majoribus nostris largitio et communicatio civitatis. Itaque et ex Latii multi et Tusculani et Lanuvini et ex ceteris generibus gentes universæ in civitatem sunt receptæ; ut Sabinorum Volscorum Hernicorum*.—*At enim quædam fœdera existant, ut Germanorum, Insubrium, Helvetiorum, Japidum, nonnullorum etiam ex Gallia barbarorum, quorum in fœderibus exceptum est ne quis eorum a nobis civis recipiatur. Quodsi exceptio facit ne liceat, ibi necesse est licere ubi non est exceptum*. Dionysius Ant. II. 17 contrasts the wisdom of the Romans in this re-

spect with the narrow policy of the Greek republics. Aristides Encom. Rom. p. 214 though in a later age yet describes the early practice: μεγάλοι μεγάλως ἐμετρήσατε τὴν πόλιν, καὶ οὐκ ἀποσεμνυνάμενοι τούτῳ θαυμάστην ἐποιήσατε, τῷ μηδενὶ τῶν ἄλλων αὐτῆς μεταδιδόναι, ἀλλὰ τὸ πλήρωμα αὐτῆς ἄξιον ἐζητήσατε, καὶ τὸ Ῥωμαίων εἶναι ἐποιήσατε οὐ πόλεως ἀλλὰ γένους ὄνομα κοινοῦ τινος κ. τ. λ.

^y Plutarch. Galba c. 18 διαβολὴν εἶχεν—τὰ πρὸς τοὺς Γαλάτας Οὐνίδει συναραμένους. ἐδόκουν γὰρ οὐ φιλανθρωπία τοῦ αὐτοκράτορος [sc. Galbæ] ἀλλ' ὠνούμενοι παρὰ Οὐνίου τυγχάνειν ἀνείσεως τε δασμῶν καὶ πολιτείας. Tacit. Hist. I. 8 *Gallie, super memoriam Vindicis, obligata recenti dono Romanæ civitatis*.

^z Tacit. Ann. XV. 32 *Nationes Alpium maritimarum in jus Latii transtulit*.

^a Plin. H. N. III. 3 *Universæ Hispaniæ Vespasianus imperator Augustus—Latii jus tribuit*.

^b Asconius in Pisonianam Cic. Cn. Pompeius Strabo—*jus dedit Latii, ut possent habere jus quod cætera Latine coloniæ, id est, ut petendi magistratus gratia civitatem Romanam adipiscerentur*. Appian. Civ. II. 26 πόλιν δὲ Νεόκωμον ὁ Καῖσαρ [conf. Strabonem V p. 213 Plutarch. Cæs. c. 29 Suetonium Cæs. c. 28] ἐς Λατίου δίκαιον ἐπὶ τῶν Ἀλπεων φέκει· ὧν ὅσοι κατ' ἔτος ἤρχον ἐγγίνοντο Ῥωμαίων πολῖται· τότε γὰρ ἰσχύει τὸ Λατίων. Plin. Panegy. c. 37, 3 *Novi (cives), seu per Latium in civitatem seu beneficio principis venissent &c*. Idem c. 39, 2 *His quoque, quibus per Latium civitas Romana patuisset, idem indulsit &c*.

^c The population of Italy from actual enumeration is thus given:

clusion. Cicero attests that in his time the commanders of armies conferred the gift of citizenship upon those who had deserved well of the republic^e. This gift was bestowed indifferently upon men of all countries, upon natives of Africa or Sardinia or Spain^f. By the law already noticed *Pompey* received the power of creating citizens with the consent of his council of officers. That law was passed in B. C. 728 when he was conducting the war in Spain, and *Pompey* doubtless exercised that power not only in Spain but afterwards in Asia, where he held the supreme command for five years B. C. 66—62. We have seen that *Cæsar* advanced some towns in Spain to this honour; that *Antony* conferred it upon whole provinces and upon the island of Sicily. Sicily alone, if we compute its population to be equal to that of modern Sicily, might supply to the first census of *Augustus* 235,000 citizens^h. The inhabitants of Utica were made Roman citizens by *Augustus*. The inhabitants of Trapezus were Roman citizensⁱ. We have seen that the leading class among the Transalpine Gauls were citizens of Rome. Hence the father of *Vindex* was a

To Austria	
Lombardy	2,600,760
Venice	2,202,529
	<hr/> 4,803,289
To Sardinia	
Turin	873,310
Cuneo	566,181
Alessandria	595,763
Novara	542,728
Aosta	78,110
Nizza	230,718
Genoa with Copraja	674,988
	<hr/> 3,561,598
Duchy of Parma in 1846	496,803
Duchy of Modena	515,343
Lucca in 1839	168,198
Tuscany in 1846	1,565,751
	<hr/> 11,110,982
San Marino	7,800
Pope's dominions in 1843	2,898,115
Naples in 1845 including the city } of Naples 379,621	6,382,706
	<hr/>
Total, exclusive of the Islands . . .	20,399,403

The ancient Neapolis was less populous than the modern capital; but this is more than compensated by the greatness of ancient Rome, which contained according to the moderate estimate of Gibbon 1,200,000 inhabitants, while Rome in 1827 had only 140,673. Northern Italy included the three districts *Venetia*, *Carnia* and *Istria*. The two former were in Cisalpine Gaul: Mela 2. 4, 2 *Carni et Veneti colunt Togatam Galliam*. *Istria* was already when Strabo wrote annexed to Italy: Strabo VII p. 314 Ἰστρία ἐν τῇ περιόρει τῆς Ἰταλίας [V p. 215]—διότι μέχρι Πόδας, Ἰστρικῆς πόλεως, προήγαγον οἱ νῦν ἡγεμόνες τοὺς τῆς Ἰταλίας ἄρους. Daru Histoire de Venise tom. 6 p. 258 assigns to Venice in 1788 Terra Firma, Friuli, and Istria, with rather a larger population than the amount here given. But at present Istria belongs to another province, and the Venetian territories

have their limit at Udine and at a point to the west of Trieste. As however in ancient times Venice itself did not exist, the modern population may be assumed to represent the inhabitants of those three districts.

^d See F. H. III p. 460.

^e Cic. pro Balbo c. 9 *Stipendarios ex Africa Sicilia Sardinia ceteris provinciis multos civitate donatos videmus; et qui hostes ad nostros imperatores perfugissent et magno usui reipublicæ nostræ fuissent scimus civitate esse donatos; servos denique, quorum jus et fortunæ conditio infima est, bene de republica meritos, persæpe libertate, id est, civitate, publice donari videmus.*

^f Cic. pro Balbo c. 18 *Quod si Afris, si Sardis, si Hispanis, agris stipendioque multatis, virtute adipisci licet civitatem, &c.* How largely this privilege was conferred may be gathered from Cicero pro Balbo c. 22, although the examples in part occurred in Italy: *Quid? Cn. Pompeius pater, rebus Italico bello maximis gestis, P. Cæsium equitem Romanum, virum bonum, qui vivit Ravennæ,—nonne civitate donavit? quid? cohortes duas universas Camertium? Quid? Heracliensium legionem P. Crassus?—Quid? Massiliensem Aristonem Sulla? quid? idem heros novem Gaditanos? Quid?—Q. Metellus Pius Q. Fabium Sargentinum? Quid? hic qui adest—M. Crassus, non Aletrinem fœderatum civitate donavit? homo tum gravitate et prudentia præstans, tum vel nimium parcus in largienda civitate?*

^g Cic. pro Balbo c. 8 *Lege quam C. Gellius Cn. Cornelius ex senatus sententia tulerunt—uti cives Romani sint ii, quos Cn. Pompeius de consilii sententia [conf. c. 17 Cn. Pompeium de consilii sententia civitatem huic dedisse] sigillatim civitate donavit. c. 14 Lex Gellia et Cornelia, quæ definite potestatem Pompeio civitatem donandi dederat.* These were consuls in B. C. 72.

^h Population of Sicily, from an enumeration made in 1845, 2,040,610. If we assume for Sicily one slave to every free inhabitant, we have 1,020,300 free inhabitants, and these would give for the men of military age about 235,000.

ⁱ Tacit. Hist. III. 47 *Donati civitate Romana signa armaque in nostrum modum, desidiam licentiamque Græcorum retinebant.*

CLAUDIUS. senator^k. That some Jews were made citizens we know from Josephus^l and Philo^m. The father of *St. Paul* was a Romanⁿ. These specimens shew that no nation was excluded.

If the advance of the numbers in those 42 years^o from 450,000 to 4,063,000 shall appear to be explained by the testimonies here produced, the increase in the 34 years^p from 4,097,000 to 5,984,000 will not excite surprise. The increasing wealth and prosperity not only of Italy but of the whole empire within that period would produce an increase in the population; and the numbers of the citizens would advance with the numbers of the other classes. The numerous colonies beyond the limits of Italy which enjoyed the *jus Latii* were annually adding new citizens to the empire; and (as already remarked) additional grants of the rights of citizenship continued to be made. We collect from Philo that *Caligula* was lavish of this gift^q.

NERO. NERO.

Inscriptions. 1 Muratori p. 445. 4 In Hispania: *Ti. Claud. Nero imp. Aug. pont. m. tr. p. cos. XIII Augustobrigam M. P. XXII*. Omit the erroneous number *XIII*, and this inscription falls within Jan. 1—Oct. 12 A. D. 55. 2 Muratori p. 445. 5 In agro Forojuulensi: *Nero Claudius Divi Claudii f. Germanici Caesar. n. Ti. Caesar. Aug. pronep. Divi Aug. abnepos Caesar Aug. Germanicus pontifex max. tr. pot. IIII imp. iter. cos. III p. p. restituit*. Within Jan. 1—Oct. 12 A. D. 58. 3 Murat. p. 227. 1 In Sancti Germani Civitate: *Neroni Claudio Cesari Aug. Germ. pont. max. trib. pot. XIII imp. IIII cos. IIII p. p. L. Stenius, Silvanus ex testamento*. The number *imp. IIII* is defective; for *Nero* was already *imp. VII* in A. D. 60, and is *imp. XI* in another inscription of the 13th tribunician year^r. 4 Murat. p. 227. 4 Cæcinæ in agro Lunensi tabula marmorea: partly quoted in the Tables at A. D. 66 p. 48 of the 13th tribunician year. The other division of this Tablet is as follows: *Divæ Poppæ Augustæ imp. Neronis Caesaris August. L. Licinius L. f. Gal. Glaucus Lucretianus flam. Romæ et Aug. IIvir IV P. C. seviri eq. R. Curio præf. fabr. cos. tr. milit. leg. XXII Primig. præf. prolegat. insular. Balarum tr. mil. leg. VI Victricis ex voto suscepto pro salute imp. Neronis quod Balaribus voverat anno A. Licinio Nerva cos. [sc. A. D. 65] IIvir A. Ufeto Vegeto et Q. Aburio Nepote ube vellet ponere V. compos posit Jovi Junoni Minervæ Felicitati Romæ Divo Aug. Poppæa* died in the 12th tribunician year (Tables A. D. 65), and this inscription is erected in the 13th. 5 Murat. p. 916. 10 extra Romam: *Dis Manibus Taurionis opsonatoris Poppææ Aug.* 6 Murat. p. 228. 1 ὁ δῆμος Νέρωνα ἰούλιον Καίσαρα παῖδα θεοῦ νέου Γερμανικοῦ Καίσαρος καὶ θεᾶς Αἰολίδος καρποφόρας Ἀγριππείνας.

GALBA. GALBA.

Tabulæ æneæ apud Muratorium p. 306. 307 Florentiæ et in Castello a mare: 306. 3 in prima facie: *Ser. Galba imperator Caesar August. pontif. max. tr. pot. cos. des. II veteranis qui militaverunt in legione I Adjutrice honestam missionem et civitatem dedit quorum nomina subscripta sunt ipsis liberis posterisque eorum et conubium cum uxoribus quas tunc habuissent cum est civitas iis data aut si qui cælibes essent cum iis quas postea duxissent, dumtaxat singuli singulas A. D.* In secunda facie:

^k Dio 63. 22 Ἰούλιος Βίβδιξ ἐκ μὲν προγόνων Ἀκυτανὸς τοῦ βασιλικοῦ γένους, κατὰ δὲ τὸν πατέρα βουλευτὴς τῶν Ῥωμαίων.

^l Joseph. Bell. II. 14, 9 Φλώρος ἐτόλμησεν ἄνδρας ἱππικοῦ τάγματος μαστιγῶσαι πρὸ τοῦ βήματος καὶ σταυρῶ προσηλώσαι. ὃν εἰ καὶ τὸ γένος Ἰουδαῖον, ἀλλὰ τὸ γοῦν ἀξίωμα Ῥωμαϊκὸν ἦν. Quoted by Lardner Vol. I p. 224, who gives other examples.

^m Philo leg. ad Caium c. 23. partly quoted by Lardner.

ⁿ From whom *St. Paul* inherited this privilege: Acts XXII. 25—28.

^o B. C. 70—28.

^p A. D. 14—48.

^q Agrippa apud Philonem Leg. ad Caium c. 36 addressing *Caligula* remarks φῶλον ἐνίων πατρίδας ἄλλης τῆς Ῥωμαϊκῆς ἡξίωσης πολιτείας. Not individuals only but the whole people were made citizens.

^r See the Tables A. D. 60. 2. 66. 2.

XI K. Jan. C. Bellico Natale P. Cornelio Scipione cos. [sc. suffectis] Diomedi Artemonis f. Phrygio descriptum et recognitum et tabula cenea quæ fixa est Romæ in Capitolio in ara gentis Juliæ. In tertia facie: Ser. Galba &c. repeated. In quarta facie: Ti. Julius Pardala Sard. &c. Idem p. 307. 1 Ser. Galba &c. consul designatus II &c. A. D. XI K. Januar. C. Bellico Natale &c. The same inscription repeated, with other names appended to it. This Tabula honestæ missionis was dated Dec. 22 A. D. 68.*

OTHO. See the Tables A. D. 69. col. 2. 4.

OTHO.

VITELLIUS. Tables A. D. 69 col. 2. 4.

VITELLIUS.

VESPASIANUS.

VESPASIANUS.

To the Inscriptions quoted in the Tables add the following.

1 Gruter p. 573. 1 (partly quoted in the Tables A. D. 71. 4) Aquileiæ, imo Romæ, in duabus tabulis æneis: *Imp. Cæsar Vespasianus Aug. pont. max. tr. pot. II imp. VI p. p. cos. IIII desig. IIII veteranis qui militaverunt in classe Ravennate sub Sex. Lucilio Basso qui sena et vicena stipendia aut plura meruerunt et sunt deducti in Pannoniam, quorum nomina subscripta sunt, ipsis liberis posterisque eorum civitatem dedit et conubium cum uxoribus quas tunc habuissent cum est civitas iis data, aut, si qui cælibes essent, cum iis quas postea duxissent, dumtaxat singuli singulas, Non. April. &c.* 2 Gruter p. 154. 3 Muratori p. 445. 7 *Imp. Cæs. Vespasian. Aug. pont. max. tr. p. II imp. VII cos. IIII desig. IIII p. p. viam a Cappara urbe ad Emeritam usq. Aug. impensa sua restituit. LXXIII. [LXIII Murat.]* 3 Muratori p. 228. 3 Augustæ Taurinorum: *Imp. Cæsar Vespasianus Augustus pontifex maximus trib. potestat. cos. IIII cos. design. IIII.* 4 Panvin. p. 322 Gruter p. 189. 7 *Imp. Cæs. Vespasianus Aug. pont. max. tr. pot. III cos. IIII p. p. imp. VIII.* 5 Gruter p. 243. 4 Aventici: *Imp. Cæsari Vespasiano Aug. pont. max. tr. pot. III imp. VIII cos. IIII desig. IIII p. p.* 6 Panvin. p. 323 Gruter p. 189. 8 *Imp. Cæs. Vespasian. Aug. p. n. tr. pot. III imp. VIII p. p. cos. IIII.* 7 Gruter p. 243. 2 Romæ, similar to p. 243. 3 Cumis given in the Tables A. D. 71. 2 from the Appendix to Suetonius. 8 Gruter p. 1019. 7. 1078. 4 Formiis: *Imp. Vespasianus Cæs. Aug. pontifex maximus tribuniciæ potestatis cos. III pater patriæ faciendum curavit. LXXXVI.*

9 Muratori p. 445. 8 Ex Sardinia: *LVI a turre imp. Cæsar Vespasianus Aug. pontifex maximus trib. pot. XIII [immo V vel VI. conf. Murat.] cos. V design. VI censor refecit et restituit.*

10 Muratori p. 446. 1 (referred to in the Tables A. D. 75. 2) Thyatiræ: *Imp. Cæsar Vespasianus Aug. pontif. max. trib. pot. VI imp. XIII cos. VI desig. VII censor vias faciendas curavit.*

11 Muratori p. 1992. 7 *Imp. Cæsar Vespasianus Aug. pontif. maximus trib. potestat. V imp. XVII p. p. censor cos. VII design. VIII.* Read with Muratori *trib. pot. VII.* See Gruter p. 154. 4 quoted in the Tables A. D. 76. 2.

12 Panvinus p. 324 Gruter p. 243. 6 Muratori p. 228. 2 ex Hispania. Given in the Tables A. D. 77 from the Appendix to Suetonius No. 2. 13 Muratori p. 2007. 4 in Lusitania: *Imp. Cæs. Vesp. Aug. pont. max. trib. pot. IX imp. XII p. p. cos. VIII opus amp. V D D a Bracara Aug. M. P. XXVII.* Within Dec. A. D. 77—Dec. A. D. 78. 14 Muratori p. 583. 1 (referred to in the Tables A. D. 78. 1) Romæ: *L. Ceionio Commodo D. Novio Prisco III Non. Jan. magisterio C. Matidi Patruini promagistro L. Veratio Quadrato collegi fratrum Arvalium nomine vota nuncupaverunt pro salute imp. Vespasiani Cæsaris Aug. trib. pot. cos. VIII et T. Cæsaris Aug. f. Vespasiani cos. VI victimis immolatis in Capitolio quæ superioris anni magister cœerat per-*

* Muratori remarks p. 306. 3 "Quum unusquisque militum honesta missione donatorum exemplum sibi

procuraret ejusmodi indulgentiæ, nil mirum si aliæ similes tabellæ in aliis locis reperiantur."

VERPASIANUS. *soloit et in proximum annum nuncupavit præeunte L. Veratio Quadrato in ea verba quæ SSS. Jovi Optimo Maximo boeem marem &c.*

15 Muratori p. 228. 4 Vindobonæ: *Imp. Vespasiano Cæsari Aug. pontif. maximo trib. potest. X imp. XX cos. VIIII p. p. C. Domitius Florus T. F. I.*

16 Gruter p. 132. 4 Romæ: *Imp. Cæsar Vespasianus Aug. per collegium pontificum fecit.* 17 Gruter p. 239. 3 Basis marmorea Romæ: *Paci æternæ domus imp. Vespasiani Cæsaris Aug. liberrorumq. ejus sacrum trib. Suc. junior. Dedic. XV K. Dec. L. Annio Basso O. Cæcina Pæto cos. [sc. suffectis.]*

18 Grut. p. 243. 1 Basis marmorea Romæ: *Victoriæ imp. Cæsaris Vespasiani Augusti sacrum trib. Suc. corp. Juliani C. Julius Hermes mentor bis non. incurat. [IIIIII virat. Scaliger] functus et nomine C. Juli Regilli fili de suo fecit cui populus ejus corporis immunitatem sex centuriarum decrevit.* 19 Gruter p. 1075. 8 ad vicum Varum: *Imp. Cæs. Vespasianus Aug. pontifex max. trib. pot. censor ædem Victoriæ vetustate dilapsam sua impensa restituit.* 20 Gruter p. 373. 1 L. Bæbio L. f. Gal. Avito præf. fabr. trib. mil. leg. X Gem. proc. imp. Cæsaris Vespasiani Aug. provinciæ Lusitanicæ adlecto inter prætorios. An inscription with the same titles is given by Muratori p. 59. 1.

21 Muratori p. 2004. 2 in vico insulæ Corsicæ: *Imp. Cæsar Vespasianus Augustus magistratibus et senatoribus Uanacinorum salutem dicit. Otacilium Sagittam amicum et procuratorem meum ita vobis præfuisse ut testimonium vestrum mereatur delector. De controversia finium quam habetis cum Marianis pendenti ex is agris quos a procuratore meo Publilio Memoriale emistis ut finiret Claudius Clemens procurator meus scripsi ei et mentorem misi. Beneficia tributa vobis ab divo Augusto post septimum consulatum quæ in tempora Galbæ retinistis confirmo. Egerunt legati Lasemo Leucani f. sacerd. Aug. Eunus Tomasi f. sacerd. Aug. C. Arruntio Catellio Celere M. Arruntio Aquila cos. [sc. suffect.] IIII Idus Octobr.*

22 Gruter p. 242. item ad calcem Suetonii N°. 10. Tabula ænea Romæ: * * *fedusve cum quibus volet facere liceat ita uti licuit divo Aug. Ti. Julio Cæsari Aug. Tiberioque Claudio Cæsari Aug. Germanico. utique ei senatum habere relationem facere remittere senatus consulta per relationem discessionemque facere liceat ita uti licuit divo Aug. Ti. Julio Cæsari Aug. Ti. Claudio Cæsari Aug. Germanico. utique cum ex voluntate auctoritateve jussu mandatuve ejus præsentee eo senatus habeatur omnium rerum jus perinde habeatur servetur ac si e lege senatus edictus esset habereturque. utique quos magistratum potestatem imperium curationemve cujus rei petentes senatui populoque Romano commendaverit quibusque suffragationem suam dederit promiserit eorum comitis quibusque extra ordinem ratio habeatur. utique ei fines pomerii proferre promovere cum ex republica censebit esse liceat ita uti licuit Ti. Claudio Cæsari Aug. Germanico. Utique quæcunque ex usu reipublicæ majestate divinarum humanarum publicarum privatarumque rerum esse censebit ei agere jus potestasque sit ita uti divo Aug. Tiberioque Julio Cæsari Aug. Tiberioque Claudio Cæsari Aug. Germanico fuit. Utique quibus legibus plebeive scitis scriptum fuit ne divus Aug. Tiberiusve Julius Cæsar Aug. Tiberiusque Claudius Cæsar Aug. Germanicus tenerentur iis legibus plebisque scitis imp. Cæsar Vespasianus solutus sit quæque ex quaque lege rogatione divum Aug. Tiberiumve Julium Cæsarem Aug. Tiberiumve Claudium Cæsarem Aug. Germanicum facere oportuit ea omnia imp. Cæsari Vespasiano Aug. facere liceat. Utique quæcunque ante hanc legem rogatam acta gesta decreta imperata ab imperatore Cæsare Vespasiano Aug. jussu mandatuve ejus a quoque sunt ea perinde justa rataq. sint ac si populi plebisve jussu acta essent. Sanctio. Si quis hujusce legis ergo adversus leges rogationes plebisve scita senatusve consulta fecit fecerit sive quod eum ex lege rogationeve plebisve scito S. ve C. facere oportebit non fecerit hujus legis ergo id ei ne fraudi esto neve quit ob eam rem populo dare debet neve cui de ea re actio neve judicatio esto neve quis de ea re apud se agi sinito.*

Suetonius Vesp. c. 25 remarks that *Vespasian* and his sons reigned as long as *Nero* and *Claudius*: *totidem annis parique temporis spatio utrique imperaverunt.*

TITUS.

TITUS.

Inscriptions not in the Tables.

1 Muratori p. 228. 5 in Hispania: *Tit. Cæsari Aug. f. Vespasiano imp. pont. trib. pot. VI cos. des. VI censori D. D.* 2 Gruter p. 1068. 3 in Helvetia: *Imp. T. Vespasianus Cæs. Aug. VII cos. Marti Apollini Minervæ arcum vican. Vindonissensis curiæ T. Urbanio Matrone T. Val. Albano L. Veturio Mellocotio Ruffo Sextio.* 3 Gruter p. 155. 3 Emeritæ: *Imp. Titus Cæs. Vesp. Aug. pon. m. trib. p. V [lege X] cos. VIII p. p. generis humani amor et desiderium etiam vi.* 4 Gruter p. 173. 8 Neapoli: *Τίτος Καῖσα . . . εσπασιανὸς Σεβαστὸς κῆς ἐξουσίας τὸ ἐ' ος ὕπατος τὸ ἡ' τεμμητῆς θερήσας τὸ γ' γυμνασιαρχήσας . . . υμπεσόντα ἀποκατέστησεν. n. f. Vespasianus Aug. cos. VIII censor p. p. tibus conlapsa restituit.* 5 Gruter p. 244. 5 Tarracone: *Imp. Titus Cæsar Vespasianus Aug. p. m. tr. potest. cos. VIII p. p.* 6 Gruter p. 244. 7 *Imp. Cæsari divi f. T. Vespasiano Augusto pont. max. trib. pot. imp. X p. p. censori conservatori ædium publicarum et restitutori ædium sacrarum sodales Flavii P. Martius Verus. Titus was imp. XIII or XV. see the Tables A. D. 79. 2. and imp. XV is rightly substituted for X apud Gruterum l. c.* 7 Muratori p. 2007. 5 in Lusitania: *Imp. Tito Cæsare divi Vesp. f. Vespasiano M. pont. max. trib. pot. IX imp. XV p. p. cos. VIII Cæsare divi f. Vesp. f. * * * * cos. VII G. Colpetano Rantio Quirinale Valerio Festo leg. Aug. pro pr. via nova a Brac. Aug. M. P. XXXVIII.* The name of Domitian erased. 8 Gruter p. 244. 4 Romæ: *Imp. T. Cæsari divi f. Vespasiano Aug. plebs urbana quæ frumentum publicum accepit et tribus.* 9 Muratori p. 131. 2 Romæ: *S. P. Q. R. divo Tito divi Vespasiani Vespasianq Aug. Sacrum Jovi Optimo Maximo Salutari ædem voto suscepto.* 10 Murat. p. 229. 1 apud Thebas in Boeotia: *αἰτοκράτορα Τίτον Καῖσαρα θεὸν Σεβαστὸν Οὐεσπασιανὸν ἡ πόλις.*

The celebrated saying of *Titus, diem perdidit*,^o recorded by Suetonius *Tito* c. 8, is referred to by Themistius *Or.* 6 p. 80 A *Or.* 8 p. 107 A *Or.* 13 p. 174 C *Or.* 15 p. 193 A *Or.* 18 p. 225 A and by Ausonius *Grat. Act.* p. 298 ed. Bipont.

DOMITIANUS.

DOMITIANUS.

Inscriptions. 1 Muratori p. 229. 5 in Dacia: *Imp. Cæsar divi Vespasiani f. Aug. pontif. max. tr. pot. imp. II cos. VIII designat. VIII p. p.* 2 Muratori p. 229. 6 Cordubæ: *D. N. imperator Cæsar divi Vespasiani Augusti Germanicus pontifex maximus trib. pot. VIII imp. XXI cos. XV censor perpetuus.* Read *trib. pot. VIIII.* See the Tables A. D. 90. 2. On the erasure of the name of Domitian see the Tables A. D. 83. 1. Add Procopius *Anecd.* p. 25 C D.

3 Gruter p. 574. 5. 6 Salonæ tabulæ æneæ: an inscription of the 12th tribunician year, partly given in the Tables A. D. 93. 2 p. 78. The inscriptions there given from Gruter p. 189. 12 ex Panvinio (p. 327 "antiqua tabula ænea quæ extat adhuc Venetiis") and from Gruter p. 574 appear to be the same inscription, imperfectly given at p. 189 but more fully at p. 574, where it proceeds thus: *Imp. Cæsar &c.—Romanorum qui peregrinæ condicionis probati erant et sunt in Delmatia sub Q. Pomponio Rufo qui quina et vicena stipendia aut plura meruerunt item dimissis honesta missione emeritis stipendiis liberis posterisque eorum civitatem dedit et connubium cum uxoribus quas tunc habuissent cum est civitas iis data, aut, si qui cælibes essent, cum iis quas postea duxissent, dimittebat singuli singulas, ad III Idus Julias [July 13 A. D. 93] M. Lollio Paulino Valerio Asiatico Saturnino C. Antio Julio Quadrato cos. [sc. suffectis] cohort. III Alpinorum cui præest C. Vibius Maximus &c.*

4 Gruter p. 155. 1 Emeritæ: *Imp. Domitian. Vesp. Cæs. Aug. Germ. p. m. opus patern. nequitia publicanor. infectum ea gente male mulctata et omni in posterum munere publico priv. confici jussit. LXXXVIII.* 5 Muratori p. 229. 4 in Catalonia: *Imp. Domitiano Cæsari Aug. Germanico L. Municius Quir. Novatus et L. Municius Quir. Aurelianus Ti. Cor. Ner. Tem IIvir. constituti*

D. P. P. D. D. 6 Muratori p. 447. 2 Senis: *OCXC. imp. Domitiani Augusti Germanici cura Polludovicis L. Proc. Philiautus lib. fecit*†.

To the accounts of Suetonius and Tacitus, referred to in the Tables, may be added the picture of *Domitian* drawn by Pliny Panegyr. c. 48.

NERVA. NERVA.

Inscriptions.

1 Columna milliaria Romæ apud Gruterum p. 154. 4. 5. 6 Muratorium p. 446. 2. The column in Gruter (described in the Tables A. D. 118 p. 106) commemorates 1 *Vespasian*. 2 *Nerva*. 3 *Trajan*. The column in Muratori has only the two first. The inscription to *Vespasian* is in the Tables A. D. 76. 2 from Gruter. Then follows in Gruter and Muratori: *Imp. Nerva &c. cos. III pater patriæ refecit*. 2 Gruter p. 246. 1 Romæ: *Libertati ab imp. Nerva Cæsare Aug. anno ab urbe condita DCCC. XXX. XXXVII. XXXVIII*. 3 Panvinius p. 328 Gruter p. 189. 13 Romæ: *Imp. Nerva Cæsar Aug. . . . potest. II imp. II*. 4 Panvinius p. 328 Gruter p. 245. 6 Romæ: *Imp. Nervæ Cæs. Aug. pont. max. trib. pot. cos. III p. p. L. Sertorius L. f. Volt. Evanthus ædil. C. C. N. D. D. S. P. P.* 5 Gruter p. 245. 7 *Imp. Nervæ Cæsari Aug. III cos. Ti. Claudius Felix et P. Lollius Paris allectores cultores Silvani idem immun.* 6 Gruter p. 1078. 5 e regione Setiæ: *Imp. Nerva Cæs. Aug. pontifex maximus tribunicie potestatis cos. III pater patriæ faciendam curavit. XLV*. 7 Gruter p. 155. 4 juxta oppidum Arsularum, secundum viam Valeriam: *XXXVIII. Imp. Nerva Cæsar Augustus pontifex maximus tribunicia potestate cos. III pater patriæ faciendum curavit*. 8 Muratori p. 229. 7 Asturicæ: *Imp. Nervæ Cæs. Aug. pont. max. trib. p. p. p. cos. III . . . Asturic. . . . mil. . .* 9 Murat. p. 447. 4 Romæ in columna: *Imp. Nerva Cæsar Augustus pontifex maximus tribunicia potestate cons. III pater patriæ refecit*. 10 Idem p. 447. 5 Cordubæ: *Imp. Nerva Cæs. Aug. pont. maxim. trib. potest. II cos. II* [lege *III* cum Muratorio] *proc. pater patriæ Cord. restituit*. 11 Idem p. 447. 6 cippus milliarius in Hungaria: *Imp. Nerva Cæs. Aug. pontifex maximus tribunicie potestat. cos. III p. p. a Malata cus M. P. X. Imp. Cæs. M. Aurel. Antonino Aug. Pio Fel. a Malata . . . s. v. cus M. P. XVI*. 12 Idem p. 2007. 6 *Imp. Nerva Cæsar Augustus pontif. maximus tribuni. potestate cos. III pater patriæ fecit*. 13 Idem p. 447. 7 in via Appia: *Imper. Nerva Cæsar August. pontifex maximus tribunitie potestatis X cos. III pater patriæ facien. curavit. XLIII*. 14 Idem p. 448. 1 in via Appia: *Imper. Nerva &c. tribunitie potestatis X cos. III pater patriæ facien. curavit. XLIV*. 15 Idem p. 448. 2 *Imperat. Nerva &c. tribunitie potestatis cos. III pater patriæ facien. curavit. XLV*. 16 Idem p. 448. 4 in paludibus Pomptinis: *Imp. Cæsar Nerva Aug. Germ. pontif. max. trib. potest. III cos. IIII p. p. sua pecunia const.* 17 Gruter p. 185. 4 Romæ: *Imp. Nerva Cæs. A. trib. potest. III imp. II*. In 13. 14. 16. 17 for *trib. pot. X* and *III* read *trib. pot. II*. conf. Eckhel tom. 8 p. 411. 18 Gruter p. 246. 2 inventum prope Antium: *Sergie Lænatiss f. Plautillæ matri imp. Nervæ Cæ-*

† Domitian is named in the following: Muratori p. 2020. 1 in via Appia ultra Beneventum XXI M. P: *Q. Gefridio Nigero Aufustiano invicto aurigatori in faction. varis pluries agitato semper victori ab imp. Domitiano Aug. Cæs. pluries coronato premisq. III aucto P. S. viz ann. LXIV m. III. Lucilia Appuleia uxor mar. B. M. fec.* His wife *Domitia* in these: Muratori p. 194. 5 Senitii: *T. Attico Domitiæ Aug. lib. IV* [an VI?] *vir. Aug. Domitius Sollers VI vir Aug. Atticus Domitiæ Aug. S. S. Q. P. P.* Idem p. 913. 4 in oppido Marini: *Dis Manibus Pieri Aug. L. præc. puerr. Cæsaris N. Flavia Nice conjunx B. M.*

titulum cum valvis æneis D. S. P. permissu Herme Aug. L. a cub. Domitiæ Aug. On *Domitia* see Sueton. Domit. c. 3. 13 Tito c. 10 Dio 66, 3. 26. 67, 3. 15 Victor Epit. p. 369 Euseb. Chron. anno 2097 et hinc Syncellus p. 343 C. (erroneously given in the Armenian Eusebius,) and coins in Eckhel tom. 6 p. 401, who also p. 399 quotes an inscription *In honorem memoriæ domus Domitiæ Augustæ Cn. Domiti Corbulonis fil. &c.* Procopius Anecd. p. 25 D is more favourable to *Domitia* than other writers. But the earlier authorities destroy the credit of his account.

saris Aug. 19 Gruter p. 245. 8 in Hispania: *Imp. Nervæ Aug. German. inferior. pont. max. trib. pot.*

TRAJANUS.

TRAJANUS.

Trajan was a native of Italica in Spain: Appian. Hispan. c. 38 ὁ Σκιπίων—συνέκτισε τοὺς τραυματίας ἐς πόλιν, ἣν ἀπὸ τῆς Ἰταλίας Ἰταλικὴν ἐκάλεσε· καὶ πατὴρ ἐστὶ Τραϊανοῦ τε καὶ Ἀδριανοῦ τῶν ὕστερον Ῥωμαίοις ἀρξάντων τὴν αὐτοκράτορα ἀρχήν. Victor Cæs. p. 319 *Italica urbe Hispaniæ ortum*. Eutrop. VIII. 2 *Natus Italicæ in Hispania*. Dio 68. 4 Ἰβηρ ὁ Τραϊανός. Zonaras XI p. 584 Β Τραϊανός δὲ τὸ γένος εἶλκεν ἐξ Ἰβηρίας. Themistius Or. VIII p. 110 Β κακεῖνον τὸν αὐτοκράτορα, ὃς ἐπειδὴ τάχιστα ἤκεν εἰς τὴν ἀρχὴν κ. τ. λ. refers to the character and exploits of *Trajan*.

Plotina the wife of *Trajan* is described by Pliny Panegyr. c. 83. Named in an inscription Muratori p. 887. 9 Extra Romam: *D. M. Antiocho Plotinæ Augustæ actori fratres*. His sister *Marciana*: Plin. Panegyr. c. 84. 1 *Soror autem tua &c.* Ibid. § 6 *Obtulerat illis senatus cognomen Augustarum, quod certatim deprecatae sunt quam diu appellationem patris patriæ tu recusasses*. Both are named in Muratori p. 230. 7 *Sarzanæ*:

<i>Plotinæ</i>	<i>Imp. Cæs. Nervæ Trajano Aug.</i>	<i>Martianæ</i>
<i>August.</i>	<i>Germ. Dacico pont. max. tr. pot.</i>	<i>Aug.</i>
	<i>IX cos. V D. D. [A. D. 105]</i>	

and in Panvinus p. 334 Gruter p. 247. 6 *Anconæ*:

<i>Plotinæ</i>	<i>Imp. Cæsari divi Nervæ f. Nervæ Trajano Optimo Aug. Germanic. Dacico et Cyriaco pont. max. trib. pot. XVIII imp. IX [lege imp. XI] cos. VI p. p. providentissimo principi senatus P. Q. R. quod accessum Italiæ hoc etiam addito ex pecunia sua portu tutiorem navigantibus reddiderit.</i>	<i>Divæ</i>
<i>Aug.</i>		<i>Marcianæ</i>
<i>conjugi Aug.</i>		<i>Aug.</i>
		<i>sorori Aug.</i>

Marciana therefore was already dead in the 19th tribunician year commencing Oct. A. D. 115. From *Marciana Marcianopolis* was named: Ammian. 27. 4, 12 *Mysia ubi Marcianopolis est, a sorore Trajani principis ita cognominata*.

To the inscriptions in the Tables add the following.

1 Gruter p. 128. 3 *Romæ*: *Imp. Cæs. Trajani Aug. Germ. cos. II permissu T. Allieni Sicini Quintiani cur. æd. Sac. ædiculam regionis VI vico portæ Collinæ vetustate conlapsam a solo sua impensa restituerunt magistri anni C. V. . . . us A. Varro A. L. Felix P. Vettius P. L. Possidonius C. Turranius C. L. Gen. . . .* 2 Panvinus p. 329 Gruter p. 189. 14 *Imp. Cæs. divi Nervæ f. Nervæ Trajanus Aug. Germanicus pontif. maxim. tribunic. potest. cos. iter.* 3 Gruter p. 246. 4 *Romæ*: *Pietati et felicitati imp. Cæs. divi Nervæ [adde f.] Trajani Aug. Germ. pont. max. tr. pot. III cos. II p. p. ex S. C.* Within October and Dec. 31 A. D. 99. 4 Muratori p. 229. 8 *Narbone*: *Imp. Cæsari divi Nervæ f. Trajano Aug. Germ. pont. max. trib. pot. cos. II anus IIIII vir Aug. de sua mediocritate mento fieri poniq. jussit.* 5 Muratori p. 2007. 11 inter *Emeritam et Salmanticam*: *Imp. Cæs. divi Nervæ f. divus Nervæ Trajanus Augustus Germanicus pontifex maximus tribunicia potestate consul iterum restituit. CIII.* 6 Muratori p. 449. 6 in agro Numantino: *Imp. Cæsar Nervæ Trajanus Aug. Ger. pont. max. trib. pot. p. p. cos. iter. f. ab. Augustobri. M. P. VIIII.* In A. D. 99 on account of the title *pater patriæ*. See the Tables A. D. 99. 2. 7 Gruter p. 155. 5 In *Helvetia*: *Imp. Cæsari divi Nervæ f. Nervæ Trajano Aug. Germ. pont. max. trib. pot. cos. II p. p. des. III. M. P. LXXXV.* In A. D. 99.

▼ See the Tables A. D. 99 for this title.

TRAJANUS. 8 Gruter p. 41. 7 ad Lacum Nemorensem: *Dianæ Nemoresi Vestæ sacrum dict. imp. Nervæ Trajano Aug. Germanico III cos. præf. ejus T. Volledio Mamiliano quæstorib. L. Cæcilio Urso II M. Lucretio Sabino II ædilib. Q. Vibenna Quieto Ti. Claudio Magno P. Cornelius Trophimus pistor Romaniensis ex reg. XIII idem cur. vici quadrati et Lania C. f. Thyonoe conjux ejus votum libens solverunt.* 9 Panvinius p. 330 *Pietatis imp. Cæsaris divi Nervæ f. Nervæ Trajani Aug. Germanici p. m. tr. p. III cos. III p. p. ex S. C.* Compare N^o. 3. 10 Gruter p. 189. 15 ex Panvinio: *Imp. Cæs. Nerva Trajanus Aug. p. m. tr. pot. III cos. III p. p.* But Panvinius p. 329 has *tr. pot. III cos. II.* which places this within October and Dec. 31 A. D. 99. 11 Muratori p. 448. 6 Inter Fundos et Tarracinam: *Imp. Cæsar Nerva Divi Ner. f. Trajanus Aug. Germ. pontif. max. trib. pot. III cos. III p. p. constr. curavit XXXVIII.* 12 Murat. p. 449. 1 in Frentanis: *Imp. M. Ulp. Nerva Trajanus Cæs. Aug. pont. max. trib. pot. cos. III p. p. viam lapid. stravit pontem fecit substructiones addidit.* 13 Murat. p. 448. 7 inter Fundos et Tarracinam: *Imp. Cæsar divi Nervæ f. Nerva Trajanus Augustus Germanicus pontifex maximus tribunitiæ potestatis III cos. III pater patriæ refecit.*

14 Muratori p. 449. 5 Cilleiæ: *Imp. Nerva Trajanus Cæs. Aug. Ger. pont. max. trib. pot. p. p. cos. IIII. VI.* Within Jan. 1 A. D. 101—Dec. 31 A. D. 103. 15 Gruter p. 190. 2 Augusto-brigæ Hispan. *Imp. Cæsar divi Nervæ f. Nerva Trajanus Aug. Germ. pont. max. trib. pot. V cos. III restituit.* Read *cos. IIII.* Within Oct. A. D. 101—Oct. A. D. 102.

Within October A. D. 103—Dec. 31 A. D. 111: 16 Muratori p. 2007. 8 in agro Bracarensi: *Imp. Cæsari divi Nervæ f. Nervæ Trajano Aug. Ger. Dacico pont. max. trib. pot. VII imp. IV Aquis Flaviis M. P. XLII.* 17 p. 2007. 9 Aquis Flaviis in Lusitania: *Imp. Cæsar divi Nervæ f. Aug. Ger. max. trib. pot. VII imp. IV Aquis Flavis M. P. IV.* 18 Gruter p. 162. 4 Aquiflavie: *Imp. Cæs. Nervæ Trajano Aug. Ger. Dacico pont. max. trib. pot. cos. V p. p. Aquiflavienses pontem lapideum de suo F. C.* 19 Muratori p. 1993. 1 in Lusitania: *Imp. Cæs. Nerva Trajanus Aug. Ger. Dac. pont. max. trib. pot. VII imp. IIII cos. V p. p.* 20 Panvinius p. 331 Gruter p. 246. 8 Romæ: *Imp. Cæsari divi Nervæ f. Nervæ Trajano Aug. Germanico Dacico pontifici maximo tribunic. pot. VII imp. IIII cos. V p. p. tribus XXXV quod liberalitate optimi principis commoda earum etiam locorum adjectione ampliata sint.* 21 Panvinius p. 331 Gruter p. 246. 9 Romæ: *Imp. Cæsar divi Nervæ f. Nervæ Trajano Aug. Germ. Dacico pont. max. trib. potest. VIII imp. IIII cos. V p. p. optimo principi Sagari theatri Marcell. cultores domus Aug.* 22 Muratori p. 2007. 10 in Lusitania: *Imp. Cæs. Trajano Aug. pont. max. trib. pot. VIII p. p. a Bracara Aug. M. P. XXXVIII.* 23 Muratori p. 449. 4 in diœcesi Aquinatensi: *Imp. Cæsar divi Nervæ fil. Nerva Trajanus Augustus Germanicus Dacicus pontif. maximus trib. pot. VIII imp. IIII cos. V p. p. restituit.* 24 Gruter p. 162. 1. 2. 3 Pons in oppido Alcantara^w: In medio pontis arcus erigitur cum hac inscriptione: *Imp. Cæsari divi Nervæ f. Nervæ Trajano Aug. Germ. Dacico pontif. max. trib. potest. VIII imp. V cos. V p. p.* 25 Muratori p. 449. 2 Romæ: *Lapis miliar. IIII iter Appiæ*

^w Gruter Ibid. collato Muratorio p. 450. 1 Habet limen superius sic inscriptum: *Imp. Nervæ Trajano Cæsari Augusto Germanico Dacico sacrum.*

*Templum in rupe Tagi Superis et Cæsare plenum,
Ars ubi materia vincitur ipsa sua,
Quis quali dederit voto fortasse requireret
Cura viatorum quos nova fama juvat.
Ingentem vasta pontem qui mole peregit
Sacra litaturo fecit honore Lacer.
Qui pontem fecit Lacer et nova templa dicavit
Scilicet et Superis munera sola litant.
Pontem perpetui mansurum in secula mundi*

*Fecit divina nobilis arte Lacer,
Idem Romuleis templum cum Cæsare divis
Constituit. Felix utraque causa sacri.*

C. Julius Lacer H. S. F. et dedicavit amico Curio Lacone Icæditano. In eodem arcu fuere olim tabulæ marmoreæ quatuor, quarum superest una: *Municipia provinciæ Lusitaniæ stipe conlata quæ opus pontis perfecerunt, Icæditani, Lancinnenses, Oppidani, Talori, Interannienses, Colarni, Lancienses, Transcudani, Aravi, Meidubrigenses, Arabrigenses, Banienses, Pæzures.* Some of these names are in Pliny H. N. IV. 22 p. 242.

via strat. restit. cur. ex S. C. ex auctorit. imp. Cæs. divi Ner. fil. Nervæ Trajan. Aug. German. TRAJANUS. Dacic. Parthic. pont. max. tribun. pot. VIII imp. V cos. V p. p. optim. princ. curante Ti. Julio et All these numbers require that *Parthici* should be omitted. 26 Muratori p. 231. 1 apud Brundisium: *Traiano Aug. Germ. Dac. pont. max. trib. pot. XII imp. VI cos. V p. p. C. Fulvius Hermes lib. Epituchanus ex D. D. ob honorem Aug. T. A.* 27 Muratori p. 448. 5 Inter Fundos et Tarracinam: *Imp. Cæsar divi Nervæ filius Nervæ Trajanus Aug. Germanicus Dacicus pont. maximus tribun. potestatis XIII imperator VI cos. V p. p. pontem vetustate collapsum restituit.* 28 Mur. p. 449. 7 Tarracinæ: *Imp. Cæsar divi Nervæ filius Nervæ Trajanus Aug. Germanicus Dacicus pontifex max. trib. pot. XIII imp. VI cos. V p. p. XVIII silices sua pecunia restituit.* Some inscriptions of this period require correction in the numbers*.

29 Muratori p. 232. 1 extra Puteolos: *Imp. Cæsari divi Nervæ filio Nervæ Traiano Aug. Germ. Dacico pont. max. trib. pot. XV imp. VI cos. VI p. p. optimo principi L. Pluteus L. f. Pal. Phæbus.* 30 Muratori p. 450. 4 in agro Forosempronensi: *Imp. Cæsar divi Nervæ f. Nervæ Trajanus optimus Aug. Germ. Dacicus tribun. potest. XIX imp. XI cos. VI p. p. faciundum curavit.* Where Muratori without reason adds "*Scribendum imp. IX.*" See Eckhel tom. 6 p. 463 and the Tables A. D. 116. 2.

31 Gruter p. 1101. 3 Bracaræ: *L. Terentio M. f. Quir. Ruf. præf. coh. VI Britton. 3 leg. I M. P. F. don. don. ab imp. Traiano bel. Dac. p. p. leg. XV Apoll. trib. coh. II Vig. D. D.* 32 p. 1102. 5 Arimini: *M. Vettio M. f. An. Valenti Cæsaris Nerv. Trajani Opt. Aug. Ger. Dacici Part. II vir. Quinq. præf. flamin. auguri patrono colonie vicani vici Aventin. optimo civi patrono suo.* 33 Muratori p. 68. 13 Florentiæ: *Silvano Aug. sacrum Crescens Alypianus imp. Cæsaris Nervæ Trajani Aug. Germ. Dacici disp. fisci fr.* 34 Idem p. 232. 2 Romæ: *potis senatus supplicationes dis immortalibus imp. Cæs. Nervæ Traiano Aug. Germ. Dacic. senatus ornament . . . triumphal. decr. statuamq. in foro Aug. ponendam censuit.* 35 Idem p. 2032. 4 Cormenti: *Ipponianus Secundus P. Cestius Priscus Ducenius procuratores Nervæ Trajani Aug. legionis I turm. VI tribun. milit. legionis XXI Rap.*

The Parthian war of Trajan is placed too high by the Paschal Chronicle Hieronymus Cassio-

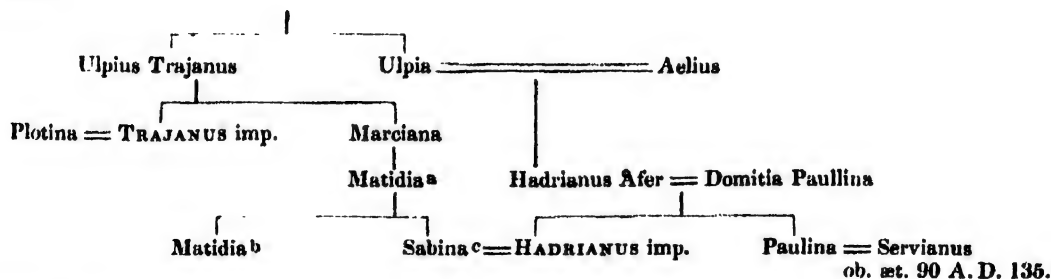
* In a mutilated inscription in Gruter p. 190. 1 Panvinus p. 330, and more carefully given by Norisius tom. 2 p. 924 A, bearing *Dacicus*, the numbers probably were *trib. pot. XIII cos. V.* Gruter p. 199. 1 Romæ: *Ex auctoritate imp. Cæs. Divi Nervæ fil. Nervæ Trajani Aug. Germanici Dacici Parthici pontificis maximi tribun. potest. V cos. V p. p. curat. viarum L. Licinius C. f. Sura III vir it. M. Julius M. f. Fronto III vir T. Lælius Q. f. Cocceianus III vir Sex. Flavius L. f. Falto III vir cipp. term. viam Trajanam App. per Bruttios Salentinos pec. publ. contulere Bruttici Salentinei oppidatim Napetinci Hipponiatei Mamertinei Rheginei Scyllacei Cayloniatei Laometicei Terinæi Temsanæi Locren Thuriat . . . cur. . . mill. P. . . . CC. . .* Reines. reads *trib. pot. VIII.* But such works were carried on in the 12th and 13th tribunician years. See the Tables A. D. 107. 108. 109. The title *Parthicus* was in the 19th tribunician year and 6th consulship: Tables 115, 4. 116, 2. We may read *trib. pot. XVIII cos. VI.* Muratori p. 449. 3 Rhegii: *Lap. mil. CCCLXXXVI. Imp. Cæs. Nervæ Trajan. August. Germ. Dacic. Parth. trib. potes. V p. p. optimo principi ex S. C. fac. cur.* Mur. adds "*Id est, A. C. 101 aut 102.*" But *Dacicus*

was not assumed till A. D. 103, *Parthicus* in 116. We may read *trib. pot. XVIII.* or *XX.* Muratori p. 2007. 7 gives a mutilated inscription: *Imp. C. Divi T[r]ajani Parth. f. [divi] Nervæ [nepos] Nervæ Trajanus Aug. pont. [max.] tr. pot. VI viam . . .* and adds "*spectat ad annum Ch. 102.*" But the characters here given belong to Hadrian, and require—*Nervæ nepos Trajanus Hadrian. Aug.* Gruter p. 321. 10 in agro Cordubensi: *C. Sempronio Sperato flamin. divorum Aug. provinciæ Baticæ imp. Nervæ Traiano Cæs. Aug. Germ. III Vicerio Alariano et L. Marcio Postumo coss. Hic provinciæ Baticæ consensu flaminis munus est consequut. peracto honore flamin. et feciali &c.* It is not clear to what year this should be referred. To the two Cretan inscriptions given at A. D. 113 may be added a third apud Gruter. p. 1084. 9 *αὐτοκράτορι Καίσαρι θεοῦ Νέρβα υἱῶ Νερουῶ Τραϊανῶ σεβαστῶ ἀρίστῳ Ἀρμενικῶ [lege Γερμανικῶ] Δακικῶ ἀρχιερεὶ μεγίστῳ δημαρχικῆς ἐξουσίας τὸ ια' ὑπάρῳ τὸ γ [lege τὸ ε'] πατρὶ πατρίδος τῷ τῆς οἰκουμένης κτίστη Λατίων ἢ πόλιν διὰ πρωτοκόσμου κ. τ. λ.* Gruter p. 248. 1 *Imp. Cæs. d. Nervæ f. Nervæ Traiano Aug. Germanico Dacico pont. max. tr. pot. cos. VIII imp. V p. p. Read cos. V.*

TRAJANUS. **dorus and Malalas.** At the 9th of *Trajan* by Chron. Pasch. p. 253 Α Κομμόδου καὶ Κερατανου. θ'. [A. D. 106] τούτοις τοῖς ὑπάτοις πολέμου χαλεποῦ ἐπιβάντος τῇ Ῥωμανίᾳ ὑπὸ Περσῶν καὶ Γότθων καὶ ἐτέρων ἐθνῶν, Τραϊανὸς ἀπερχόμενος εἰς τὸν τούτων πόλεμον ἀφῆσιν ἐχαρίσατο τῶν τελῶν ἄχρις ἂν ἐπιστρέψῃ. and by Cassiodorus: *Commodo et Cereale. His coss. Trajanus Hiberos Sauromatas Osrhoenos Arabas Bosphoranos Colchos in fœdus accepit, Seleuciam Otesiphontem Babylonem occupavit et tenuit. Senecio IV et Sura III* [A. D. 107] *His coss. Trajanus in mari rubro classem instituit ut per eam Indiæ fines vastaret.* Transcribed from Hieronymus. At the 12th of *Trajan* in Malalas XI p. 352 ἐπεστράτευσεν τῷ ιβ' ἔτει τῆς βασιλείδος αὐτοῦ ἐξελθὼν κατ' αὐτῶν μηνὶ Ὀκτωβρίῳ τῷ καὶ Ὑπερβερεταίῳ ἀπὸ Ῥώμης—καὶ κατέφθασεν ἐν Σελευκείᾳ τῆς Συρίας μηνὶ Ἀπελλαίῳ τῷ καὶ Δεκεμβρίῳ. Although he afterwards places it at the 16th year, or two years before the earthquake, which he refers to Dec. A. D. 115; μετὰ β' ἔτη τῆς παρουσίας αὐτοῦ. which would give 113 for the march of *Trajan*. Malalas, though wrong in the year, may have given the right months; and *Trajan* might set out from Rome in October and arrive at Antioch in December A. D. 114. Eusebius does not notice the Parthian war, but Hieronymus places it anno 2118 [A. D. 10 $\frac{3}{4}$] *Trajani 5^o Trajanus—Iberos Sauromatas &c. in fidem accepit. Seleuciam Otesiphontem Babylonem occupavit et tenuit. in mari rubro classem instituit &c.* afterwards anno 2128 [A. D. 11 $\frac{3}{4}$] *Trajani 15^o Trajanus Armeniam Assyriam Mesopotamiam fecit provincias.* Also transcribed by Cassiodorus. Eutropius VIII. 3 without marking a date enumerates the nations conquered almost in the terms of Hieronymus, who probably transcribed Eutropius.

Xiphilinus in his epitome may have transposed the narrative of Dio. But the characters of time which yet remain and the testimony of coins and inscriptions, confirming the account of Julian, enable us to fix with certainty the Parthian war of *Trajan*, as it is given in the Tables.

HADRIANUS. HADRIANUS.



Inscriptions.

1 Gruter p. 248. 7 p. 254. 1 in Transilvania: *Imp. Cæsari divi Trajani Parthici f. divi Nervæ nepoti Trajano Hadriano Aug. pontifici max. trib. pot. II cos. II p. p. colon. Ulpia Trajana Aug. Dacica Sarmiz* ^{cc}. In both copies *p. p.* is improperly added. See the Tables A. D. 119. 4 and 128. 2. 2 Muratori p. 451. 1^a Prope Certimam: *Imp. Cæsar D. Nervæ Trajani f. Nervæ nepos Hadrianus Trajanus Aug. Dacicus maximus Britannicus maximus Germanicus maximus pontifex*

^a *Matidia Augusta*, the mother of *Sabina*, is named in an Ephesian inscription apud Muratorium p. 232. 3.

^b Gruter p. 252. 9 *Suessæ* in Campania: *Matidie Aug. fil. divæ Marcianæ Aug. nepti divæ Sabinae Aug. sorori imp. Antonini Aug. Pii p. p. materteræ Minturnenses D. D.* p. 252. 10 Ibidem: *Matidie Aug. fil. divæ Sabinae sorori imp. Antonini Aug. Pii p. p. materteræ C. Flavii Aug. lib. Onesimus Campanus* p. 1085. 3 *Capuæ*: *Matidie Aug. fil. divæ Sabinae sorori imp. Antonini Aug. Pii p. p. materteræ Sinues-*

ami. De hac *Matidia Fronto* p. 285 *De hereditate Matidie.*

^c *Sabina* in an inscription given in the Tables A. D. 139. 4 is called the mother of *Antoninus*, as her sister *Matidia* is the aunt of *Antoninus*: see Eckhel tom. 6 p. 470.

^{cc} Compare for this colony Gruter quoted in the Tables A. D. 132.

^d Compare the Tables A. D. 118. 2.

maximus trib. potest. II cos. II p. p., præterquam quod provinciis remisit decies novies centena millia HADRIANUS. *N. sibi debita, a Munda et fluvio Sigila ad Certimam usque XX M. P. P. S. restituit.* 3 Murat. p. 188. 4 Romæ: *Imp. Cæsari divi Trajani Parthici fil. divi Nervæ nepoti Trajano Hadriano Aug. pontif. maxim. trib. pot. II cos. III fratri arvali.* 4 Gruter p. 248. 6 ex Panvinio p. 334 *Imp. Cæsari divi Trajani Parthici fil. divi Nervæ nep. Trajano Hadriano Aug. pont. max. trib. potest. cos. II p. p. IIII viri viar. Q. Tamudius Q. f. Palat. Graius Vienna L. Aurelius &c.—fac. cur.* On account of *p. p.* we may read *cos. III.* 5 Muratori p. 2008. 2 inter Emeritam et Salmanticam: *Imp. Cæs. divi Trajani Parthici f. divi Nervæ nepos Trajanus Hadrianus Aug. pontif. max. trib. pot. V cos. III restituit.* 6 Muratori p. 1083. 7 Surrenti: *Imp. Cæsari divi Trajani Parthici f. divi Nervæ nepoti Trajano Hadriano Aug. pont. max. tr. pot. V cos. optimo maximoq. principi decuriones munipesq. Surrentini pecunia conlata.* 7 Muratori p. 2008. 3 Tuneti: *Imp. Cæsar divi Nervæ nepos divi Trajani Parthici f. Trajanus Hadrianus Aug. pont. max. trib. pot. VII cos. III viam a Carthagine Theuesten stravit per leg. III Aug. P. Metilio Secundo leg. Aug. pr. pr.* 8 Murat. p. 1097. 8 In villa collis agri Aquilani: *Imp. Cæs. Trajano Hadriano Aug. pont. max. trib. pot. XII cos. III p. p. vicani Forulani.* 9 Murat. p. 2008. 4 In Lusitania: *Imp. Cæs. Trajano Hadriano Aug. pont. max. trib. pot. XVIII cos. III p. p. a Braca. Aug. M. P. XX.* 10 Murat. p. 2008. 5 Bracaræ: *Imp. Cæsari Trajano Hadriano Aug. pontif. max. trib. potest. XIX cos. III p. p. a Bracara Aug. . . . ale M. P. XXXV.* 11 Murat. p. 147. 5 Lavinie: *Imp. Cæs. divi Trajani Part. f. divi Nervæ n. Trajanus Hadrianus Aug. pont. max. trib. pot. XX cos. III p. p. J. S. M. R. statuam ex donis aureis et arg. vetustate corruptis fieri et consecrari jussit ex auri P. III et arg. P. CCVI.* 12 Murat. p. 2008. 6 Aquis Flaviis in Lusitania: *Imp. Cæs. Trajanus Hadrianus Aug. p. m. trib. pot. XX refecit Aquis Flavio M. P. II.* 13 Gruter p. 252. 1 in Transilvania: *Imp. Cæs. divi Trajani Parth. fil. divi Nervæ nepotis [lege nepoti] Trajano Hadriano Aug. pont. max. trib. pot. XXII [lege XXI] imp. II cos. III Messius Rusticus curator alvei et riparum Tiberis [sic lege cum Gudiod ex Grutero p. 197. 5] et cloacarum urbis.* 14 Murat. p. 1030. 6 in vico Genevensis agri: *Imp. Cæs. Trajano Hadriano Aug. p. m. trib. pot. cos. III p. p. Aventicum M. P. XXXXI.* 15 Murat. p. 524. 3 Collegium lenunculariorum Cære: *Imp. Cæsare Ælio Hadriano Aug. cos. III p. p. mag. lenuncular. Cære imm. anno VIII. nomine mag. liber. et servorum Aug. N. D. L. Lutatius L. lib. Philadelphus &c.* 16 Murat. p. 2008. 1 in Lusitania: *Imp. Cæsari Trajano Hadriano Aug. pont. max. trib. pot. cos. III imp. V [lege cum Muratorio imp. II] a Bracara M. R. M. P. VIII.* In N°. 2 we must omit *p. p.*

17 Muratori p. 115. 1 Palmyræ: *Διὲ μέγιστῳ κεραυνίῳ ὑπὲρ σωτηρίας Τρα. Ἀδριανοῦ σεβ. τοῦ κυρίου Ἀγαθάγγελος Ἀβιληνὸς τῆς δεκαπόλεως τὴν καμάραν ὑποδόμησεν καὶ τὴν κλίνην ἐξ ἰδίων ἀνέθηκεν ἔτους εἰς μηνὸς Λώου.* *Lous the 10th month of the year of the Seleucidæ 445 fell upon Aug. A. D. 134.* 18 Muratori p. 1019. 1 Coroyræ: *Ἀδριανοῦ Βουμίου αὐτοκράτορα Καίσαρα Σεβαστὸν Τραϊανὸν Ἀδριανὸν θεοῦ Τραϊανοῦ υἱὸν θεοῦ Νέρβα υἱωνὸν ὑπατον τὸ Ε [lege τὸ Γ] ἡ πόλις τῶν Ἀβρατών. ἀνάθηκε [sic] ἐπίγραμμα ἔτεος Δαμονίς [f. Δαμονίδα] τοῦ Ἀριστέα.* 19 Murat. p. 234. 2 Athenis: *αὐτοκράτορα Καίσαρα Τραϊανὸν Ἀδριανὸν Ὀλύμπιον τὸν σωτήρα τοῦ πάππου ἡμῶν Φιλήμονος Φιλῆμων καὶ Πάσιππος καὶ Ἀπολλώνιος τὸν ἰδίων εὐεργέτην δι' ἐπιμελητοῦ τοῦ πατρὸς Πολυούχου Καρτιδάμαντος.* 20 Murat. p. 235. 2 Athenis: *σωτήρι καὶ κτίστη αὐτοκράτορι Ἀδριανῷ Ὀλυμπίῳ.* 21 Idem p. 235. 5 Athenis: *αὐτοκράτορα Τραϊανὸν Ἀδριανὸν Ὀλύμπιον Καίσαρα Σεβαστὸν Σήστιοι κ. τ. λ.* 22 Murat. p. 235. 4 Athenis: *αὐτοκράτορα Καίσαρα κ. τ. λ.—Ὀλύμπιον πατέρα πατρίδος τὸν σωτήρα τοῦ κόσμου Ἀνέμου τῆς Κιλικίας ἡ βουλὴ καὶ ὁ δῆμος διὰ πρεσβευτῶν Π. Αἰλίου Καϊώλου καὶ Γαίου τοῦ Ἀλεξάνδρου.* 23 Murat. p. 235. 3 Smyrnæ: *αὐτοκράτορι Ἀδριανῷ Ὀλυμπίῳ σωτήρι καὶ κτίστη.*

* Referred to in the Tables A. D. 119. 4.

† Compare a similar, perhaps the same, inscription

in Gruter p. 156. 4 given in the Tables A. D. 136. 2.

§ See the Tables A. D. 121 for Gruter p. 197. 5.

HADRIANUS. 24 Murat. p. 236. 2 apud Mytilenem: αὐτοκράτορι Τραϊανῷ Ἀδριανῷ Καίσαρι Σεβαστῷ ἐλευθερίῳ Ὀλυμπίῳ κτίστῃ Διὶ χαριστήριον. 25 Murat. p. 1993. 3 in insula Cios: Καίσαρα Τραϊανὸν Ἀδριανὸν Σεβαστὸν Μ. Οὐλπίος Λούγιος ὁ δὲς ἱερεὺς αὐτοῦ. 26 Add the following apud Murat. p. 236. 4 bearing trib. pot. XII and p. p. In Hispania: Imp. Cæs. divi Trajani Aug. cos. VI f. divi Nervæ cos. III [IIII cum Murat.] trib. p. II nepoti Trajano Hadriano Aug. pont. max. tribun. pot. XII p. p. cos. III Marcus Messius Rusticus Æmilius Papus Arius Proculus Julius Celsus Sodal. . . Augustal. IIII vir viarum curandarum tr. mil. leg. III Aug. pr. pr. provinc. Africæ trib. pleb. pr. peregrin. curator viæ Aureliæ leg. leg. Aug. XX V. V. optimo principi. 27 To Ælius: Muratori p. 238. 6 L. Ælio Cæsari imp. Cæs. Trajani Hadriani Aug. pont. max. trib. pot. XXI imp. II cos. III p. p. filio divi Trajani Parthici nepoti divi Nervæ 28 An inscription to Ælius at Beyjik near Hadriani is given in Mr. Hamilton's Asia Minor Vol. 2 Appendix No. 2: Αἴλιον Καίσαρα αὐτοκράτορος Ἀδριανοῦ Σεβαστοῦ υἱὸν θεοῦ Τραϊανοῦ υἱωνὸν θεοῦ Νέρωνα ἔκγονον δημαρχικῆς ἐξουσίας, ὑπατον τὸ β', Ἀττίνας Γλαύκωνος στρατηγῶν ἐκ τῶν ἰδίων ἀνέστησεν. Set up in A. D. 137. L. Ælius Commodus Cæsar, described in the Tables A. D. 135—138, was born Jan. 13: Natales Cæsarum apud Bucherium p. 276 L. Ælii Cæsaris Idibus Januarii.

Hadrian's origin is described by Spartianus c. 1 *Origo imperatoris Hadriani vetustior a Picentibus, posterior ab Hispaniensibus manat: siquidem Adria ortos majores suos apud Italicam Scipionum temporibus resedisse in libris vitæ suæ Hadrianus ipse commemorat. Hadrianus in vita sua* is quoted again Spartian. c. 7.

Hadrian is prætor Sura bis Serviano iterum coss. Spartian. c. 3. See on this Salmas. ad p. 37 Tillemont tom. 2 p. 510.

Epistola Hadriani apud Vopiscum Saturnino c. 8 p. 959 *Ex libris Phlegontis liberti ejus prodita: Hadrianus Aug. Serviano cos. S. Ægyptum quam mihi laudabas, Serviane carissime, totam didici levem, pendulam, et ad omnia famæ momenta volitantem. Illi qui Serapin colunt Christiani sunt et devoti sunt Serapi qui se Christi episcopos dicunt. Nemo illic archisynagogus Judæorum, nemo Samarites, nemo Christianorum presbyter non mathematicus, non aruspex, non aliptes. Ipse ille patriarcha quum Ægyptum venerit ab aliis Serapidem adorare, ab aliis cogitur Christum. genus hominum seditiosissimum vanissimum &c. Utinam melius esset morata civitas digna profecto quæ pro sua profunditate [pro sui magnitudine] totius Ægypti teneat principatum. Huic ego cuncta concessi, vetera privilegia reddidi, nova sic addidi ut præsentī gratias agerent. Denique ut primum inde discessi, et in filium meum Verum multa dixerunt, et de Antonino quæ dixerint comperisse te credo.—Calices tibi allassontes versicolores transmissi quos mihi sacerdos templi obtulit, tibi et sorori meæ specialiter dedicatos, quos tu relin festis diebus convivis adhibeas.* As Servianus was consul Jan. A. D. 134, Tillemont tom. 2 p. 248. 526 is at a loss to reconcile the date of this letter with the time of Hadrian's visit to Egypt. And Eckhel tom. 6 p. 489 from the words *Verum filium* is in difficulty; for *Verus* was adopted in 135. But Hadrian could not address that letter to Servianus after the adoption of Verus, as appears from Dio quoted in the Tables at 136. He calls him *filium* therefore on this occasion as a term only of affection, as Tillemont understands it, p. 526. But Hadrian had quitted Egypt 3 years before the consulship of Servianus^h. It is probable then that this letter was written where Scaliger places it ad Euseb. p. 209, in the year 132. The address of the letter is therefore either interpolated, and might have stood thus: *Hadrianus Aug. Serviano S.* or mutilated, and might have been *Hadrianus Aug. [sc. Augurino] et Sergiano coss. Serviano S. Hadrianus Serviano S.* might be the simple address, as *Trajanus Plinio S.* in the letters of Trajan.

The rescript of Hadrian in favour of the Christians, alluded to by Justin Martyr Apolog. I. 68 cir. A. D. 150, is given in Justin I. 69 and from thence in Euseb. H. E. IV. 9. Melito Apolog.

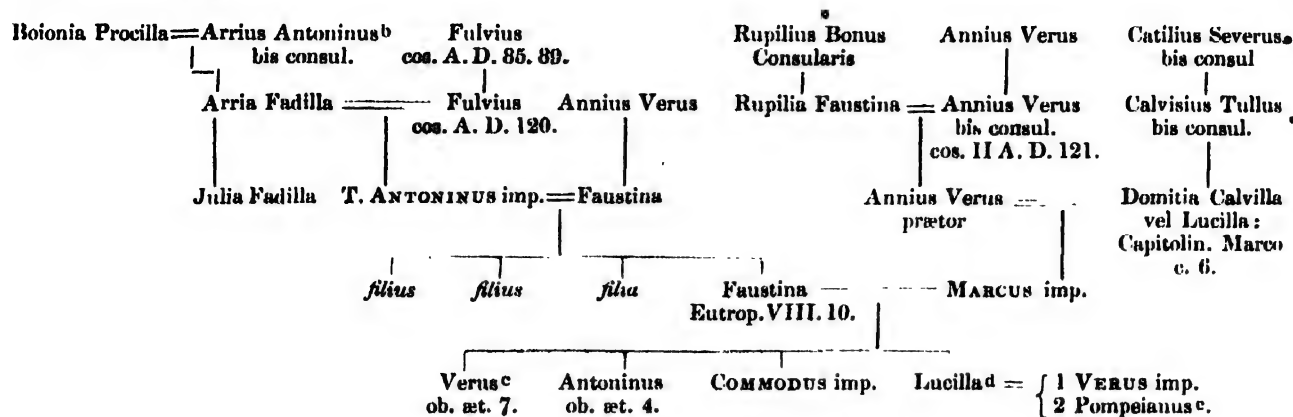
^h See the Tables A. D. 131. 2. 134. 1.

apud Euseb. IV. 26 ὁ μὲν πάππος σου Ἀδριανὸς πολλοῖς μὲν καὶ ἄλλοις καὶ Φουνδάνῳ δὲ τῷ ἀνθυπάτῳ **HAΔPIANVS**. ἡγουμένῳ τῆς Ἀσίας γράφων φαίνεται.

Athenæus VIII p. 361 F mentions a temple of Fortune erected by *Hadrian* and a festival, τὰ Ῥωμαῖα, formerly the *Parilia*: ἐορτὴ τὰ Παρίλια μὲν πάλαι καλούμενα, νῦν δὲ Ῥωμαῖα, τῇ τῆς πόλεως Τύχῃ ναοῦ καθιδρυμένου ὑπὸ τοῦ πάντ' ἀρίστου καὶ μουσικωτάτου βασιλέως Ἀδριανοῦ.

T. ANTONINUS ^a.

T. ANTONINUS



The beneficent acts of *Antoninus* in Greece Ionia and other countries are recorded by Pausanias VIII. 43, 3.

Antoninus in the reign of *Hadrian* was proconsul of Asia: Capitolin. Pio c. 3 *Proconsulatum Asiæ sic egit ut solus avum vinceret*^{cc}. In the time of the Sophist *Polemo*: Philostrat. V. S. I. 25, 3 p. 534 ἦρξε μὲν γὰρ πάσης ὁμοῦ Ἀσίας ὁ Ἀντωνίνος, καὶ κατέλυσε ἐν τῇ τοῦ Πολέμωνος οἰκίῳ, ὡς ἀρίστη τῶν κατὰ τὴν Σμύρναν καὶ ἀρίστου ἀνδρός. And of *Herodes Atticus*: Idem V. S. II. 1, 8

^a Capitolin. Pio c. 1 *Tito Aurelio Fulvio Boionio Antonino Pio patrum genus e Gallia Transalpina Nemausense scilicet. Avus Titus Aurelius Fulvius qui per honores diversos ad secundum consulatum et præfecturam urbis pervenit. pater Aurelius Fulvius qui et ipse fuit consul, homo castus et integer. avia materna Boionia Procilla, mater Arria Fadilla* [conf. Muratorum p. 572. 1] *avus maternus Arrius Antoninus bis consul, homo sanctus, et qui Nervam miseratus esset quod imperare cœpisset. soror uterina Julia Fadilla, vitricus Julius Lupus consularis. socer Annus Verus, uxor Annia Faustina. filii mares duo, duæ feminae. gener per majorem filiam Lamia Syllanus, per minorem Marcus Antoninus fuere.* Idem Marco c. 1 *Marco Antonino—pater Annus Verus qui in prætura decessit, avus Annus Verus, item consul et præfectus urbi, adscitus in patricios a principibus Vespasiano et Tito censoribus. patruus Annus Libo consul, amita Galeria Faustina Augusta, mater Domitia Calvilla Calvisii Tulli bis consulis filia. proavus paternus Annus Verus prætorius ex Succubiano municipio ex Hispania factus senator, proavus maternus Catilius Severus bis consul et præfectus urbi, avia paterna Rupilia Faustina Rupili Boni consularis filia, fuere.*

^b Proconsul of Asia in the time of Pliny: Plin. Ep. IV. 3 *Antonino suo S. Quod semel atque iterum*

consul fuisti, similis antiquis: quod proconsul Asiæ qualis ante te qualis post te vix unus aut alter &c.

^c Capitolin. Marco c. 21 *Filium nomine Verum Casarem—septennem amisit.* Herodian. I. 2 τῷ βασιλεύοντι Μάρκῳ θυγατέρες μὲν ἐγένοντο πλείους ἀρρενες δὲ δύο. τῶν δὲ ἀρρένων τούτων ὁ μὲν ἕτερος κομιδῇ νέος τὸν βίον μετήλλαξε· *Βηρίσσιμος δ' ἦν ὄνομα αὐτῷ.* The twin brother of *Commodus* (see the Tables A. D. 161) died at 4 years old: Lamprid. Commodus c. 1 *Quum autem (Faustina) peperisset Commodum atque Antoninum, Antoninus quadrimus est elatus.* On the three sons of *Marcus* see Casaubon ad Lampridium p. 92. On the daughters of *Marcus* see Maio ad Frontonem p. 174. Maio enumerates 1 *Lucilla* the wife of *Verus*. 2 *Vibia Aurelia Sabina* apud Gruterum p. 252. 8. 3 *Fadilla* apud Muratorum p. 242. 3. [add p. 590. 4.] 4. *Domitia Faustina* apud Mabillonium Analect. Vet. p. 363. [and in Gruter p. 260. 13.] *Marcus* himself apud Frontonem Ep. I. 5 p. 50 mentions his daughters: *Parvulae nostræ nunc apud Matidiam in oppido hospitantur.*

^d Gruter p. 1065. 8 Romæ: *Magnæ Matri Lucilla Aug.* On her marriage with *Verus* see Eutropius VIII. 10 Capitolinus Marco c. 9 Dio 71. 1.

^e On *Pompeianus* see Dio 73. 3 A. D. 193.

^{cc} See above, note ^b.

T. ANTONINUS p. 554 οἱ δὲ ποιούμενοι κατηγορίαν τῶν Ἡρώδου χειρῶν ὡς ἐπενεχθεῖσων Ἀυτωνύφῃ ἐν τῇ Ἰδῇ τῷ ὄρει κατὰ χρόνους οὗς ὁ μὲν τῶν ἐλευθέρων πόλεων ὁ δὲ πασῶν τῶν κατὰ τὴν Ἀσίαν ἦρχον, κ. τ. λ.^f

Antoninus is said to have given salaries to learned men: Capitolin. Pio c. 11 *Rhetoribus et philosophis per omnes provincias et honores et salaria detulit*§.

Inscriptions.

1 Muratori p. 188. 5 Romæ: *Imp. Cæsari divi Hadriani f. divi Trajani Parthici nep. divi Nervæ pron. T. Aelio Hadriano Antonino Aug. Pio pont. max. trib. pot. II cos. II p. p. fratri arvali.*
 2 Murat. p. 453. 5 In portu Puteolano: *Imp. Cæsar divi Adriani [sic] fil. divi Trajani Parthici nepos divi Nervæ pronepos T. Aelius Adrianus Antoninus Aug. Pius pont. max. trib. pot. II cos. II designat. III &c.* Given in the Tables A. D. 139. 4 from Gruter p. 163. 9, who has rightly *Hadrianus.* 3 Murat. p. 1106. 7 in Catalonia: *Imp. Cæsari divi Hadriani fil. divi Trajani Partic. nepoti divi Nervæ pronep. T. Aelio Antonino Aug. Pio pont. max. trib. potestat. cos. II desig. III P. D. D. municipi F. Egara.* 4 Muratori p. 1078. 7 Sardibus: αὐτοκράτορα Καίσαρα θεοῦ Ἀδριανοῦ υἱὸν θεοῦ Τραϊανοῦ υἱωνὸν Τ. Αἴλιον Ἀδριανὸν Ἀυτωνεῖνον Εὐσεβῇ Σεβαστὸν δημαρχικῆς ἐξουσίας β' ὑπατον τρίτον πατέρα πατρίδος ἡ βουλὴ καὶ ὁ δῆμος τῶν Σαρδιανῶν ἐτελέμησαν ἥρωα εὐνόας αὐτοῦ χάριν. 5 Muratori p. 238. 1 in ponte oppidi Limosani: *Imp. Cæsari divi Hadriani fil. divi Trajani Parthici nep. divi Nervæ pron. T. Aelio Hadriano Antonino Aug. Pio pont. max. trib. pot. III cos. III p. p. Q. Parius Q. f. Vol. seviri ob honor. quinquen. de H-S. IIII M. N. ex D.D. cujus dedicat. epulum dedit decur. et Augustal. sing. H-S VIII magist. H-S. III plebi H-S. II N.* 6 Muratori p. 454. 3 Pisis: *Imp. Cæs. T. Ael. Hadrianus Antoninus Aug. Pius p. m. tr. pot. VI cos. III imp. II p. p. viam Æmiliam vetustate delapsam operibus ampliatis restituendam cur. a Roma M. P. CLXXV VIII.* 7 Murat. p. 237. 4 in arce Transmutensi: *Imp. Cæsari divi Hadriani fil. &c. T. Aelio Hadriano Antonino Aug. Pio pontifici maximo tribunicie potestatis cos. III p. p. ala I Augusta Thracum optimo principi.* 8 Muratori p. 454. 2 Cilleiæ: *Imp. Cæsar T. Aelius Hadrianus Antoninus Aug. Pius p. p. pontifex maximus trib. potestatis imp. II cos. III. VI.* 9 Murat. p. 1032. 4 in Frentanis: *Imp. Cæsari T. Aelio Hadriano divi f. Antonino Pio Felici Augusto p. m. trib. pot. VIII [lege VII] cos. III Bucani ob merita P.* 10 Murat. p. 454. 1 Gallicani in via Prænestina: *Lap. XIII. Imp. Cæsari divi Hadriani fil. &c. T. Aelio Hadriano Antonino Aug. Pio pontifici max. trib. pot. VI [lege VII] imp. II cos. designat. IIII p. p. cur. viat. C. Valerius . . . Victor C. Torranus . . . Felix C. Lænatius . . . Castor P. Cæsius . . . Pæna IIII vir. . . con.* Muratorius: "Donius legit trib. pot. VI Imp. IIII cos. II. Spectat inscriptio ad A. C. 145." But *cos. des. IIII* requires *trib. pot. VII* and belongs to A. D. 144. The numbers of Donius are impossible. In N^o. 9 we must also read *trib. pot. VII*, which is required by *cos. III*. The numbers *trib. pot. VIII* and *cos. III* cannot stand together because the 8th tribunician year began in the 4th consulship, either at Feb. 25 (see the Tables A. D. 138) or at Jan. 1 (see the Tables A. D. 161).

11 The inscription given in the Tables A. D. 140. 4 entire from Panvinus is given imperfectly by Gruter p. 253. 8 Pisis: . . . *relio* [lege *Aelio*] *Hadriano Antonino Aug. Pio pont. max. trib. pot. II cos. III p. p. indulgentiss.* And by Muratori p. 237. 5 Pisis: . . . *nep. T. Aelio Hadriano Antonino Aug. Pio pont. max. trib. potest. III cos. III p. p. indulgentissim.* The number *trib. pot. III*

^f Polemo is described in the Tables at A. D. 133. 135, Herodes Atticus at A. D. 143.

§ This is not inconsistent with what Victor Cæs. p. 321 relates of Hadrian, or Dio 71. 31 of Marcus Aurelius, as Salmasius ad Capitolin. l. c. appears to suppose. All these emperors encouraged learning,

although Marcus might advance the amount of the salary to the 10,000 drachmas of which mention is made by Philostratus quoted in the Tables A. D. 179. 3. The passage of Dio concerning Marcus is given at A. D. 176 p. 172.

is doubtless the true reading, confirmed by Panvinus. If the 2nd tribunician year was current with the third consulship A. D. 140 (as in No. 4), this could only happen from Jan. 1 to Feb. 21.^h

12 Muratori p. 1047. 3 Nolæ: *Imp. Cæsari divi Hadriani filio divi Trajani Parthici nep. divi Nervæ pronepoti T. Aelio Hadriano Antonino Aug. Pio pont. max. trib. pot. XI cos. III p. p. Formiani publice*^{hh}. Muratori by mistake assigns this to Hadrian: "Dedicata fuit anno Christi 127 aut 128." But this inscription belongs to the 11th tribunician year of Antoninus A. D. 148, and we must read *cos. IIII*. 13 Muratori p. 238. 2 in Piceno: *Imp. Cæsari divi Hadriani filio &c. T. Aelio Hadriano Antonino Aug. Pio pontif. max. trib. pot. XII imp. II cos. IIII p. p. pueri et puellæ ent . . . ri* — 14 p. 238. 3 Urbini: *T. Aeli Had . . . Antonini . . . Pii pont. m . . . trib. pote imp. II cos. IIII p. p. filio pueri et puellæ alimentari*. 15 Idem p. 453. 7 Narbone: *Imp. Cæs. divi Hadri . . . Trajani Parthici ne pronepos T. Aelius H Aug. Pius pont. max imp. II cos. IIII p. p. th consumptas cum por . . . et basilicis et omni c sua r . . .* 16 Muratori p. 684. 5 Albacinæ: *C. Cæsio C. f. Ouf. Silvestri p. p. patr. munic. curator viarum et pontium Umbriæ et Piceni allecto ab optimo imp. T. Aelio Antonino Aug. Pio p. p. imp. II liberti patrono optimo ac dignissimo L. D. D. D.*

17 Gruter p. 161. 4 Cyperani: *Imp. Cæsar divi Hadriani filius divi Trajani Parthici nepos &c. T. Aelius Hadrianus Antoninus Augustus Pius pontifex maximus tribunic. potest. IIII [III Wouw.] cos. IIII [III Wouw.] p. p. opus pontis vetustate conlaps. restituit*. Grævius adds: "Lapis ipse, teste Gudio, *cos. II imp. IIII p. p. Optime*." The numbers *trib. pot. III cos. III* may stand, but *tr. p. IIII cos. IIII* and *cos. II imp. IIII* are equally inadmissible.

18 Muratori p. 238. 4 Sestini: *Divo Antonino Aug. Pio alimentari*. 19 Idem 238. 5 Romæ: *Divo Antonino Augusto Pio Antoninus Augustus et Verus Augustus filii*. 20 Idem p. 239. 1 Pæsti: *Divi Pii ob plurima beneficia ejus erga patriam D. D. P. P. populo postulante*.

21 Muratori p. 239. 2 Pisauri: *Divæ Faustinae Augustæ D. D.* 22 Idem p. 239. 3 Romæ: *Divæ Faustinae Augustæ imp. Cæsaris T. Aeli Hadriani Antonini Aug. Pii pont. maximi trib. pot. IIII cos. III p. p. Faustina died in the 4th tribunician year: see the Tables A. D. 141.* 23 Gruter p. 261. 1 *Divæ Faustinae Aug. imp. Cæsar. T. Aeli Hadriani Antonini Aug. Pii p. p. D. D.*ⁱ

MARCUS AURELIUS.

Capitolin. Aurel. c. 4 *Hadrianus octavo ætatis anno [A. D. 128] in Saliorum collegium retulit. Virilem togam sumpsit quinto decimo ætatis anno [A. D. 135] statimque ei L. Ceionii Commodi filia desponsata est, ex Hadriani voluntate*. Idem c. 5 *Octavo decimo ætatis anno [A. D. 138] adoptatus, in secundo consulatu Antonini [A. D. 139]—quæstor est designatus*. Idem c. 6 *Adhuc quæstorem [A. D. 139] et consulem secum Pius Marcum designavit et Cæsaris appellatione donavit*.

The miraculous rain of the year 174 is thus attested: Dio 71. 8 *νίκη παράδοξος ἡτύχηθη, μάλλον δὲ παρὰ θεοῦ ἐδωρήθη. κινδυνεύσαντας γὰρ ἐν τῇ μάχῃ τοὺς Ῥωμαίους παραδοξότατα τὸ θεῖον ἐξέσωσε*. —κ.τ.λ. *νέφη πολλὰ ἐξαίφνης συνέδραμε καὶ ὑετὸς πολὺς οὐκ ἀθεεὶ κατερράγη. καὶ γὰρ τοι λόγος ἔχει Ἀρνούφιν τινα μάγον Αἰγύπτιον συνόντα τῷ Μάρκῳ ἄλλους τέ τινας δαίμονας καὶ τὸν Ἑρμῆν τὸν ἀέριον ὅτι μάλιστα μαγγανείαις τισὶν ἐπικαλέσασθαι, καὶ δι' αὐτῶν τὸν ὄμβρον ἐπισπάσασθαι*. c. 10 *προστίθησι δὲ ὁ Δίων ὅτι τοῦ ὄμβρου καταρραγέντος πρῶτον μὲν ἄνω πάντες ἀνέκυπτον καὶ ἐς τὰ στόματα αὐτῶν ἐδέχοντο, ἔπειτα οἱ μὲν τὰς ἀσπίδας οἱ δὲ καὶ τὰ κράνη ὑποβάλλοντες κ.τ.λ.—κἂν ἐπαθόν τι δεινὸν ὑπὸ τῶν πολεμίων ἐπικειμένων αὐτοῖς περὶ τὸ πίνειν οἱ πλείους ἡσχολημένοι, εἰ μὴ χάλαζα ἰσχυρὰ καὶ κεραυνοὶ*

MARCUS AU-
RELIUS.

^h That the tribunician years of Pius were reckoned from Jan. 1 at the close of his reign is reasonably concluded by Eckhel quoted at A. D. 161. But it seems from Muratori p. 1078. 7 that they still commenced at Feb. 25 in A. D. 140, and that the change was made afterwards.

^{hh} See Panvinus in the Tables 148. 2.

ⁱ An inscription in Muratori p. 454. 4 in agro Nemausensi bearing *tr. p. VIII imp. II cos. IIII* has been given already in the Tables A. D. 145 from Gruter p. 190. 11.

MARCI οὐκ ὀλίγοι τοῖς πολεμίοις ἐνέπεσον. ἦν οὖν ὄρᾶν ἐν τῷ αὐτῷ χωρίῳ ὕδωρ τε ἅμα καὶ πῦρ ἐκ τοῦ οὐρανοῦ φερόμενα, καὶ οἱ μὲν ὑγραίνοντό τε καὶ ἔπινον οἱ δὲ ἐπυροῦντο καὶ ἔθνησκον. καὶ οὐ τε τῶν Ῥωμαίων τὸ πῦρ ἦπτετο, ἀλλ' εἴ που καὶ προσέμιξε σφίσιν εὐθὺς ἐσβέννυτο, οὔτε τοὺς βαρβάρους ὁ ὑετὸς ὠφέλει, ἀλλὰ καὶ ἐπὶ μᾶλλον τὴν φλόγα αὐτῶν, ὥσπερ ἔλαιον, ἡγειρεν. ὕδωρ τε ὕμενοι ἐζήτουν. κ. τ. λ.—ἡλέησε γοῦν αὐτοὺς καὶ ὁ Μάρκος. · Capitolin. Marco c. 24 *Fulmen de caelo precibus suis Marcus contra hostium machinamentum extorsit, suis pluvia impetrata quum siti laborarent.* Themistius Or. 15 p. 191 B mistaking Marcus for Pius: Ἀντωνίνῳ τῷ Ῥωμαίων αυτοκράτορι, ᾧ τοῦτο αὐτὸ ἐπώνυμον ὁ Εὐσεβὴς ἦν, τοῦ στρατεύματος ὑπὸ δίσφους αὐτῷ πιεζομένον, ἀνασχὼν τῷ χεῖρι ὁ βασιλεὺς πρὸς τὸν οὐρανὸν κ. τ. λ. —καὶ οὕτω κατήδεσε τὸν θεὸν τῇ εὐχῇ ὥστε ἐξ αἰθρίας ἦκον νεφέλαι ὑδροφοροῦσαι τοῖς στρατιώταις. καὶ εἶδον ἐγὼ ἐν γραφῇ εἰκόνα τοῦ ἔργου, τὸν μὲν αὐτοκράτορα προσευχόμενον ἐν τῇ φάλαγγι τοὺς στρατιώτας δὲ τὰ κράνη τῷ ὄμβρῳ ὑποτιθέντας καὶ ἐμπιπλαμένους τοῦ νάματος τοῦ θεοσδότου. Idem Or. 34 c. 21 φιλοτιμοῦμαι πρὸς τὸν Ἀντωνίνον· ἐκεῖνος ὕδωρ ἐπηγάγετο ἐκ τοῦ οὐρανοῦ δίσφει τῆς φάλαγγος πιεζομένης. Claudian. VI Cons. Hon. 342 *Laus ibi nulla ducum, nam flammeus imber in hostem Decidit—Tum contenta polo mortalis nescia teli Pagna fuit.* Chaldaea mago seu carmina ritu Armavere deos, seu (quod reor) omne tonantis Obsequium Marci mores potuere mereri.

Tertullian Apologet. c. 5 *At nos e contrario edimus protectorem Christianorum, si litterae M. Aurelii gravissimi imperatoris requirantur, quibus illam Germanicam sitim Christianorum forte militum precationibus impetrato imbre discussam contestatur.* Ad Scapulam c. 4 *M. quoque Aurelius in Germanica expeditione Christianorum militum orationibus ad Deum factis imbres in siti illa impetravit.* Eusebius: Anno 2188 Antoninus imp. frequentibus bellis implicitus modo per se ipse rem gerebat modo duces copiarum mittebat. Jam vero quum Pertinae ejusque comitatus inter Quados siti vehementi laborassent, Christianorum militum precibus imber impetratus est, contra hostes Germanos autem atque Sarmatas fulmina delapsa sunt multosque ex iis occiderunt. Fama est quasdam etiam exstare Marci imp. literas [Chron. Pasch. p. 261 A λέγεται δὲ ὡς καὶ ἐπιστολαὶ φέρονται. Hieronymus: *Exstant litterae M. Aurelii gravissimi imperatoris &c. ex Tertulliano] quibus ipse testatur copias suas jamjam perituras Christianorum precibus fuisse servatas.* Idem H. E. V. 5 λόγος ἔχει—δίσφει πιεζομένης τῆς στρατιᾶς ἐν ἀμνηχανίᾳ γενέσθαι, τοὺς δὲ ἐπὶ τῆς Μελιτινῆς οὕτω καλουμένης λεγεῶνος στρατιώτας διὰ πίστεως ἐξ ἐκείνου καὶ εἰς δεῦρο συνεστῶσης ἐν τῇ πρὸς τοὺς πολεμίους παρατάξει γόνυ θέντας ἐπὶ τὴν γῆν κατὰ τὸ οἰκεῖον ἡμῖν τῶν εὐχῶν ἔθος ἐπὶ τὰς πρὸς τὸν θεὸν ἰκεσίας τραπέσθαι· παραδόξου δὲ τοῖς πολεμίοις τοῦ τοιοῦτου δὴ θεάματος φανέντος, ἄλλο τι λόγος ἔχει παραδοξότερον ἐπικαταλαβεῖν αὐτίκα, σκηπτόν μὲν εἰς φυγὴν καὶ ἀπώλειαν συναυλύνοντα τοὺς πολεμίους ὄμβρον δὲ ἐπὶ τὴν τῶν τὸ θεῖον παρακεκληκότων στρατιὰν, πᾶσαν αὐτὴν ἐκ τοῦ δίσφους μέλλουσαν ὅσον οὕτω διαφθαρήσεσθαι, ἀνακτώμενον. ἡ δὲ ἱστορία φέρεται μὲν καὶ παρὰ τοῖς πόρρω τοῦ καθ' ἡμᾶς λόγου συγγραφεύσιν—δεδήλωται δὲ καὶ πρὸς τῶν ἡμετέρων. ἀλλὰ τοῖς μὲν ξέωθεν ἱστορικοῖς ἅτε τῆς πίστεως ἀνοικείοις τέθεται μὲν τὸ παράδοξον, οὐ μὴν καὶ ταῖς τῶν ἡμετέρων εὐχαῖς τοῦτο ὁμολογήθῃ γεγονέναι. τοῖς δὲ γε ἡμετέροις, ἅτε ἀληθείας φίλοις, ἀπλῶ καὶ ἀκακοῦται τρόπῳ τὸ πραχθὲν παραδέδοται. τούτων δ' ἂν εἴη καὶ Ἀπολινάριος, ἐξ ἐκείνου φήσας τὴν δι' εὐχῆς τὸ παράδοξον πεποιηκυῖαν λεγεῶνα οἰκείαν τῷ γεγονότι πρὸς τοῦ βασιλέως εἰληφέναι προσηγورίαν, κεραυνοβόλον τῇ Ῥωμαίων ἐπικληθεῖσαν φωνῇ· μάρτυς δὲ τούτων γένοιτ' ἂν ἀξιοχρεως ὁ Τερτυλλιανὸς κ. τ. λ.—ἀλλὰ ταῦτα μὲν ὅπῃ τις ἐθέλῃ τιθέσθω. Orosius VII. 15 *ad invocationem nominis Christi, quam subito magna fidei constantia quidam milites effusi in preces palam fecerunt, tanta vis pluviae effusa est ut Romanos quidem largissime refecerit &c.—gloriosissimam victoriam—rudi parvoque militum numero sed potentissimo Christi auxilio reportarunt.* Exstare etiam nunc apud plerosque dicuntur litterae imperatoris Antonini, ubi invocatione nominis Christi per milites Christianos et sitim illam depulsam et collatam fatetur fuisse victoriam. Xiphilinus apud Dionem 71. 9 ταῦτα μὲν περὶ τούτων ὁ Δίων φησὶν, ἔοικε δὲ ψεύδεσθαι—ὅστις οὐκ ἡγνύει τὸ τάγμα τῶν στρατιωτῶν τὸ κεραυνοβόλον ἰδίως καλούμενον (ἐν γὰρ τῷ τῶν λοιπῶν καταλόγῳ καὶ αὐτοῦ μνημονεύει), ὅπερ ἀπ' οὐδεμιᾶς ἐτέρας αἰτίας (οὐδὲ γὰρ ἄλλη τις λέγεται) ἢ ἀπὸ τοῦ κατὰ τόνδε συμβάντος τὸν πόλεμον οὕτω προσηγορεύθῃ, ὃ καὶ αἰ-

τιον τότε τοῖς τε Ῥωμαίοις τῆς σωτηρίας ἐγένετο καὶ τοῖς βαρβάροις τῆς ἀπωλείας, ἀλλ' οὐχ ὁ Ἀρνούφιος MARCUS AURELIUS.
 ὁ μάγος.—τάγμα ἦν τῷ Μάρκῳ—τῶν ἀπὸ Μελιτηνῆς στρατιωτῶν. εἰσὶ δὲ τὸν Χριστὸν πρεσβεύοντες ἅπαντες. ἐν οὖν τῇ μάχῃ ἐκείνῃ προσιόντα τῷ Μάρκῳ τὸν ἐπαρχον—εἰπεῖν λέγεται ὡς οἱ καλούμενοι Χριστιανοὶ οὐκ ἔστιν ὃ τι οὐ δύναται ταῖς εὐχαῖς, καὶ ὅτι παρὰ σφίσι τάγμα ὅλον τυγχάνει ὃν τούτου τοῦ γένους. τὸν οὖν Μάρκον ἀκούσαντα παρακλήσει χρήσασθαι πρὸς αὐτοὺς ὡς ἂν εὐξωνται τῷ σφετέρῳ Θεῷ. εὐξαμένων δὲ αὐτῶν παραχρήμα ἐπακούσαντα τὸν θεὸν κ. τ. λ.—ἐφ' οἷς καταπλαγέντα τὸν Μάρκον ἰσχυρῶς τοὺς τε Χριστιανούς κατὰ δόγμα τιμῆσαι καὶ τὸν λεγεῶνα κεραυνοβόλον προσαγορεύσαι. λέγεται δὲ καὶ ἐπιστολήν τινα περὶ τούτων εἶναι τοῦ Μάρκου. Gregorius Nyssenus tom. 3 p. 505 A—506 A ἦν τι τάγμα στρατιωτικὸν παλαιὸν κατὰ τὴν γέλιονα πόλιν παντὸς τοῦ ἔθνους πρὸς τὰς τῶν βαρβάρων ὁρμὰς προκαθήμενον ἐκείνοις ἐκ τινος προϋπαρχούσης θεόθεν ἐπιφανείας πλείον ἢ πίστις τῶν τακτικῶν ἐσπουδάζετο—συστάντος γὰρ αὐτοῖς ποτε τοῦ πρὸς τοὺς βαρβάρους πολέμου καὶ τῶν ἐπικαίρων πάντων προκαταληφθέντων ὑπὸ τῆς τῶν ἐναντίων στρατιᾶς—εἰς ἔσχατον ἐλθόντες κίνδυνον, εἴτε δι' ἀπειρίαν τῶν τὰ ἡμέτερα στρατηγούντων, εἴ τε διὰ τινα κρείττονα καὶ θειοτέραν οἰκονομίαν, ὡς ἂν μάλιστα καὶ διὰ τούτου φανείη τῶν Χριστιανῶν τὸ πρὸς τὸν ἀλλοφύλους διάφορον,—τότε κατακλιπόντες οἱ γενναῖοι τὴν ἐκ τῶν ὕπλων βοήθειαν ἐγνώσαν τὴν ἁμαχὸν καὶ ἀκαταγώνιστον ἐν τοῖς φοβεροῖς ἐπικαλέσασθαι συμμαχίαν. ἀφέντες γὰρ ἐπὶ τοῦ στρατοπέδου τοὺς μήπω παραδεδεγμένους τὴν πίστιν καὶ ἐφ' ἑαυτῶν ἰδιόσαντες μιμοῦνται τὴν ἐπὶ Ἑλλοῦ τοῦ προφήτου γενομένην θαυματουργίαν, κοινῇ τῇ φωνῇ καὶ συντεταγμένη λύσει αὐτοῖς ἐξ ἀμηχάνων γενέσθαι τῆς συμφορᾶς αἰτησάμενοι. καὶ οἱ μὲν ἠύχοντο, ἡ δὲ εὐχὴ παραχρήμα ἔργον ἐγίνετο κ. τ. λ. τούτοις δὲ τοῖς διὰ τῶν εὐχῶν παραταξαμένοις ἱκανὸν πρὸς ἀμφοτέρα γενέσθαι, πρὸς τε τὴν νίκην τῶν ἀντιτεταγμένων καὶ πρὸς τὴν παραμυθίαν τῆς δόξης, τῆς τῶν χειμᾶρρων ἀπορροῆς ἀφθόνως αὐτοῖς τὸν ποτὸν χορηγούσης.

We may remark, ¹ The assertion of Tertullian^{is} is not true, that *Marcus* favoured the Christians either before or after A. D. 174.

² The *legio fulminatrix* was so called in the reign of *Trajan*: Inscriptio apud Gruterum p. 193. 3 Scaligerum ad Euseb. p. 223 Q. *Petronius C. f. Pub. Modestus p. p. bis leg. XII Fulm. et leg. I Adjutric. trib. mil. coh. V Vic. tr. coh. XII urb. tr. coh. V pr. pr. divi Nervæ et imp. Cæs. Nervæ Trajani Aug. Germ. provin. Hispaniæ citer. Asturiæ et Gallæciarum flamen divi Clau. dedit idemque dedicavit.* And in the time of *Augustus*: Dio 55. 23 τὸ δωδέκατον—τὸ Κεραυνοφόρον^k.

³ The narrative grows as it proceeds. A small number of Christian soldiers; then an entire Christian legion and a Christian commander; and in Gregory supernatural agency.

⁴ The letter ad calcem *Justini Martyris* is forged^l. And the inscription itself would be a proof: *Αὐτοκράτωρ Καῖσαρ Μ. Αὐρ. Ἀντωνίνος Γερμανικὸς Παρθικὸς Σαρματικὸς.* For the titles *Parthicus* and *Sarmaticus* had been laid aside in the year 169^m.

⁵ The Rescript of *Marcus* in favour of the Christians is given to *Pius* by some and to *Marcus* by others: Apud *Justini* Apol. I. 70 αὐτοκράτωρ Καῖσαρ Τίτος Αἴλιος Ἀδριανὸς Ἀντωνίνος σεβαστὸς εὐσεβῆς ἀρχιερεὺς μέγιστος, δημαρχικῆς ἐξουσίας τὸ ιε', ὑπατος τὸ γ', πατὴρ πατρίδος, τῷ κοινῷ τῆς Ἀσίας χαίρειν.—Eusebius H. E. IV. 12. 13 ascribes the edict to *Pius*, and yet gives the following inscription: αὐτοκράτωρ Καῖσαρ Μάρκος Αὐρήλιος Ἀντωνίνος σεβαστὸς Ἀρμένιος ἀρχιερεὺς μέγιστος, δημαρχικῆς ἐξουσίας τὸ πέμπτον καὶ δέκατον, ὑπατος τὸ τρίτον, τῷ κοινῷ τῆς Ἀσίας χαίρειν. *Rufinus*: *Imp. Cæsar M. Aurel. Antoninus Augustus Armenicus pontifex maximus trib. pot. XV cos. III. Armenicus* is in edd. Zimmerman. et Heinechen. Stroth omits Ἀρμενικὸς, but without assigning a reason. Chron. Pasch. p. 259 D places the rescript in the 10th year of *Marcus* *cos. Prisco et Apollinari*, and also omits *Armenicus*: αὐτοκράτωρ Καῖσαρ Μ. Αὐρ. Ἀντωνίνος σεβαστὸς δημαρχικῆς ἐξουσίας τὸ ιε' ὑπατος τὸ γ'. But that Ἀρμενικὸς was in Eusebius appears from *Rufinus*.

^k Conf. Reimar. ad Dionem p. 795 n. 180.

Capitolinum c. 24 p. 207 Reimar. ad Dionem p. 1184.

^l Conf. Scaliger. ad Eusebium p. 223 Salmas. ad

^m See the Tables A. D. 169. 2.

MARCUS
AURELIUS

Neither of these titles can be genuine. *Pius* in his 15th tribunician year was *cos. IIII*.^a *Marcus* in his 15th tribunician year was not *Armenicus*. He assumed that title in the 18th tribunician year^o. That such an edict was not published by *Pius* is well argued by Valesius ad Euseb. H. E. IV. 13 from the silence of *Melito* apud Euseb. IV. 26 who enumerates many cities, but omits Asia: ὁ δὲ πατὴρ σου ταῖς πόλεσι περὶ τοῦ μηδὲν νεωτερίζειν περὶ ἡμῶν ἔγραψεν ἐν οἷς καὶ πρὸς Λαρισσαλοὺς καὶ πρὸς Θεσσαλωνικεῖς καὶ Ἀθηναίους, καὶ πρὸς πάντας Ἑλλήνας. That *Marcus* did not issue such an edict is plain from his conduct to the Christians, whom he persecuted. See on these rescripts Reimar ad Dionem p. 1172. The rescript is ascribed by Mosheim de rebus p. 240 to *Pius*. Other writers doubt this point. Pagi tom. 1 p. 150. 151 states and examines the arguments, and decides in favour of *Marcus*.

* The three years mentioned in the Tables A. D. 178 are applied by Capitolinus to the second Marcomannic war, and may be understood of three years current; for *Marcus* died in the third year. But Eutropius VIII. 13 refers this period to the first war: *Cum apud Carnuntum jugi triennio perseverasset, bellum confectum*. And from him Orosius VII. 15 *Marcomannicum bellum non nisi novo delectu militum, quem triennio jugiter apud Carnuntum Marcus habuit, gestum fuisse refertur*. Hieronymus Anno 2194 *De hostibus triumphavit quos per triennium apud Carnuntum habens stativa castra vexaverat*^p. This might also be true. The first war lasted nine years A. D. 167—175, and 3 years of this period might have been passed in Carnuntum.

Inscriptions.

1 Gruter p. 258. 8 Romæ: *M. Aur. Cæsari imp. Cæsaris T. Æli Hadriani Antonini Aug. Pii fil. divi Hadriani nep. divi Trajani pronep. divi Nervæ abnep. cos. Petronius Mamertinus et M. Gaius Maximus pr. pr. tribuni cohortium prætoriarum decem et urbanarum trium centuriones cohortium prætoriarum et urbanarum et statorum evocati cohortes prætoriæ decem et urbanæ X XII XIII centuriæ statorum optimo ac piissimo*. 2 Muratori p. 1060. 2 in Latio . . . *urelio Cæsari cos.* [add. design. cum Muratorio] *II imp. Cæsaris filii Hadriani Antonini Aug. Pii pontific. maximi tribunic. potest. imp. II cos. III p. p. filio decur. Castræ Moiniensium*. 3 Muratori p. 239. 4 in Dalmatia: *Marco Ælio Aurelio Vero Cæsari imp. T. Æli Cæsaris Hadriani Antonini Augusti Pii patris patriæ filio divi Hadriani nepoti divi Trojani [sic] Parthici pronepoti divi Nervæ abnepoti con. II decreto decurionum*. 4 Muratori p. 239. 6 Romæ: *M. Aurelio Cæsari cos. II imper. Cæsaris T. Aeli Hadriani Antonini Aug. Pii pontific. maximi tribunic. potest. VIIII imp. II cos. IIII* [A. D. 146] *p. p. filio decuriales pullari et H. V.* The preceding in the lifetime of *Pius*.

5 Muratori p. 239. 7 Sestini: *Imp. Cæsari divi Antonini Pii fil. divi Hadriani nep. divi Trajani Parthici pron. divi Nervæ abn. M. Aurelio Antonino Aug. pon. max. trib. pot. XV* [A. D. 161] *cos. III D. D.* 6 Mur. p. 455. 3 Romæ: *Imp. Cæs. M. Aurelius Antoninus Aug. pont. max. trib. potest. XV cos. III imp. Cæs. L. Aurelius Verus Aug. trib. pot. cos. . . terminos vetustate collapsos exaltaverunt et restituerunt proximo termino ped. . . positos ex auctoritate imp. Cæsaris Nervæ Trajani Aug. curante A. Plætorio . . . lote Calphurniano curat. alvei Tiberis et riparum et cloacarum urbis*. 7 Mur. p. 454. 5 Budæ: *Imp. Cæs. M. Aurel. Antonin. Aug. trib. pot. XV cos. III imp. Cæs. L. Aurel. Ver. Aug. trib. pot. I cos. III* [recte Murat. *cos. II*] *divi Aug. Antonini filii divi Hadriani nepotes divi Trajani Parthici pronepotes divi Nervæ abnepotes ab aq. M. P. . . .* 8 Mur. p. 188. 6 Romæ: *Imp. Cæsari divi Antonini Pii fil. &c. M. Aelio Aurelio Antonino Aug. p. p. [lege p. m.] trib. pot. XVI cos. III fratri arvali*. 9 Mur. p. 240. 2 Hydrunti: *Imp. Cæs. M. Aurelio Antonino Aug. trib. pot. XVI cos. III divi Antonini fil. divi Hadriani nep. divi Trajani Parthici pron. divi Nervæ abnep. publice*. 10 Mur. p. 240. 1 Panormi: *Imp. Cæs. M. Aurelio Antonino divi An-*

^a Tables A. D. 145. 152. 153.

^o Tables A. D. 164.

^p Not in the text of Eusebius. Compare with the Armenian copy Syncellus p. 353 D.

tonini f. &c. pon. max. trib. p. XVII cos. III R. P. Panhormit. 11 Mur. p. 240. 4 Camerini: *Imp. Marcus Cæsari M. Aurelio Antonino Augusto Armeniaco trib. pot. XVIII [A. D. 164] imp. II cos. III pont. maximo L. D. D. D. publice.* 12 Mur. p. 240. 6 Romæ: . . . *M. Aurelio Antonino . . . eniaco Medico . . . maximo cos. III . . . us lib. curator . . . salutaris . . . atorum S. P. D. D.* 13 Mur. p. 240. 5 Belluni: *Imp. Cæsari M. Aurelio Antonino Aug. Armeniaco Medico Parthico max. pontif. max. trib. pot. XXI [A. D. 167] imp. IIII cos. III p. p. divi Antonini fil. &c. D. D.* 14 Mur. p. 240. 7 in Casiliano: . . . *Antoninus Aug. Armeniac. Medic. Parthic. maxim. trib. pot. XXIII cos. III p. p.* 15 Mur. p. 455. 1 Salonæ: *Imp. Cæs. M. Añr. Antonino Aug. pont. max. trib. pot. XXIIII p. p. coh. I Del. sub cur. Grani Fortunat. trib. coh. ejusdem muri P. DCCC in his turr. una.* 16 Mur. p. 1121. 7 in Transilvania: *Divo Vero Parth. max. fratri imp. Cæsaris M. Aurel. Antonini Aug. Armeniac. Medic. Germ. Parth. max. tribun. potestatis XXVI [A. D. 172] imp. V [lego VI] p. p. cos. III pro cos. colonia Ulpia Trajan. Aug. Dac. Sarmiz. Eghusa.* 17 Mur. p. 455. 2 Arimini: *Imp. Cæsar divi Antonini Pii f. &c. M. Aurelius Antoninus Pius Aug. Germanic. pontif. max. trib. pot. XXVIII imp. VI cos. III p. p. procos. restituit.* 18 Mr. Hamilton Asia Minor Vol. 2 inscriptions N^o. 54 at Sinope: *T. Germanico Sarmatico p. m. trib. pot. XXV imp. VIII cos. . . Marcus was not Sarmaticus and imp. VIII till the 29th tribunician year^{pp}. Wherefore we must read in this inscription trib. pot. XXIX.*

19 Mr. Hamilton Asia Minor Vol. 1 p. 113 Vol. 2 Appendix N^o. 23 gives an inscription, found 7 miles east of Ushak: ἀγαθῇ τύχῃ. αὐτοκράτορα Καίσαρα Μ. Αὐρήλιον Ἀντώνεινον Σεβαστὸν Ἀρμενιακὸν Παρθικὸν αὐτοκράτορα Καίσαρα Λούκιον Αὐρήλιον Οὐήρον Σεβαστὸν Ἀρμενιακὸν Μηδικὸν ἢ πόλιν ἐπὶ Ἱεροκλέους Ἀρχετείμου [Ἰ. Ἀρχετείμου] ἀρχοντος τὸ β' Καρτε . . . Ερμογενου . . . μωνος καὶ Φιλάνθου Τρύφωνος γραμματέος Διοτ. . . . ἐπιμεληθέντος εἰκ. . . μα . . . θυ. β. ἔτους σνα' μηνὸς . ι. β. . γα . . γ . . Marcus is Parthicus and Medicus in A. D. 166^q. We may assume that this inscription was set up in A. D. 167, and if the 251st year of the city was then current, we ascend to B. C. 84, when Sulla rescued Asia from Mithridates, ended the first Mithridatic war, and distributed Asia into 44 regions. From that epoch the city which erected this inscription might date its years^r.

20 Hamilton Appendix N^o. 432 at Isaura: ἀγαθῇ τύχῃ. ὑπὲρ τῆς [αἰω]νίου αὐτοκράτορος Καίσαρος Μ. Αὐρηλίου Ἀντωνείνου Σεβαστοῦ Ἀρμενι[ακ]οῦ Μηδικοῦ Παρθικοῦ π. π. τύχης τε καὶ νε . . . καὶ αἰωνίου διαμονῆς καὶ τοῦ σύμπαντο[s] αὐτοῦ ἔθκου καὶ ἱερα [f. ἱερᾶς] συγκλητοῦ καὶ δήμου [Ῥω]μαίων τῇ κυρίᾳ πατρὶδι Μ. Μάριος Μ. Μαρίου Πίου υἱὸς Φλαυϊανὸς Πίος ἀρχιεραστὰς τὴν στοὰν κεινῶν εἴκοσι πέντε καὶ τὰ ἐν αὐτῇ ἐργαστήρια πέντε σὺν τῷ ψαλιδώματι ἐκ φιλοτιμίας κατασκεύασεν [sic] ἐκ τῶν ἰδίων, συν-αρχιερασαμένης αὐτῷ καὶ Αὐρη[λ]ίας Ἀθηναῖδος τῆς γυναικός.

21 Muratori p. 2008. 8 in Carniola: *Imp. Cæs. M. Aurelius Antoninus Aug. trib. potest. Augustus Pius imp. Cæsar Aurelius Verus Aug. trib. potest. cos. iterum D. Antonini filii D. Hadriani nepotes D. Trajani Parthici pronepotes D. Nervæ abnepotes* 21 Gruter p. 257. 11 in Hispania:

^{pp} See the Tables A. D. 175. 3 Eckhel tom. 7 p. 62.

^q See the Tables p. 156.

^r See F. H. III p. 150 for the acts of Sulla in B. C. 84. According to Appian Mithrid. c. 61 Sulla, τὴν Ἀσίαν καθιστάμενος, Ἰλίας μὲν καὶ Χίους καὶ Λυκίους καὶ Ῥοδίους καὶ Μαγνησίαν καὶ τινὰς ἄλλους, ἢ συμμαχίας ἀμειβόμενος ἢ ὡν διὰ προθυμίαν ἐπεπόνθεισαν οὐ ἕνεκα, ἐλευθέρους ἡφίει καὶ Ῥωμαίων ἀνέγραψε φίλους. That city might be one of those towns. If its era commenced from that period, its first year would coincide with the 229th year of the Seleucidae, which began Oct. B. C. 84, and its 251st would coincide with the 479th, which began in Oct. A. D. 167. Mr. Hamil-

ton Vol. 1 p. 114 supposes the era to have commenced in B. C. 75 when Nicomedes bequeathed his possessions to the Romans, and places the inscription at A. D. 176. But in 176 Marcus had laid aside the names Parthicus Medicus, and was called Germanicus and Sarmaticus: see the Tables A. D. 176 p. 172 and Eckhel tom. 7 p. 72. 73. And Verus would have been called Θεός or divus. Nicomedes died in B. C. 74 at the time of the renewed war with Mithridates. See F. H. III p. 160. But it does not appear that this town lay within his dominions, nor was his death an event sufficiently important "to have been adopted as an epoch by the Roman governments of Asia Minor."

MARCUS
AURELIUS.

Imp. Cæs. L. Aurelio Vero Aug. divi Antonini f. pont. max. [omitte *max.* conf. Eckhel tom. 7 p. 96] *trib. pot. cos. II p. p.* [lege *P.* id est, *posuerunt*] *municip. Ammai.* 22 Muratori p. 240. 3 Hydrunti: *Imp. Cæs. L. Aurelio Vero Aug. trib. pot. II* [A. D. 162] *cos. II divi Antonini fil. &c. publice D. D.* 23 Mur. p. 189. 1 Romæ: *Imp. Cæsari divi Antonini Pii fil. &c. L. Aelio Aurelio Vero Aug. tribunic. pot. III cos. II fratri arvali.* 24 Mur. p. 242. 2 Narbone: *Imp. Cæsari divi Antonini Pii fil. &c. L. Aurelio Vero Aug. Armeniaco pont. maxim. tribunic. potestat. IIII imp. II cos. II procos. decumani Narbonenses.* 25 Murat. p. 520. 7 Florentiæ: *Imp. Cæsari divi Antonini Pii fil. &c. L. Aurelio Vero Aug. Armeniac. Parthic. maximo Medico trib. pot. VI* [A. D. 166] *imp. V cos. II designat. III procos. coll. fabr. tign. Ostis quod providentia et liberalita. de sua indulserit.* 26 Mur. p. 241. 6 Romæ: bearing *trib. p. VIIII.* Given in the Tablos A. D. 169 p. 164 from Panvinus and Gruter. In all the three copies *p. p.* is improperly added^{rr}.

27 Gruter p. 76. 8 Præneste: *Pietati Fortunæ primig. votis susceptis salvois Augustis M. Aurelio Antonino et L. Aelio Aurelio Fortunatus verna disp. eorum et Aurelia Suscepta lib. L. D. D. D.* 28 Gruter p. 85. 3 Romæ: *Voto suscepto pro salute imp. Cæsaris M. Aureli Antonini Aug. Pii Felicis Sex. Pompeius Primitivus cum M. Virrio Strutto fil. columnas cum epistilio deo magno Serapi in introitum exornaverunt.* 29 Grut. p. 87. 5 in Carinthia: *Herculi et Eponæ Aug. pro salute imp. Cæs. M. Aur. Antonini Pii Felicis invicti* 30 Grut. p. 114. 2 Romæ: *Pro salute et gloria imp. Cæs. M. Aureli Antonini Aug. L. Aruntius et Q. Clodius Jason et Mercurius filius hujus D. D.* 31 Grut. p. 257. 8 extra Tarracornem: *Imp. Cæs. L. Aurelio Vero Aug.* p. 257. 9 extra Tarracornem: *Imp. Cæsari M. Aurelio Antonino Aug.* 32 Grut. p. 258. 4 Vesontii: *Imp. Cæs. Aug. M. Aur. Antonino et L. Aur. Vero cives Ve.* 33 Grut. p. 1068. 2 Budæ: *Dis militaribus et genio loci pro salute et reditu imp. Cæs. M. Aur. Antonini Pii invicti Aug. Clod. Marcellinus S. C. trib. mil. leg. II A. P. F. Ant. translat. ex leg. X Fr. Ant. numini ejus semper devotissimus.* 34 Murat. p. 3. 1 in Dacia: *J. O. M. P. S. D. N. M. Aur. Antonini imp. Aurel. Rusticus cav. posuit.* 35 Mur. p. 9. 8 in Scлавonia: *Jovi Depulsori pro salute dom. N. imp. M. Aur. Antonini Pii Aug. Marcus Sperat. disp. V. S. L. M.* 36 Mur. p. 7. 7 in Gallæcia: *J. O. M. pro salute M. Aurelii Antonini et L. Aurelii Veri Augustorum ob natale . . . leg. VII Ge. milites coh. Galleco . . . sub cura . . . em. et Aug. . . . re et T. Lucret. Patern. . . coh. . . . et Ful.* 37 Mur. p. 239. 5 Brundusii: *Pro salute imp. M. Aurelii Antonini Pii.* 38 Mur. p. 241. 2 in Creta: *αὐτοκράτορα Καίσ. Μάρκου Αὐρήλιου Ἀντωνεῖνον Σεβαστὸν τὸν κύριον τῆς οἰκουμένης Λ. Φλ. Σουλπικιανὸς Δωρ . . ν.* 39 Mur. p. 241. 3 in Creta: *αὐτοκράτορα Καίσαρα Λούκιον Αὐρήλιον Βῆρον Σεβαστὸν Ἀρμενιακὸν τὸν κύριον τῆς οἰκουμένης Λ. Φ. Σουλπικιανὸς Δωρίων.* 40 Mur. p. 242. 1 Philippopoli: *ἀγαθῇ τύχῃ. ὑπὲρ τῶν αὐτοκρατόρων καὶ υἱῶν εὖ διαμονῆς Μ. Αὐρηλίου Ἀντωνεῖν. καὶ Λ. Αὐρηλίου Οὐήρου Ἀρμενιακοῦ Φιλίσκος Καίσαρος τοῦ Μάρκου ἀπελ.^{rrr} ἀνέθηκεν τεμισιάδι μετὰ ἱερωσύνην Ἀλφείου Ποσειδωνίου, ἐπιμελετεύοντος Φλαουτῶν Εὐδαλμονος τοῦ καὶ Φλαουϊανοῦ.* 41 Gruter p. 178. 3 Murat. p. 485. 9 Cæsennæ: *Balneum Aurelianum ex liberalitate imp. Cæs. M. Aurelii Pii Fel. Aug. servata indulgentia pecuniæ ejus quam deus [dominus Gruter.] Aurelianus concesserat facta usurarum exactione curante Statio Juliano V. E. [V. F. Grut.] curatore refecit et perfecit.* 42 Murat. p. 454. 6 in arcu Tripolitano: *Imp. Cæs. M. Aurelio Antonino Aug. p. p.* [lege *p. m.*] *et imp. Cæs. L. Aurelio Vero Armeniaco Aug. Ser. Co Sortitus procos. cum Uttedio Marcello leg. suo dedicavit C. Calpurnius Celsus curator muneris pub. . . . S. II vir QQ. flamen perpetuus arcum pecunia sua ex marmore solido fecit.*

The two following after A. D. 176: 43 Gruter p. 199. 6 Romæ: *Imp. Cæsar M. Aurelius Antoninus Aug. Germanicus Sarmat. et imp. Cæsar L. Aurelius Commodus Aug. Germanicus Sarmatic. hos limides* [lege *lapides* ex Muratorio] *constitui jusserunt propter controversias quæ inter mercatores et mancipes ortæ erant uti finem demonstrarent vectigali foricularii et ansarii promercalium secundum*

^{rr} See Eckhel tom. 7 p. 96.

^{rrr} Sic lege post Bimardum apud Muratorium.

veterem legem semel dumtaxat exigund[o]. Muratori p. 573. 4 gives a similar inscription “Romæ ^{MARCUS} ante portam Flaminiam,” except that instead of *Cæsar L. Aurelius Commodus Aug. Germ. Sarm. AURELIUS* it has *M. Aurelius Severus Alexander Pius Felix Aug.* in whose reign this edict was repeated^s. 44 Gruter p. 375. 1 Romæ: *Bassæo^t M. f. Stel. Rufo pr. pr. imperat. Aureli Antonini L. Aureli Veri et Aureli Commodi Augg. consularibus ornamentis honorato et ob victoriam German. et Sarmat. Antonini et Commodi Augg. corona murali vallari aur. hastis puris IIII totidemque vexillis obsidionalibus leg pr equ trib proc. a rationib. provinciarum Belgicæ et duarum Germaniar. proc. reg. Noric. proc. Asturiæ et Galleciæ trib. coh. I^a pr. trib. coh. X^a urb. trib. coh. V^a vig. huic senat. auctor impp. Antonino . . . et . . . Commodo Augg. statuam arnat. in foro divi Trajani et aliam civil. amictu in templo divi Pii et tertiam loricatedam in templo nendas*

After A. D. 171 the following: 45 Hamilton N^o. 153 at Orcistus: [αὐτ]οκράτορα Καίσαρα Μάρκον Αὐρήλιον Ἀυτωνείνου Σεβαστὸν Γερμανικὸν ἀρχιερέα μέγιστον δημαρχικῆς ἐξουσίας Ὀρκιστηνὸν εἰσηγησαμένων Ἑρμοκράτους Μηνοδώρου κ. τ. λ.

To *Faustina* the wife of *Marcus*: 1 Gruter p. 260. 7 Tipherni: *Faustinæ Aug. Aurelii Cæsaris D. D.* 2 p. 260. 8 in agro Tarentino: *Faustina Aug. Aurelii car. public. D. D.* 3 p. 260. 9 Barcinone: *Faustinæ Aug. imp. M. Aurel. Antonini Aug. D. D.* 4 p. 260. 10 Tarracone: *P. H. C. Faustine imp. Antonini filie.* 5 p. 260. 11 Tarracone: *Faustinæ imp. Antonini filie.* 6 p. 260. 12 in ruinis Warhel: *Faustinæ Aug. divi Pii filie col. Sarmiz.* 7 Muratori p. 241. 4 Barcinone: *Faustinæ Aug. imp. M. Aureli Antonini Aug. D. D.* 8 Muratori p. 241. 5 in Dacia: *M. Aurel. Faustine Aug. matri Aug. et castrorum^v sub cura Jul. Paterni proc. syntrophus.* 9 Murat. p. 242. 4 Romæ in patera argentea: σάλβη Κωμμόδω Φήλιξ Φαυστεῖνα^x.

COMMODUS.

COMMODUS

His masters were *Onesicrates* in Greek, *Antistius Capella* in Latin. *Orator ei Atteius Sanctus fuit*: Lamprid. Commodo c. 1.

Commodus was *Augustus* and consul in A. D. 177, consul *iterum* in 179, succeeded his father March 17 A. D. 180^{xx}.

Inscriptions.

1 Muratori p. 2009. 4 in via Appia: *Imp. Cæs. M. Aur. Antoninus Aug. Arm. Parth. p. p. et M. y Aur. Commodus Aug. procos. reficiend. cur.* 2 Mur. p. 340. 2 Romæ fragmentum fastorum fratrum arvalium: *Imp. Cæs. M. Aur. Antonino Aug. IIII C. Aufidio Victorino II cos. [A. D. 183] in capitolio Q. Licinius N rum arvalium votorum solutorum et no ausa pro salute imp. Cæs. M. Aureli Antonini . . . m. Ger. maximi p. p. cos. IIII fratres aruales conveneru us Nepos mag. Cn. Catilius Severus M. Ulpius Astius pr. ma . . . immolavit Q. Licinius Nepos mag. Jovi O. M. bov . . marem Junoni reg. bovem feminam Minervæ bovem feminam . . luti publicæ P. R. bovem femi-*

^s Muratori: “M. Aurelius philosophus et Alexander Severus—uterque diversis tamen temporibus eosdem terminos constituerant.”

^t Dio 71. 5 ἦν δὲ τῷ Μάρκῳ ὁ Ρούφος ὁ Βασσαίος ἑπαρχος, τὰ μὲν ἄλλα ἀγαθὸς, ἀπαιδευτὸς δὲ ὑπ’ ἀγροικίας, κ. τ. λ. *Vindex* the colleague of *Bassæus* was also honoured with three statues: Dio 71. 3 τῶν δὲ Μαρκομάνων—τὸν Βινδίκαν τὸν Μακρίνον ἑπαρχὸν ὄντα ἀποκτεινάντων, τούτῳ μὲν τρεῖς ἀνδριάντας ἵστησε. Conf. Reimar. ad locum p. 1179 n. 25.

^v So in coins apud Eckhel tom. 7 p. 81 *Divæ Faustine Aug. matr. castror.* and *Divæ Faustine Pæ + matri castrorum.*

^x An inscription in Gruter p. 261. 4 Romæ: *Faustina Augustæ magistri quinquennales collegi corp. fabrum ferrar. tignar. dendrophor. et centon. lust. XXVII T. Ovinius &c. D. D. Kal. Januar. C. Manlio Torquato et Cornelio Messalino cos.* It is doubtful whether this refers to *Faustina* the wife of *Pius* or *Faustina* the wife of *Marcus*. The consuls are *consules suffecti*; for no such consuls appear in the *Fasti* of A. D. 139—175. We may read *D. D. . . Kal. Januar.* and assign the inscription to December.

^{xx} See the Tables in those years.

^y On *Marcus* for *Lucius* see the Tables A. D. 181. 2 and Eckhel there quoted.

COMMODUS *nam. Isdem* [cos.] VII Idus Januar. in pronao fratres aruales sacrificium Deæ Diæ indix
Q. Licinius Nepos mag. velato capite contra Orientem . . quod bonum faustum felix fortunatum salutareque sit imp. Cæs. M. Aurelio Antonino Aug. Pio Sarmat. Germ. maximo p. m. p. p. cos. IIII optimo maximoq. principi divi M. Antonini fil. divi Antonini nepoti divi Hadriani pronepoti &c. senatui P. R. Q. fratribusque arvalibus sacrificium Deæ Diæ hoc anno erit ante diem XVI Kal. Junias Romæ, ante diem XIII Kal. Jun. in luco et domi XIII Kal. Jun. consummabitur. domi adfuerunt in coll. Q. Licinius Nepos mag. Cn. Catilius Severus M. Ulpius Astius pr. M. Antonius Juvenis. L. Tutilio Pontiano Gentiano cos. [sc. suffecto] VI Id. Februar. in luco Deæ Diæ Q. Licinius Nepos mag. operis inchoandi causa quod in fastigio ædis Deæ Diæ ficus innata esset eruendam et ædem reficiendam immolavit suovetaurilibus majoribus item ad ædem Deæ Diæ boves feminas II, Jano patri arietes II, Jovi herbeces II altilaneos 3 Gruter p. 66. 7 Albæ Juliæ: Libero patri sacrum pro salute imp. Cæs. M. Aur. Commodi Antonini Aug. Pii p. p. L. Calvisius L. f. Velina Secundus Falerione p. p. leg. XIII G. P. F. sub Vespronio . . . dido cos. dedic. C. Aurellio sal. D. D. 4 Grut. p. 1085. 7 Neapoli: Imp. Cæs. M. Aurel. Commodus Antonino Aug. Pio p. p. IIvir quinquen. Fl. Phaneas marmorarius. 5 Gruter p. 45. 9 Herculi conservatori pro salute L. Ragoni L. f. Pap. Urinati Largi Quinctiani vir. cos. sodal. Hadrianal. leg. leg. XIII Gem. donis milit. donat. ab imp. Commodus Antonino Aug. procos. prov. Sardiniaë juridic. per Apuliam præf. F. D. præf. æd. pl. Q. pr. Afric. VIvir Aug. ex testamento M. Antius Ennius Sergianus amico V. cur. 6 Grut. p. 261. 6 Olisipono: Imp. Cæs. imper. M. Aurel. Antonin. Aug. f. D. Pii nep. divi Hadr. pro. divi Traj. Parthic. abnep. L. Aurelio Commod. Aug. German. Sarm. Fel. Jul. Olis. per Q. Cælium Cassianum et M. Fabricium Tuscum IIvir. 7 Gruter p. 261. 7 in Carnia: L. Ælio Aurelio Aug. f. Commodus cos. D. D. 8 Muratori p. 109. 7 Romæ in tabella ænea: Pro salute imp. Cæs. Augusti M. Aurelii Commodi M. Aurelius M. L. [lege M. f.] Favorinus Curtia Favorina V. S. 9 Murat. p. 130. 2 Arausiono: Num. Aug. Matri Deum pro salut. imp. M. Aur. Commodi Antonini Pii Felicis tauro-polium fecerunt Sex. Publicius anus. 10 Hamilton Asia Minor Vol. 2 Append. N°. 53 at Sinope has an inscription which refers to Commodus and should be read in this manner: Sarmatici f. divi Pii nep. divi Hadriani pronep. d[ivi] 11 Gruter p. 261. 5 Romæ: Divo Commodus fratri imp. Cæs. L. Septimi Severi Pii Pertinacis Aug. præpositus Crescens scribæ Fortunatianus Felicianus Quintio Eutyches Philumenus D. D. 12 Murat. p. 243. 2 Thermis in Sicilia: Divo Commodus Aug. D. D. P. P. In an inscription of Severus apud Gruter p. 187. 3, quoted in the Tables A. D. 201, Severus is divi Commodi frater. Again p. 191. 5 quoted in the Tables A. D. 203 p. 210, divi Commodi frater. Conf. Lamprid. Commodus c. 17 Severo c. 11.

PERTINAX PERTINAX. Tables A. D. 126. 193.

Pertinax was three years in Liguria under *Perennis*, who was slain in 185². At his election he

² See the Tables A. D. 185. Capitolinus Pert. c. 2. 3 *Pertinax—Cassiano motu composito* [A. D. 175] e Syria ad Danubii tutelam profectus est atque inde Mæsiæ utriusque, mox Daciæ regimen accepit. Bene gestis bis provinciis, Syriam meruit.—Curiam Romanam post quatuor provincias consulares quia consulatum absens gesserat jam dives ingressus est, quum eam antea non vidisset. Jussus est præterea statim a Perenne in Liguriam secedere in villam paternam. Nam pater ejus tabernam coctiliciam in Liguria exercuerat.—Fuitque illic per triennium. He was appointed consul (sc. suffectus) before the revolt of Cassius: Dio 71. 21 τοῦ δὲ Περτρίνακος ἐπὶ ταῖς ἀνδραγαθίαις ὑπατείαν λαβόντος,

ὅπως ἦσαν οἱ νεμεσῶντες ἐπὶ τῷ εἶναι αὐτὸν τὸ γένος ἐξ ἀφανῶν τὸ τῆς τραγῳδίας ἐπέλεγον τοιαῦθ' ὁ τλήμων πόλεμος ἐξεργάζεται.—τοῦ δὲ Κασσίου κατὰ τὴν Συρίαν νεωτέρισαντος κ. τ. λ. Capitolin. Pertin. c. 2 *Studio Marci imperatoris cos. est designatus.—Cassiano motu composito &c.* His colleague was *Julianus*: Spartian. Julianus c. 2 *Fuit consul cum Pertinace et in proconsulatu Africa eidem successit.* Capitolinus Pert. c. 4 we may with Reimar ad Dionem p. 1189 n. 75 refer to the second consulship of *Pertinax* A. D. 192, and supply in this manner: *Ipsi Commodus plurimum placuit, cos. quia ille esset* [sc. Commodus], iterum quum *Pertinax factus est.*

was *præfectus urbis*: Capitolin. Pertin. c. 4. Eutrop. VIII. 16 *Pertinax—præfecturam urbi tum PERTINAX agens*. Victor Ep. p. 376 *præfecturam urbis agens*. Hieron. Chron. Anno 2208 *Pertinax—quum præfecturam urbis ageret, ex senatusconsulto imperare jussus est*.

He declined the honours of *Augusta* for his wife, and of *Cæsar* for his son: Dio 73. 7 Herodian. II. 4 Chron. Pasch. p. 264 B.

To the testimonies given in the Tables for the reign and death of *Pertinax*, add Zonaras tom. 1 p. 602 lib. XII. 6. Zonaras gives the duration of his life and reign nearly from Dio: ἐβίω δὲ ὁ ἀνὴρ ἔτη ἑπτὰ καὶ ἐξήκοντα, δέοντα τεσσαρῶν μηνῶν, ἀρξας μόνας ἡμέρας ὀγδοήκοντα καὶ ἑπτὰ.

Coins of *Pertinax* after his consecration by *Severus*: Eckhel tom. 7 p. 144 *Divus Pert. Pius pater + æternitas*. or *consecratio*. or *fides exercituum*. His consecration is described by Dio 74. 4. 5 Victor Epit. p. 377 Spartianus Severo c. 7 c. 17. Muratori p. 243. 4 gives an inscription Romæ: *Divos Pertinax Aug. S. C.*

An inscription of March 19 A. D. 193 apud Muratorium p. 345. 2 Romæ. In sinistro latere: *Imp. Cæs. P. Helvio Pertinaci Aug. cos. II pontifici maximo trib. pot. p. p. principi sev. fortissimo duci et omnium virtutum principi Capenates fæder.²² proc. L. Licinio Sperando*. In dextro latere: *Dedicata XIII Kal. Aprilis cur. P. Scatilio Prospicio Mucio Muciano, Falcone et Claro cos.*

DIDIUS JULIANUS. Tables A. D. 193 p. 192.

DIDIUS
JULIANUS.

He is defeated at the Mulvian bridge in Eutrop. VIII. 17 Hieron. Anno 2208 Victor Cæs. p. 325 Oros. VII. 16. And has seven months in Eutrop. Victor Epit. Orosius. Chron. Pasch. p. 264 C μῆνας ζ'.—ἐσφάγη, ὡν ἑτῶν ξ'. Zonaras XII. 7 tom. 1 p. 604 D ἐβίω δὲ ἔτη ἐξήκοντα πρὸς μηνὶ τέσσαρσι καὶ ἑκατὸν μισοῖς ἡμέραις, ἀρξας ἡμέρας ἐξήκοντα.

PESCENNIUS NIGER. Tables A. D. 193 p. 192. 194 A. D. 194.

PESCENNIUS
NIGER.

Letters commending *Niger* from *Marcus Commodus* and *Severus* are given by Spartianus Pescen. c. 3. 4.

He was the author of many good regulations: Spartian. Pescen. c. 7.

CLODIUS ALBINUS. Tables A. D. 193 p. 194, A. D. 196 p. 198, A. D. 197.

CLODIUS
ALBINUS.

A letter of *Commodus* to *Albinus* is extant in Capitolin. Albino c. 2. A letter of *Marcus de Albino*: Ibid. c. 10 *Extant Marci epistolæ de hoc eodem &c.—Est et alia Epistola qua idem M. Avidii Cassii temporibus de hoc eodem scripsit, cujus exemplum hoc est, &c.* A letter of *Severus de Albino*: Idem Ibid. c. 12 *Extat epistola Severi qua ostendit animum suum, missa ad senatum, cujus hoc exemplum est; &c.*

Albinus was born Nov. 25: Capitolin. Albino c. 4 *Patris epistola ad Ælium Bassianum tunc proconsulem Africæ.—Epistola Ceionii Postumii ad Ælium Bassianum: "Filius mihi natus est VII Kal. Decemb."* &c.

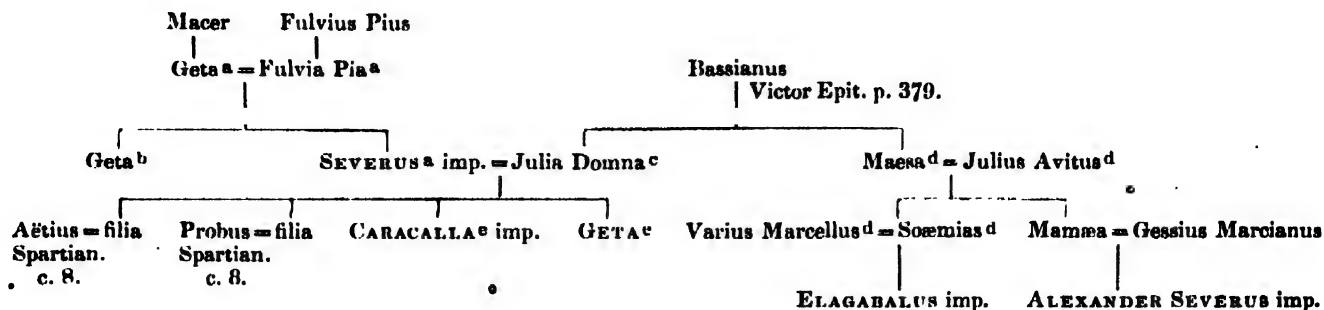
Inscriptions: 1 Panvinus p. 355 Gruter p. 45. 12 *Herculi defensori pro reditu et itu D. Clodi Septimi Albini Cæsaris D. Clodius D. L. Felix actor Cæs. N. D. D.* 2 Bimardus apud Muratorium tom. 1 p. 138 Lugduni: *J. O. M. Ol. Albino C. Fu. C. P. Gall. Aug. et Lug. libertatis advers. Severum acerrimo vindici.*

SEVERUS. His birth is recorded in the Tables A. D. 146, his reign A. D. 193—211.

SEVERUS.

²² The *Capenates fæderati* appear again in an inscription to *Caracalla*. See below, *Caracalla* No. 28.

SEVERUS.



Tillemont tom. 3 p. 451 thinks Ap. 13 too soon after the death of *Pertinax* for the assumption of the empire by *Severus*. But the distance is only about 660 miles, and the interval 13 days. And *Severus* was remarkable for his celerity—πολλῷ τάχει Herodian. III. 8. Nothing then improbable in the date. After the death of *Julianus* he is met at Interamna: Spartian. Severo c. 6. He therefore entered Rome in the beginning of June, about 54 days after he had assumed the empire at Carnuntum. His army might have marched 13 miles a day.

Severus was *prætor designatus a Marco anno ætatis 32*: Spartian. Severo c. 3. in A. D. 177; governor of Gaul about A. D. 185. Then of Pannonia in 187. Then of Sicily in 188. Then he was appointed to Illyricum, cir. A. D. 190. See all these offices in Spartianus Severo c. 3. 4. His age is erroneously called 89 by Spartianus Nigro c. 5. Repeated by Spartianus Severo c. 22.

Severus wrote *de vita sua*¹: Herodian. II. 9 Spartian. Nigro c. 4 Capitolin. Albino c. 7. 12 Spartian. Severo c. 3. Idem c. 18 *Vitam suam publicamque ipse composuit*.

On the wife of *Severus* see Victor Cæs. p. 327 *Huic tanto domi forisque uxoris probra summam gloriæ dēpsere. quam adeo famose amplexus est ut cognita libidine ac ream conjurationis retentarit*. Spartianus Severo c. 18 *Uxorem Juliam famosam adulteriis tenuit etiam conjurationis consciam*.

Severus adorned his native place with buildings: Procop. Ædif. VI. 4 p. 112 Β πόλις ἡ Λεπτι-

^a Spartianus Severo c. 1 *Interfecto Didio Juliano, Severus Africa oriundus imperium obtinuit, cui civitas Leptis, pater Geta, majores, equites Romani ante civitatem omnibus datam. mater Fulvia Pia, patrum M. Agrippa et Severus consulares; avus maternus Macer, paternus Fulvius Pius fuere. Rege cum Casaubono paternus Macer, maternus Fulvius Pius*.

^b Consul in A. D. 203, Tables 203. 1. Died before *Plautianus* in 203: Dio 76. 2 quoted in the Tables A. D. 203. 1.

^c *Julia* died in A. D. 217. See the Tables. On *Julia Domna* see Scaliger ad Euseb. p. 230. To the inscriptions in the Tables add Gruter p. 266. 5 *Petoviae: Juliae Aug. matri castror. Patoviens. p. 267. 1 Caparæ Hispanicæ: Juliae Aug. matri castrorum conjugii imp. Cæs. L. Sept. Severi Pii Pertinacis Aug. et matri M. Aurelii Antonini imp. ordo splendidiss. Caparitanorum devotus numini majestatique ejus. Muratori p. 248. 4 in Hispania: Juliae Aug. matri castrorum respublica Tuccitanorum D. D. P. p. 248. 5 Romæ: Juliae Domnæ Aug. matri Aug. N. et castror. p. 249. 1 in insula Gauli adjacente Melitæ: Juliae Domnæ Aug. matri castr. Augustorum imp. Cæs. L. Septimi Severi Pertinacis Aug. conjugii municipium Gau. . . Gul. P. P. curante Dapsi. . . . no. Muratori supplies cast. et. p. 249. 2 in Bulgaria: Juliae Domnæ Augustæ matri*

castrorum R. P. S. Va. Ulp. curante Q. Anicio Fausto leg. Augustorum pr. pr. p. 1088. 2 in agro Reatino: Juliae Aug. imp. Cesaris L. Septimi Severi. . . Pertinacis Aug. E. . . et M. Aurelii Antonini Cesaris imp. destinati parenti matri castrorum et P. Trebulani Mutustæ anim. dev. dedic. D. D. After Aug. for E we may read C and supply conjugi.

^d Dio 78. 30 ἡ Μαῖσα ἡ τῆς Ἰουλίας τῆς Αὐγούστης ἀδελφὴ δύο τε θυγατέρας Σοαίμιδα καὶ Μαμαίαν ἐξ Ἰουλίου τοῦ ἀνδρὸς ὑπατευκότος καὶ δύο ἐγγόνους ἄρσενας, ἐκ μὲν τῆς Σοαίμιδος Οὐαρίου τε Μαρκέλλου ἀνδρὸς ὁμοειθούς—'Αούειτον . . . ἐκ δὲ τῆς Μαμαίας Γεσσίου τε Μακριανοῦ, Σύρου καὶ αὐτοῦ ἐξ Ἀρκῆς πόλεως ὄντος,—Βασσιανὸν ἔχουσα.

^e Spartian. Sev. c. 19 (*Severus*) *reliquit filios duos, Antoninum Bassianum et Getam*. Idem c. 20 *Legisse me apud Ælium Maurum Phlegontis Tralliani liberum memini Septimum Severum immoderatissime quum moreretur letatum quod duos Antoninos pari imperio reipublicæ relinqueret*. But Spartianus c. 21 errs in supposing that *Julia* was the stepmother of *Caracalla*: *noverca*. Again *Caracallo* c. 10 *novercam suam Juliam*. Geta c. 7 *Occidere voluit et matrem Getæ novercam suam*.

^f Referred to by Dio 75. 7 λέγω γὰρ οὐχ ὅσα ὁ Σεβήρος ἔγραψεν ἀλλ' ὅσα ἀληθῶς ἐγένετο.

μάγνα—μεγάλη μὲν καὶ πολυάνθρωπος τὸ παλαιὸν οὖσα, ἔρημος δὲ χρόνῳ ὕστερον γεγενημένη ἐκ τοῦ SEVERUS. ἐπιπλείστον.—ὁ καθ' ἡμᾶς βασιλεὺς [sc. *Justinianus*]⁸—ἀνφοδομήσατο τὰ τῇδε γεγονότα ἐν τοῖς ἄνω χρόνοις καὶ καταπεπτωκότα βασιλεία, Σεβήρου βασιλέως τοῦ παλαιοῦ ἔργον· ὃς δὴ ἐνθὺνδε ὀρμώμενος μνημεῖα τῆς εὐδαιμονίας τὰ βασιλεία τάδε ἀπέλιπεν.

Laws of A. D. 204: Cod. Just. VI. 35, 1 *Impp. Severus et Antoninus AA. Celeri. Dat. XV Kal. April. Cilone II et Libone cons.* V. 62, 1 *Aviola. pp. Kal. Maii Chilone II et Libone cons.* VI. 28, 1 *Faviano. pp. VI Kal. Jun. Cilone II &c.* VIII. 14, 2 *Lucio. pp. II Kal. Jun.* IV. 2, 1 *Modestino. Dat. Kal. Jul.* V. 15, 1 *Impp. Severus et Antoninus AA. et C. Dionysia. Dat. XIII Kal. Aug.* VI. 26, 2 *Frontina. pp. VI Kal. Aug.* II. 44, 1 *Romano et aliis. pp. V Kal. Aug.* VI. 53, 2 *Prisco. pp. V Kal. Aug.* VI. 53, 3 *Ælia. pp. V Kal. Aug.* II. 13, 3 *Pomponio. pp. X Kal. Sept.* III. 17, 1 *Demetrio. pp. VIII Kal. Sept.* V. 62, 2 *Habentiano et Cosconio. pp. VIII Kal. Sept.* V. 68, 1 *Severo pp. V Id. Sept.* IX. 41, 2 *Impp. Severus et Antoninus AA. et C. Catulo. proposita III Id. Sept.* VI. 2, 2 *negotiatoribus. pp. Kal. Dec.* VI. 3, 1 *Romano. pp. III Kal. Januar.* All except V. 15, 1 and IX. 41, 2 have rightly *Impp. Sev. et Anton. AA.* and all are dated *Cilone II et Libone cons.*

To the laws of A. D. 205 given in the Tables add the following, dated after July: Cod. Just. V. 53, 1 *Impp. Severus et Antoninus AA. Asclepiodoto. pp. Kal. Aug.* IX. 1, 2 *Ingenuo. pp. XII Kal. Oct.* V. 69, 1 *Pompeiano. pp. IV Id. Oct.* VIII. 16, 2 *Latina. pp. Id. Oct.* VI. 55, 1 *Crispina. pp. III Non. Nov.* V. 72, 1 *Valentino. Dat. VI Kal. Januar.* These have *Impp. Severus et Antoninus AA.* and (with the variations noticed in the Tables at 205. 1) are dated *Antonino A. II et Geta C. cons.* VII. 21, 2 *Idem AA. et C. Maximo. P. D. S. Antonino A. II et Geta C. cons.*

Inscriptions.

1 Muratori p. 243. 6 Clusii. Inserted in the Tables A. D. 194. 3 from Panvinus and Gruter. 2 Murat. p. 243. 7 juxta ruinas viæ sacræ: *Imp. Cæsari L. Septimio Severo Pertinaci Aug. p. m. trib. pot. III imp. IIII cos. II Arabico Adiabenico fratri arvali.* 3 Mur. p. 189. 2 Romæ: *Imp. &c. trib. p. III imp. IIII cos. II Arabico Adiabenico fratri arvali.* 4 Murat. p. 243. 8 Ardeæ: *Imp. Cæs. L. Septimius Pertinax Pius Felix Aug. pont. max. Germ. max. trib. potest. IIII imp. V cos. procos. p. p. et M. Aurelius Antoninus Pius Germ. max. Dacicus max. princeps juventutis litus vicinum viæ Severianæ adsiduis maris adluentibus fluctibus ad labem ruinæ labefactatum aggeribus marini operis in fundamentis ut periculum commeantibus abesset extrui curarunt.* 5 Murat. p. 1104. 6 Capuæ: *Imp. Cæs. divi M. Antonini Germ. Sarm. fil. divi Commodi fratri divi Antonini Pii nepo. divi Hadriani pronepoti divi Trajani Parthici abnepoti divi Nervæ adnepoti Septimio Severo Pio Pertinaci Ara diabenico p. p. pontif. m. trib. pot. IIII imp. VIII cos. II proc. colonia Capua.* 6 Mur. p. 244. 1 item p. 1993. 6 Ravennæ: *Aug. invicto imp. Cæs. L. Septimio Severo Pio Pertinaci divi M. Antonini fil. divi Commodi fratri divi Antonini Pii nepoti Arabico Adiabenico pontif. max. trib. potest. IIII imp. VIII cos. II procos. p. p. pro victoria et reditu ipsius Rufinus lib. procos. provinciæ Mauritanicæ Tingitanæ. Salvo Severo Aug. et Antonino Cæs. fil. Varr.* 7 Mur. p. 2009. 1. 2 in via quæ ad Sidonem ducit; from Maundrell's Journey p. 47: *Imperatores Cæsares L. Septimius Severus Pius Pertinax Aug. Arabicus Adiabenicus Parthicus maximus tribunicia potes. VI imp. XI cos. II procos. p. p. et M. Aurel. Antoninus Aug. filius ejus vias et milliaria fr[acta] per Venidium Rufum leg. Augg. l. . . ic. pr. præsidem provinc. Syriæ Phœnic. renovaverunt.* 8 Mur. p. 347. 2 Romæ ara. in facie: *pro salute itu reditu et victoria imp. Cæss. L. Sept. Severi Pii Pert. Aug. Arabic. Adiab. Pont. et Part. max. tr. pot. VIII imp. XI cos. II procos. p. p. et M. Aur. Antonini Pii Felicis Aug. tr. pot. III procos. * * * * et Juliae Aug. M. K. * * **

⁸ That is, *proposita data scripta.*

SEVERUS. In uno latere *Et genio turmæ pro reditus* [sic] *eorum ab expeditione Parthica quod coverat aram marmoream posuit sua pecunia M. Aurelius Nepos remansor. Dedicata Kal. April. Severo et Victorino cos.* [A. D. 200.] In alio latere *Nomina. P. turmæ Jul. Macel. dec. Nonius Severus dup. Jul. Victorinus &c.* 9 Mur. p. 456. 1 Romæ. Given in the Tables A. D. 202 p. 208 from Panvinus. Muratori, like Gruter and Pagi, gives the erroneous number *trib. pot. XI*, which is inconsistent with *Antonini trib. pot. V*.

10 Gruter p. 264. 2 Anagninæ: *Commodi f[ratri] divi Antonini Pii nepot. divi ani pronepot. divi Trajani P. . . . ci abnepot. divi Nervæ a . . . L. Septimio Severo Pio Pertinaci Aug. ponti . . . maximo Arabic. Adiabeno Parthico maximo cos. II p. . tribunicie pot. imp. XI inv. . . . imperatori Anagnini fœn. devotissimi numini ejus.* 11 Murat. p. 348. 6 Romæ: *Imp. L. Septimius Severus Pertinax Aug. p. m. cos. III D. tr. pl.^h Jovi Optimo Max. Salutari Id. Apr. Junoniquæ reginæ columnam erexit.* 12 Mur. p. 131. 4 Romæ: *Imp. L. Septimius Severus Pertinax Aug. pont. max. cos. VII D. [lege cum Mur. cos. III J.] O. Max. Salutari Id. Apr. Junoniq. reginæ columnam erexit.* 13 Murat. p. 457. 1 Romæ. Given already in the Tables A. D. 203 p. 210 from Gruter p. 172. 5 more correctly than in Muratori.

14 Gruter p. 11. 4 p. 22. 7 Viennæ Austriæ: *J. O. M. Sarapidi pro salute imp. L. Sept. Severi Pii Pertinac. Aug. Arabici Adiabeni. Parthici maximi et imp. M. Aureli Antonini Aug. L. Quirinalis Maximus trib. milit. leg. X Gem. P. F. V. S. L. M.* 15 Grut. p. 11. 5 Romæ: *J. O. M. D. pro salute Augg. NN. L. Septimi Severi Pii Pertinacis et Aureli Antonini (Pii Felicis Aug.¹) et Julicæ Aug. et S. P. Q. R. Semnus Augg. NN. lib. optio tabellariorum stationis marmorum aram posuit.* 16 Grut. p. 29. 12 in vetusto lapide Narbonæ cum multis boum capitibus: *Imperio D. M. taurobolium provinciæ Narbonensis factum per C. Bätonium primum flaminem Augg. pro salute dominorum imp. L. Septimii Severi Pii Pertinacis Aug. Arabici Adiabeni. Parthici maximi et M. Aureliani [lege Aureli] Aug.* 17 Grut. p. 32. 10 prope Sintriam in Lusitania: *Soli æterno Lunæ pro æternitate imperii et salute imp. Ca. . . . Septimi Severi Aug. Pii et imp. Aug. Cæs. M. Aur. Antonini Aug. Pii * * * * Cæs. et Julicæ Aug. matris Cæs. Drusus Valerius Cælianus &c.* 18 Gruter p. 39. 3 Romæ: *Dianæ pro salute imp. L. Septimi Severi et M. Aureli Antonini Augg. et * * * * Julicæ Aug. matr. castr. * * * ** 19 Gruter p. 42. 2 *Lunæ æter. sacr. pro salute imp. Cæs. L. Septimi Sev. Pii invic. princ. pont. max. p. p. Julius Balbillus Anullinus præf. vigil. V. S. L. M.* 20 Gruter p. 56. 5 Romæ: *Imp. Cæsaris L. Septimi Severi Pii Pertinacis Aug. Parthici Arabici Adiabeni pacatoris orbis et fundatoris imperii Romani in ho. R. P. Mart. . . te D. D.* 21 Grut. p. 90. 11 Lugduni: *Pro salute dom. n. imp. L. Sept. Severi Aug. totiusque domus ejus Aufanis [lege Tanfanis: conf. Facciolati lexicon v. Aufanie] matronis et matribus Pannoniorum et Delmatiarum* 22 Grut. p. 191. 3 in Yorkshire from Camden: *Imp. Severus Aug. et Antoninus Cæs. destinatus restituerunt curante Virio Lupo leg. eorum pr. pr.* 23 Gruter p. 265. 4 Saltzburgii: *Imp. Cæs. L. Septimi Severi Pii Pertinacis Aug. Arab. Adiab. Parthic. max. et imp. Cæs. M. Aureli Antonini Aug. Parthici maximi col. Hadr. Juvav. D. D.* 24 Gruter p. 266. 3 Romæ: *Imp. Cæsar. L. Septimio Severo Pio Pertinaci Aug. Parth. Arab. Adiab. pont. max. pacatori orbis et propagatori imperii Romani in honor. pon. . . . te . . . Jov. . . . pos. S. P. Q. R.* 25 Murat. p. 455. 6 in castello agri Damasceni: *Lucio Septimio et [lege Sev.] Pio Pertinaci semper Augusto Livius Calpurnius procos. Cælo Suricæ p. hoc præsidium construxit in securitatem publicam et Scænitarum Arabum terrorem.* 26 Mur. p. 344. 2 Romæ in tabula marmorea: *J. O. D. pro salute imp. L. Septimi Severi Pii Pertinacis Aug. Pii Felicis et exercitum et P. R. D. Jun. Pacatus cum Alexandro fil. sacrarum jussu J. D. sua pec. ampliavit O. A. Cæcilio Rufo 7 sacerdotibus Sopatrus et Marin. et Calus f.* 27 Mur. p. 348. 4 Vindobonæ: *Pro salute dom. NN. L. Sept. Sever. et M. Aur. Antonini*

^h Muratori conjectures *tr. pot. p. p.*

¹ Prius erasa sed postea restituta. GRUT.

*et. * * * Cæs. Augg. cult. Jovis. Dedic. VIII K. Aug. Muciano et Fabiano cons. [sc. suffectis.] SEVERUS.*
 28 Mur. p. 2051. 5 in insula Thera: αὐτοκράτορα Καίσαρα Σεπτίμιον Σεβήρον Περτινακα Σεβαστὸν ἡ
 βουλὴ καὶ ὁ δῆμος Θηραίων. 29 Mur. p. 456. 2 Budæ: *Imp. L. Septimius Severus Pius Pertinax*
*Arabicus Adiabenicus maximus et M. Aur. Antoninus Augg. et * * * * splendidissimæ curante L.*
Bæbio Cæcilianq leg. Aug. procuratore. 30 Mur. p. 35. 6 Romæ: *Dianæ S. pro salute imp. L.*
Septimii Severi et M. Aureli Antonini Aug. et Juliæ Aug. matri castrorum et senatus cur. A. Furius
Nigrinius DD. NN. proc. . . . 31 Grut. p. 266. 2 In ruinis Varhol Transilvaniae: *Divo Severo*
Pio colonia Ulpia Trajana Aug. Dacic. Sarmiz.

The following require correction. 32 Gruter p. 157. 6 Radstati Styriæ: *Imp. Cæs. F. Pius*
Severus Per. Aug. trib. potes. IX imp. XII cos. II p.p. Goth. [lege Germ.] imp. Cæs. Mar. Aure.
Antoninus Pius Felix Aug. Arab. Germ. max. ut [lege pont.] trib. potes. p. p. procon. a T. M. LIII.
 Here, as in the inscriptions given in the Tables A. D. 201, read *imp. XI.* 33 Grut. p. 258. 2 in
 Alpibus: *SE. P. ROMANUS [lege Imp. Severus] Pertin. Arab. Adiab. Part. max. [sic lege cum*
Gudio] trib. pot. VIIII imp. XII cos. III [lege imp. XI cos. II] p. p. procos. et imp. Cæs. M.
Aurel. Antoninus Pius Aug. trib. pot. proc. The rest of this inscription is corrupt. 34 Muratori
 p. 349. 2 Romæ: *Herculi invicto sacrum genio num. eq. sing. Augg. NN. pro salute imp. Cesar. L.*
*Septimi Severi et M. Aureli Antonini * * * * et Juliæ Aug. matri castror. Aug. [lege et Aug.]*
** * * * domus divine trib. Occio Valente et Octavio Pisoni et 77 exerc. Fl. Titiano et Aurel. Lupo*
C. Julius Secundus vexil. ere suo Dco DO. D. Dedic. Idib. Sept. Severo III et Antonino Augg. NN.
cos. [sc. Sept. 13 A. D. 202.] Muratori remarks that *Cesar divine. ere.* are to be ascribed “*osci-*
tantiae marmorarii.” *Num. eq. sign.* Muratori interprets *numeri equitum singularium.*

GETA the younger son of *Severus* was consul in A. D. 205. 208. He was murdered in 212 in GETA.
 the 13th month after the death of his father^k.

The name of *Geta* after his death was erased from inscriptions by order of *Caracalla*^l.

CARACALLA.

CARACALLA.

According to Spartianus *Carac. c. 9 vixit annis XLIII.* This number is consistent with the
 opinion of Spartianus that *Caracalla* was the son of the first wife of *Severus*^m. But inconsistent
 with his own account of the age of *Caracalla*, who is 13 in A. D. 198: Spartian. *Severo c. 16.*
 and receives the *toga virilis* in 201: c. 16. Again *Severo c. 4 Severus consulatum cum Apuleio*
Rufino primum egit, Commodus se inter plurimos designante. Post consulatum anno ferme fuit Romæ
otiosus, deinde Lato suffragante exercitui Germanico præponitur. Proficiscens ad Germanicos exer-
citus—quum epularetur cum filiis—major filius, qui tunc quinquennis erat, &c. But if *Caracalla* had
 been born in A. D. 174, he would have been 14 years older than his brother, and 5 years old in
 179. And in 179 *Commodus* was not yet emperor, and *Severus* not yet consul.

Eutropius VIII. 20 has the same errors as Spartianus: *novercam suam Juliam duxerit. De-*
functus est via egressus ætatis XLIII annum. And Hieronymus anno 2232, who repeats Eutro-
 pius. Orosius VIII. 18 *novercam suam Juliam duxerit.* Cassiodorus: *Interficitur anno ætatis*
XLIII. Victor Cæs. p. 329 *Juliam novercam—conjugem affectavit.* Victor Epit. p. 378 *novercam*
suam duxit uxorem. Victor however p. 378 rightly gives his age: *Vixit annos fere triginta.* thus
 contradicting his own account; for at 30 years before A. D. 217, or at 187, *Julia* was already the

^k See the Tables in those years.

^l Dio 77. 12 εἰ γὰρ τις ἔγραψε τὸ ὄνομα τὸ τοῦ Γέτα
 μόνον, ἢ εἶπε μόνον, εὐθὺς ἀπώλετο· ὅθεν οὐδ' ἐν ταῖς κω-
 μῳδίαις οἱ ποιηταὶ ἐτι αὐτῷ ἐχρῶντο.—καὶ τοῖς τὰς εἰκόνας
 αὐτοῦ βαστάσασι λίθοις ὠργίζετο καὶ τὸ νόμισμα τὸ προ-

φέρον αὐτὸν συνεχῶνεν. See among the preceding
 inscriptions N^o. 8. 18. 27. 34, and the arch of *Se-*
verus given in the Tables A. D. 203 p. 210. See
 upon this subject Eckhel tom. 7 p. 233.

^m See above, note ^e.

CARACALLA. wife of *Severus*ⁿ. The age and reign of *Caracalla* are thus given by Zonaras XII tom. 1 p. 614 B ἀπώλετο ζήσας ἔτη ἑννέα καὶ εἴκοσιν αὐταρχήσας δ' ἐκ τούτων ἐνιαυτοὺς ἑξ ἐπὶ δύο μηνὶ καὶ ἡμέραις τισί. Orosius VII. 18 erroneously ascribes his death to the enemy: *inter Edessam et Carras, ab hostibus circumventus, occisus est.*

The name *Caracalla* is recorded by Hieronymus anno 2229 [A. D. 213]. *Caracallæ 3^o Antoninus Caracalla cognominatus propter genus vestis.* Repeated by Cassiodorus *cos. Messala et Sabino* [*Caracallæ 3^o*]. For the fact conf. Dionem 78. 2 Victorem Cæs. p. 329 Victorem Epit. p. 378.

In the accounts of the Parthian expedition given in the Tables A. D. 216 Herodian and Spartianus differ in some lesser points from Dio and from each other.

Coins apud Eckhel tom. 7 p. 212 mark the worship of *Apollo Hercules Æsculapius Serapis*, confirming Dio 77. 15 οὔτε γὰρ ὁ Ἀπόλλων ὁ Γράννος [Γρύνειος Vales.] οὐθ' ὁ Ἀσκληπιὸς οὐθ' ὁ Σάραπης, καίπερ πολλὰ ἱκετεύσαντι αὐτῷ—ὠφέλησαν.

Laws of A. D. 212^o. Cod. Justin. V. 75, 1 *Imp. Antoninus A. Mutiano. Accepta Non. Januar. duobus Aspris cons.* V. 16, 1 *Triphencæ. pp. III Idus Januar. VIII. 16, 3 Martiæ. pp. VI Kal. Feb. VIII. 44, 1 Apronio. pp. III Id. Feb. II. 13, 5 Pancratiæ. IV Kal. Mart. II. 54, 1 Æmiliano. pp. V Non. Mart. IX. 22, 1 Severino. pp. Non. Mart. II. 1, 4 Epaphrodito. pp. V Id. Mart. VIII. 8, 1 Justino. pp. VI Id. Apr. V. 28, 2 Sabiniano. Dat. Id. Apr. VI. 3, 4 Valeriano. pp. XIV Kal. Maii. I. 18, 1 Maximo militi. Dat. VII Kal. Maii. VIII. 18, 2 Chresto et aliis. pp. V Id. Maii. VI. 3, 5 Terentio. pp. III Id. Maii. VI. 47, 2 Libertis Cassiani. pp. XVI Kal. Jun. IX. 50,^o 1 Aquiliæ. pp. XII Kal. Jun.*

X. 9, 1 Acutiano. pp. Non. Jul. VIII. 45, 4 Georgio. pp. XI Kal. Aug. VIII. 36, 1 Claudio. pp. X Kal. Aug. V. 16, 4 Claudiano. pp. III Id. Aug. VI. 42, 1 * pp. XVII Kal. Sept. V. 37, 3 Eumoso. pp. XIV Kal. Sept. IV. 25, 1 Hermeti. pp. VIII Kal. Sept. IX. 23, 1 Valatio. pp. Non. Sept. VI. 21, 1 Floro militi. Accepta V Id. Sept. VIII. 45, 5 Petroniæ. pp. XV Kal. Oct. V. 53, 2 Severo. pp. XI Kal. Oct. V. 51, 1 Leoni. pp. V Kal. Oct. V. 58, 2 Primitivo. pp. II Id. Oct. VIII. 43, 1 Aristæneto. pp. II Non. Nov. V. 71, 1 Minutiano. pp. XIII Kal. Dec. VII. 49, 1 ad Gaudium. Dat. XIV Kal. Januar. All have Antoninus A., and are dated *duobus Aspris cons.*

Laws of A. D. 213^p: Cod. Just. X. 3, 1 *Imp. Antoninus A. Curtiæ. pp. Non. Jan. Antonino A. IV et Balbino II cons.* VII. 57, 1 *Rogatiano. prid. Id. Januar. VIII. 36, 2 Julio. pp. XV Kal. Mart. IX. 12, 2 Vero. pp. XV Kal. Mart. V. 16, 2 Marco militi. pp. XII Kal. Mart. V. 23, 1 Didiciæ. pp. Dat. XII Kal. Mart. VII. 52, 1 Stellatori. XII Kal. Mart. V. 54, 2 Valentino et Materno. pp. XI Kal. Mart. VI. 21, 2 Septimo militi. pp. XI Kal. Mart. VI. 44, 1 Septimo. pp. VII Kal. Mart. III. 31, 4 Vitaliano. pp. Kal. Mart. VII. 10, 1 Cornelio. pp. Kal. Mart. V. 16, 3 Epicteto. pp. IV Non. Mart. IX. 20, 1 Placido. pp. XII Kal. April. V. 14, 2 Theodotæ. Dat. XI Kal. Apr. III. 31, 5 Postumianæ. pp. VI Kal. Jun. VIII. 15, 1 Sperato. pp. Kal. Jun. V. 56, 1 Crescentino. pp. Non. Jun. V. 66, 2 Marcello. Dat. Id. Jun. IV. 1, 1 Herculiano. pp. XV Kal. Jul. VI. 37, 4 Sulpicio. pp. V Kal. Jul. VI. 29, 1 Brutatio. Dat. et pp. IV Kal. Jul. I. 9, 1 Claudio Triphonio. Dat. prid. Kal. Jul. V. 54, 3 Vitæ. pp. IV Non. Jul. V. 51, 2 Præsentino. pp. Non. Jul. VII. 65, 1 Sabino. pp. Non. Jul. IX. 9, 3 Juliano. pp. XV Kal. Aug. V. 44, 1 Miltiadi. pp. XIII Kal. Aug. III. 8, 2 Magnillæ. pp. X Kal. Aug. V. 36, 1 Tiberiano et Rufo. pp. VIII Kal. Aug. IX. 20, 2 Aurelio. pp. VII Kal. Aug. II. 3, 7 Julio Maximo. pp. III Kal. Aug. III. 33, 3 Antoniano. pp. III Kal. Aug. IV. 5, 1 Mutiano. pp. III Kal. Aug. V. 12, 2 Alluviadi. pp. Dat. III Kal. Aug. VIII. 14, 6 Quinto. pp. III Kal. Aug.*

ⁿ See Reimar ad Dionem p. 1288 n. 17 Scaliger in the Tables p. 221.
ad Eusebium p. 230.

^p In addition to 8 other laws dated *Romæ*, and
^o Others dated from Rome in this year are given given in the Tables p. 222.

Cod. Just. II. 3, 6 *Basilicæ*. pp. Kal. Aug. V. 65, 1 *Saturnino*. pp. VII Id. Aug. VI. 38, 1 *CARACALLA*. *Antipatræ*. pp. VI Id. Aug. II. 4, 2 *Luctatio*. pp. III Id. Aug. IV. 29, 2 *Nepotianæ*. pp. III Id. Aug. IV. 29, 3 *Servato*. pp. III Id. Aug. VII. 26, 1 *Flaviano*. prid. Id. Aug. IV. 21, 1 *Septimicæ Martiæ*. pp. V Id. Sept. VI. 37, 5 *Donato*. pp. V Id. Sept. VIII. 41, 4 *Rufæ*. pp. XV Kal. Oct. V. 37, 4 *Proculæ*. pp. XII Kal. Oct. II. 7, 1 *Doloni*. pp. III Kal. Oct. VIII. 18, 4 *Varo*. pp. V Id. Oct. VII. 75, 1 *Cassiæ*. pp. II Id. Oct. VII. 73, 2 *Valerianæ*. pp. XIV Kal. Nov. III. 32, 2 *Aristæneto*. pp. XII Kal. Nov. III. 44, 1 *Doritæ*. pp. VIII Kal. Nov. VI. 21, 3 *Vindiciano*. pp. Kal. Nov. IX. 23, 2 *Atticio*. pp. Id. Dec. IV. 5, 2 *Secundinæ*. pp. XIV Kal. Januar. II. 9, 1 *Claudio*. pp. XIII Kal. Januar. VII. 73, 3 *Julianæ*. pp. III Kal. Jan. All are dated *Antonino A. IV et Balbino II cons.* In V. 23, 1 improperly *Impp. Severus et Antoninus AA*. The rest have rightly *Antoninus A*.

In A. D. 215 in addition to the laws given in the Tables are the following. Cod. Just. V. 43, 2 *Longino*. pp. Id. Januar. *Læto II et Cereale cons.* IX. 16, 1 *Herculano et aliis militibus*. pp. II Kal. Feb. VIII. 47, 2 *Maroniæ*. pp. XVI Kal. Mart. IX. 32, 2 *Primo*. pp. VII Kal. Mart. VIII. 17, 3 *Restituto*. pp. III Kal. Apr. II. 25, 1 *Martianæ et aliis*. pp. II Non. Apr. IX. 43, 1 *Rutiliano consulari Ciliciæ*. pp. VIII Kal. Mai. V. 37, 5 *Rufino*. pp. Kal. Jun. VI. 31, 2 *Severo*. S. pp. V Kal. Jul. IV. 26, 3 *Artemoni*. Dat. III Kal. Jul. V. 51, 3 *Vitalio*. pp. III Kal. Jul. VI. 54, 4 *Protagoræ*. pp. III Kal. Jul. VII. 73, 4 *Quinto*. pp. III Kal. Jul. III. 34, 2 *Martiali*. pp. Kal. Jul. V. 53, 3 *Prisciano*. pp. Kal. Jul. VIII. 41, 7 *Eroti*. pp. Kal. Jul. VI. 46, 3 *Aurelio militi*. pp. VI Id. Jul. VI. 37, 7 *Fausto*. pp. V Id. Jul. V. 31, 3 *Atalantæ*. pp. IV Id. Jul. V. 31, 4 *Domnino*. pp. III Id. Jul. IV. 6, 1 *Callisthenidi*. pp. VI Kal. Aug. VI. 42, 2 *Eupatrio*. pp. VI Kal. Aug. III. 26, 3 *Heliodoro*. Dat. X Kal. Sept. IV. 14, 2 *Bezico*. pp. III Kal. Sept. V. 18, 3 *Hostiliæ*. pp. III Kal. Sept. VI. 2, 3 *Secundo*. pp. VI Id. Sept. II. 54, 2 *Dionysio*. pp. XIII Kal. Oct. IX. 6, 2 *Eutychiano*. pp. VII Kal. Oct. V. 32, 1 *Aristobulæ*. pp. Kal. Oct. IV. 7, 2 *Longino*. pp. XV Kal. Dec. IV. 19, 2 *Aulizano*. pp. XV Kal. Dec. VII. 2, 4 *Archelao*. proposita VII Kal. Dec. II. 47, 1 *Severo*. pp. VI Kal. Dec. VI. 42, 3 *Rufino*. pp. V Id. Dec. VIII. 18, 3 *Sylvano*. pp. II Id. Dec. All have *Antoninus A*. and all are dated *Læto II et Cereale cons.*

Inscriptions. 1 Muratori p. 189. 3 Romæ: *Imp. Cæsari L. Septimi Severi Pii Pertinacis Aug. Arabici Adiabenici Parthici maximi filio divi Marci Antonini Pii Germanici Sarmatici nepoti divi Antonini pronepoti divi Hadriani abnepoti divi Trajani Parthici et divi Nervæ adnepoti M. Aurelio Antonino Aug. trib. potest. II* [A. D. 199] *procos. fratri arvali*. 2 Murat. p. 246. 1 Atinæ: *Imp. Cæs. L. Septimi Severi Pertinacis Aug. Arab. Adiaben. Parth. max. fil. (divi Marci Antonini nep. omitted) divi Pii Antonini pron. divi Hadriani abnep. divi Trajani et divi Nervæ adnep. M. Aurelio Antonino Aug. trib. pot. III procos. D. D. publice*. 3 Murat. p. 246. 3 Romæ: *vero Pio Pertinaci maximo fortissimo trib. pot. VIII imp. XI . . . III procos. p. p. M. filio divi Commodi [fratri] i Hadriani pronep. divi ræ adnepoti i urbi. Imp. Cæs. M. Aurelio Antonino Pio Felici Aug. trib. potest. IIII cos. designato procos. imp. Cæs. L. Septimi Severi Pii Pertinacis Aug. Arab. Adiab. Parth. max. fortissimi felicissimi filio divi M. Antonini Pii Ger. Sarm. nep. divi Antonini Pii pronep. divi Hadrian. abnep. divi Trajani Parthic. et divi Nervæ adnepoti sacræ reg. XIII*. In the description of *Severus* we must read *trib. pot. VIII imp. XI cos. II*, which agrees with *trib. pot. IIII cos. des.* in the description of *Caracalla*, and marks A. D. 201. 4 Murat. p. 1023. 3 Anagninæ: *Imp. Cæs. L. Septimii Pii Pertinacis Aug. Arab. Adiabenici Parthici maximi fortissimi felicissimi p. p. filio M. Aurelio Antonino Pio Felici Aug. tribunic. potestat. IIII cos. procos. S. P. Q. Anagninus. Trib. pot. IV* marks A. D. 201, but *cos.* belongs to A. D. 202. We might read *cos. des. procos.* Some coins however in Eckhel tom. 7 p. 204 bear *trib. pot. IIII cos.* See on this difficulty Eckhel tom. 8 p. 425. 5 Gruter p. 258. 7

CARACALLA. *Imp. Cæs. M. Aur. Antonino Aug. Pio Felici invicto Parthic. maximo Britannico max. tr. pot. VII cos. III p. p. procos. fortissimo principi mag. quin. coll. aurificum D. D. cur. P. Valerius P. P. Benedictus et C. Aurelius Carpus QQ. II S.* He was *cos. III* in his 11th tribunician year and *p. p.* after his father's death in the 14th tribunician year. Wherefore we may read *trib. pot. XV*. 6 Murat. p. 2009. 5 ad Axonam Suessionum: *Imp. Cæs. M. Aurelio Antonino Pio Aug. Britannico max. trib. pot. XIII [A. D. 211] imp. II cos. III p. p. procos. ab Aug. Suess. leuc. VII.* 7 Panvinus p. 366 *Imp. Cæs. M. Aurelio Antonino Pio Fel. Aug. Parthic. max. Britt. max. pont. max. trib. pot. XV cos. III imp. II p. p.* 8 Gruter p. 157. 1 in pago Straetsualtio Salisburgam versus: *Imp. Cæs. L. Septimio Severo Pio Pertinaci Aug. Arab. Adiab. Parthico max. Britan. max. pontif. max. trib. potes. III [A. D. 195] imp. VII cos. II p. p. procos. et imp. Cæs. M. Aurel. Antonino Pio invicto Aug. Parthico max. Britannico max. Germanico max. pontif. max. trib. potest. XVI imp. III cos. IIII [A. D. 213].* Two inscriptions are combined, the first to *Severus*, the second to *Caracalla*. But as *Severus* was not *Britannicus* till A. D. 210 *trib. pot. XVIII⁹*, *Britan. max.* must have been inserted afterwards. In the titles of *Caracalla* we must read either *tr. p. XVII [A. D. 214]* or *imp. II*. See below N^o. 15. 9 Murat. p. 247. 1 in Hispania: *Imp. Cæs. divi Septimi Severi Pii Arabici Adiab. Part. max. Brit. max. filio divi M. Antonini Pii Germ. Sarm. nepoti &c. M. Aurelio Antonino Pio Augusto Parthic. max. Brit. max. pont. max. trib. pot. XV imp. bis cos. IIII p. p. pacatori orbis resp. Turcitanorum D. D.* Perhaps the numbers are *trib. pot. XVI*. 10 Murat. p. 247. 3 Whitley castle in Great Britain: *Imp. Cæs. Lu bici Adia max. fl. divi Antonini Sarm. nep. &c. M. Aur. Antonino Pio Fel. Aug. tr. pot. X . . . imp. . . cos. IIII p. p. pro pietate æd. e voto communi curante leg. Aug. Coh. III Nerviorum G. R. Pos.* Read *tr. p. XVI*. 11 Murat. p. 1021. 7 Albingaun¹: go Parth. maximo Marcomannico maximo maximo maximo pontifici max. p. p. tribunitiæ potestat. XIII cos. IIII imper. III divi Severi filio &c. fortissimo inclitque ac super omnes felicissimo principi plebs urbana Albingaunensium numini ipsius devota. Read *trib. pot. XVII* on account of *imp. III*. 12 Murat. p. 1046. 7 Ferontini in Hernicis: *Julie Aug. matri Aug. et castror. et senatus ac patriæ piæ felici. Imp. Cæs. M. Aurelio Antonin. Felici Aug. Part. max. Brit. max. Ger. max. trib. pot. XVI imp. II cos. proc. magno et invicto ac fortissimo principi senatus populusq. Ferentin.* 13 Mur. p. 248. 2 Bracaræ: *Imp. Cæs. divi Severi Pii fil. &c. M. Aurelio Antonino Pio Fel. Aug. Part. max. Brit. max. Germanico max. pontifici max. trib. pot. XVII imp. III cos. IIII p. p. procos.* 14 Murat. p. 2010. 2 in ponte Limiæ in Lusitania: *Imp. Cæs. divi Severi fil. &c. M. Aurelio Antonino Pio Fel. Aug. Part. max. Brit. max. Germanico max. pontifici max. tribunic. pot. XVII imp. III cos. IIII p. p. procos. Bracar. Aug. M. P. XX.* 15 Mur. p. 455. 7 Vindobonæ: *Imp. Cæs. L. Sept. Severus Pius Pert. Aug. Arab. Adiab. Part. max. pont. max. trib. pot. VIII [A. D. 200] imp. XII [lege imp. XI] p. p. cos. procos. et imp. Cæs. Mar. Aur. Antoninus Pius Fel. Aug. Part. max. Brit. max. Germ. max. pont. max. trib. pot. XVII imp. III cos. IIII [A. D. 214] p. p. procos. miliaria vetustate conlapsa restitui jusserunt.* Two inscriptions joined together; as at N^o. 8 from Gruter. 16 Mur. p. 524. 2 Puteolis: *Magno imp. Cæs. M. Aurelio Antonino August. pont. max. tribunic. potest. cos. procos. imp. Cæs. L. Septimi &c. filio d. Marci &c. colleg. juvenum Puteolanor. ob merita D. D. D.* Within A. D. 202—204. 17 Mur. p. 1993. 5 Bracaræ: *Imp. Cæsari divi Severi Pii fil. &c. M. Aurelio Antonino Pio Felici Aug. &c. trib. pot. XII imp. III cos. IIII p. p. procos.* The other numbers require *tr. p. XVII*.[†]

18 Gruter p. 267. 5 Patavii: *Imp. Cæsa. M. Aurelio Antonino Aug. imp. Cæs. L. Septimi Severi Pii Pertinacis Aug. Arabici Adiabenici Parthici maximi fil. D. D.* 19 Gruter p. 7. 1 Romæ: et Muratorius p. 146. 6 *J. O. M. et Junoni reginæ pro salute M. Aurelii Antonini Pii Fel. Aug. et*

⁹ See the Tables A. D. 210. 3.

[†] See N^o. 15 and the Tables A. D. 214.

Julia Aug. Jul. Pudens Severianus aram cum basi posuit. 20 Murat. p. 244. 6 Thebis: τὸν μέγιστον CARACALLA. καὶ ἀνίκητον αὐτοκράτορα Κάλσαρα Μ. Αὐρήλιον Σεουήρον Ἀντωνεῖνον Αὐγουστον Σεβαστὸν Ἀραβικὸν Ἀδιαβηνικὸν Παρθικὸν εὐσεβὴ εὐτυχὴ ἢ πόλις. 21 Mur. p. 245. 8 Cordubæ: *Imp. Cæsar divi Severi Pii fil. &c. Marcus Aurelius Aug. &c. tribunici. potest.* 22 Murat. p. 246. 2 Romæ ærea tabella: *Pro salute imp. Cæsaris M. Aureli Seve. Pii Felicis Aug.* 23 Mur. p. 248. 1 Thyatiræ: τὸν τῆς θαλάσσης δεσπότην αὐτ. Κάλσ. Μ. Αὐρ. Σεουήρον Ἀντωνεῖνον Παρθ. με. Βριτ. με. Γερ. με. πατέρα πατρίδος ἑαυτοῦ καὶ τῆς πόλεως εὐεργέτην Τ. Ἀντ. Ἀλφηνὸς Ἀρίγνωτος τὸ τρίτον χειλιάρχος ὁ ἱερεὺς τοῦ θεοῦ καὶ νεωκόρος τοῦ Σεβαστοῦ καὶ ἐπίτροπος Σεβαστοῦ ἀρχῆς Λιββανῆς. In altoro latere: ἀγαθὴ τύχη. αὐτ. Κ. Μ. Αὐρ. Σεου. Ἀντωνεῖνον Σεβ. Εὐσ. εὐτυχὴ Τ. Ἀντ. Ἀλφηνὸς Ἀρίγνωτος ἀπὸ τριῶν χειλιαρχῶν τὸν ἴδιον κύριον καὶ τῆς πόλεως κτίστην ὁ ἱερεὺς τοῦ θεοῦ καὶ νεωκόρος. 24 Mur. p. 249. 3 Florentiæ: *Pro salute et incolumitate domini nostri Marci Aureli Severi Antonini Pii et Juliae Aug. matris Aug. et castrorum Cereii no.* Muratori reads *matris* and *Cereri*. 25 Mur. p. 248. 3 Romæ: . . . *religio Antonino invicto Pio Felici Aug. . . . ne. supra omnes principes fortissimo ne suce et Juliae Aug. matri ejus dominæ nostr. . . .* 26 Mur. p. 1081. 5 Signiæ: *M. Aurelio Antonino Cæs. imp. Cæs. L. Septimi Severi Pertinacis Aug. Pii Arabici Adiabeni p. p. filio S. P. Q. S.* 27 Murat. p. 2010. 1 *divi Antonini Pii nep. divi Severi magni filio pont. max. cos. II procos. fortiss. feliciss. principi. a Bracara M. P. III.* After the death of *Severus*, and therefore we must read *cos. III.* After Feb. A. D. 211 and before Jan. 1 A. D. 213.

28 Murat. p. 1035. 6 in castello Morlupi: *Imp. Cæs. Aurelio Antonino imp. Cæs. L. Septimi Severi Pii Pertinacis Aug. Arabici Adiabeni &c. filio divi Marci Antonini Germanici Sarmatici nepoti &c. Capenates fæderati Manili Crescentis præet.* In latere: *Dedic. XIII Kal. Oct. Saturnino et Gallo cos. sc. A. D. 198.* 29 Gruter p. 696 Albæ Juliæ: *J. O. M. et Junoni regin. pro sal. imp. M. Aur. Antonini Pii Aug. et Juliae Aug. matris Aug. M. Ulp. Mucianus mil. leg. XIII Gem. horologiar. templum a solo de suo ex voto fecit. Falcone et Claro cos.* These are the consuls of A. D. 193, but *Caracalla* was not *Augustus* till A. D. 198*. We may therefore suspect that this inscription is inaccurately copied.

30 Gruter p. 109. 8 Romæ in Capitolio: *Pro salute D. D. imp. Pii Fel. Aug. et matris Aug. N. et kastror. cedem genio Cæli Adianti manipuli ejus sua pecunia refecerunt.* It may be doubted whether this refers to *Caracalla* and *Julia*, or to *Alexander Severus* and *Mamæa*. 31 Gruter p. 258. 9 Genevæ. Repeated p. 258. 10 *Imp. Cæs. M. Aurelio Antonino Pio Felici Aug. pont. max. tribuniciæ pot. XVI cos. III* [in n. 9 *trib. potest. cos. sine numeris*] *civitas equestrium.* The numbers suit the emperor *Marcus*, who was *trib. pot. XVI cos. III* in A. D. 162. But as *Felix* was not his epithet, it may belong to *Caracalla*, and we may read *tr. p. XVI cos. IIII* A. D. 213. 32 Muratori p. 2009. 3 gives an inscription in Carniola which has *imp. Cæ. Septimius Severus* and *imp. Cæ. M. Aurelius*, but so inaccurately copied that the genuine numbers cannot be obtained.

MACRINUS. Tables A. D. 217. 218.

MACRINUS.

His war against the Parthians is called successful by Capitolinus Macrino c. 12^t. Herodian IV. 14 agrees with Dio in the circumstances, except that he supposes *Artabanus* to have believed *Caracalla* still alive^v.

Reimar p. 1325 marks three letters of *Macrinus* to the senate of different import; 1 in Dio, 2 in Herodian V. 1, 3 in Capitolinus Macrino c. 5. They were written at different times. Dio's was the first letter to the senate. Herodian's was some months later, and after the Parthian campaign. The judgment of Tillemont tom. 3 p. 468 appears correct, that the letter in Capitolinus

* See the Tables A. D. 198. 3.

^t Mentioned Ibid. c. 2 *Statim ad bellum Parthicum profectus.*

^v See Reimar ad Dionem p. 1334.

MACRINUS. is fictitious; and that the letter in Herodian was composed by the historian himself, but from authentic materials. Herodian has condensed into one letter what was said by *Macrinus* in several.

The *Volcanalia* are mentioned by Dio 78. 25 αὐτῇ τῶν Ἡφαιστείων ἡμέρα—sc. Aug. 23 A. D. 217. after which date *Macrinus* is defeated by the Parthians: 78. 26.

Inscriptions. 1 Murat. p. 1993. 7 Aquis Flavis in Lusitania: *Imp. Cæs. M. Opellio Seve. magno [lege Macrino] Pio Fel. invicto et magno Aug. et M. Opellio Antonino Diadumeniano nobilissimo Cæs. principi juventutis.* 2 Murat. p. 2010. 5 Romæ: *Imp. Cæs. M. Opelli Severi Macrini Aug. M. Opelli Severi Diadumeniani Cæs. prin. ju. castris prætoris Terentius Cassander fecit.* 3 Murat. p. 459. 1 Cippus e Cilleia Vindobonam devectus: *Imp. Cæs. M. Opellius Severus Macrinus Pius Felix Augustus &c.* Given in the Tables A. D. 218. 3 more correctly from Eckhel tom. 7 p. 243^w. 4 Murat. p. 480. 7 Romæ in tubis plumbeis: *M. Opelli Macrini pr. pr. C. U. M. Opelli Diadumeniani C. R. stationis patrimoni Augg. NN. Aur. Hilarus et Aur. Gaiane pre . . .*

ELAGABALUS. ELAGABALUS^x.

Zonaras XII tom. 1 p. 618 A in recording his reign has the same numbers as the extant text of Dio: ἀρξάντι ἔτη τρία ἐπὶ μηνὶ ἐννέα ἡμέραις τε τέσσαρσιν, ἐξότου τὸν Μακρίνον νικήσας ἐν τῇ μάχῃ τῆς αὐταρχίας τετύχηκε.

Mæsa and her family are described by Herodian V. 3 Capitolin. *Macrino* c. 9 Dio 78. 30^y.

Her death in the reign of *Alexander* is recorded by Herodian VI. 1.

On the names of *Elagabalus* see Dio 78. 32. 79. 1 Ammian. 26. 6, 20. He is the eighth *Antoninus*: Capitolin. *Macrino* c. 3 *Sextus Getæ, septimus Diadumenus, octavus Heliogabalus Antonini fuere.* And the last: Lamprid. *Elagab.* c. 34 *Hic ultimus Antoninorum fuit, neque postea hoc nomen in republica loco principum frequentatum est.*

Inscriptions. 1 To the father of *Elagabalus*. ænea tabula apud Eckhel tom. 7 p. 245 Romæ: Σέξτω Οὐαρίῳ Μαρκέλλῳ ἐπιτροπεύσαντι ἐπαρχεῖον Βριταννίας, ἐπιτροπεύσαντι λόγων πρεβάτης πιστευθέντι τὰ μέρη τῶν ἐπάρχων τοῦ πραιτωρίου καὶ Ῥώμης λαμπροτάτῳ ἀνδρὶ ἐπάρχῳ ἐραρίου στρατιωτικοῦ ἡγεμόνι λεγεῶνος γ' Αὐγούστῃς ἀρξάντι ἐπαρχεῖον Νομίδας, Ἰουλίᾳ Σοαιμίας Βασιανῇ σὺν τοῖς τέκνοις τῷ προσφιλεστάτῳ ἀνδρὶ καὶ γλυκυτάτῳ πατρὶ. yy

2 To *Elagabalus* himself: Murat. p. 459. 2 Bracaræ: *Severi Pii Antonini Pii magni filio M. Aurelio Antonino Felici Aug. pont. max. . . . trib. pot. II cos. II proco felicissi principi. a Bracara M. P. III.* 3 Mur. p. 250. 1 Panormi: *Imp. Cæs. divi magni Antonini [filio] divi Septimi Severi [nepoti] Severo et Pio Fel. Aug. pont. max. tri. po. II cos. III col. Aug. Panh. rm. D. D.* 4 Mur. p. 1045. 8 Genevæ: *Imp. Cæs. divi magni Antonini Pii f. D. Sever. nepos M. A., trib. p. . . .* The names obliterated after the death of *Elagabalus*^z. 5 Mur. p. 250. 2 Valentisæ in Hispania: *Pietate justitia fortitudinis et pleno omnium virtutum principi VER CO VERO OE. [f. Severo Aug.] Germanico A^o [f. ac] victoriarum omnium nominibus inlustri M. Aur. P. F. invict. V. C. pont. max. trib. p. V cos. IIII procos. Allius*

^w In Muratori the two last lines of the inscription are thus given: *provides C. LXIII s. ntissimi Aug. fecerunt.* In Eckhel from Maffei thus: *providentissimi Aug. fecerunt.* Both copies have *Diaduminianus* for *Diadumenianus*.

^x *Varius Heliogabalus* in Capitolinus *Macrino* c. 4. 7. 8.

^y See Valesius apud Reim. ad Dionem p. 1364. § 81. Although Valesius errs in supposing “naturallem Alexandri Severi patrem ignorari.” The

father of *Alexander* is known from Dio. See above, *Severus*, note ^d.

yy In Latin thus, Eckh. p. 246: *Sex. Vario Marcello proc. aquar. C. proc. prov. Brt. CC. proc. rationis privat. CCC. vice præf. pr. et urbi functo C. V. præf. ærari militaris leg. leg. III Aug. præsi provinci. Numidiæ Julia Soëmias Bassiana C. F. cum filiis marito et patri amantissimo.*

^z Lamprid. *Elagab.* c. 17 *Nomen ejus, id est Antonini, erasum est senatu jubente.*

Maximus V. C. leg. IV R. [p]rov. Hisp. Tarraconens. majestati ejus ac numini dicatissimus. 6 *Græc.* ELAGABALUS. ter p. 85. 1 Romæ: Εἰσιδι Φαρία εἰσιν τὴν ἐν Μένουθι ὑπὲρ σωτηρίας τοῦ κυρίου ἡμῶν αὐτοκράτορος Ἀντωνίνου 7 Muratori p. 250. 3 gives an inscription (ex Africa deductus lapis) which appears of doubtful authority.

Vota were offered for *Elagabalus* on *III Non. Januar.* Conf. Spanheim. ad Julianum p. 277. 312.

ALEXANDER SEVERUS.

ALEXANDER SEVERUS.

The marriage of *Alexander* and his mother's conduct are marked by Dio 80. 2 Herodian VI. 1. Lamprid. c. 20 mentions *Uxor Memmia Sulpitii consularis filia Catuli neptis*, and c. 49 another wife from Dexippus: *Dexippus dixit uxorem eum cujusdam Martiani filiam duxisse eundemque ab eo Caesarem nuncupatum. Verum quum vellet insidiis occidere Alexandrum Martianus, detecta factione et ipsum interemptum et uxorem abjectam. Mamæa*, who was declared *Augusta* in 222^a, is named upon coins apud Eckhel tom. 7 p. 287 1 *Julia Mamæa Aug. + Juno. Augustæ.* 2 *Julia Mamæa Augusta. + Juno. Augustæ* or *mater Augusti et castrorum.* or *felicitas perpetua.*

Alexander favoured the Christians: Lamprid. Alex. c. 22 *Judæis privilegia reseravit, Christianos esse passus est.* c. 29 *in larario suo in quo et divos principes—in queis et Apollonium et, quantum scriptor suorum temporum dicit, Christum Abraham et Orpheum et hujusmodi Deos habebat.* c. 43 *Christo templum facere voluit eumque inter Deos recipere—sed prohibitus est ab iis qui consulentes sacra repererant omnes Christianos futuros, si id optato evenisset, et templa reliqua deserenda.* c. 49 *Quum Christiani quendam locum occupassent, &c. rescripsit &c.* c. 51 *Clamabat scæpius quod a quibusdam sive Judæis sive Christianis audierat, et tenebat, idque per præconem, quum aliquem emendaret, dici jubebat, “Quod tibi fieri non vis, alteri ne feceris.”*

Mamæa conversed with *Origen.* See Eusebius quoted in the Tables A.D. 226. 4. Repeated by Hieronymus Catal. c. 54 Zonaras XII tom. 1 p. 620 A and Vincentius Lirin. p. 343 *Historiæ Origenem a matre Alexandri imperatoris accitum ferunt.* and by Syncellus p. 358 D. Syncellus adds that she became a Christian: ἡ δ' αὐτὴ καὶ πᾶσι τοῖς ὀνομαστοῖς τηρικαῦτα Χριστιανῶν διδασκαλοῖς προσέκειτο διὰ τὴν εἰς Χριστὸν πλῆστιν. And Orosius VII. 18 *Mammæa Christiana Origenem presbyterum audire curavit.* But this is not affirmed by Eusebius.

Herodian VI. 2—7 describes the Persian war of *Alexander*, which he supposes to have been begun in the 14th year: VI. 2. being the last year according to Herodian of *Alexander's* reign^b. In this year then according to Herodian *Alexander* leaves Rome, arrives at Antioch: VI. 3. 4. an army marches into Media *θέρους ὄντος* VI. 5. He is defeated in Mesopotamia and returns to Antioch: VI. 6. He hears of disturbances in Illyricum, and hastens into Germany: VI. 7. collects an army in the East, and delays his march: VI. 7. and is slain by the adherents of *Maximin*: VI. 9. All these events occur within one year. This is reasonably rejected by Casaubon Tillemont tom. 3 p. 478 Eckhel tom. 7 p. 273 as impossible. Casaubon ad Lamprid. p. 575 supposes corruption in the numbers, and Tzuteke ad Eutrop. p. 628. But it seems the error of Herodian himself: ἐτῶν τρισκαίδεκα οὕτως, ἔσον ἐπ' αὐτῷ, τὴν βασιλείαν ἀμέμπτως διώκησε. τῷ δὲ τεσσαρεσκαίδεκάτῳ ἔτει αἰφνιδίως ἐκομίσθη γράμματα κ. τ. λ.

Nor is the account of the success in this war less inaccurate than the account of its time: *Alexander* is defeated in Mesopotamia: Herodian. VI. 5. the whole force was ruined: πάντες διεφθάρησαν. μεγίστη τε αὕτη συμφορὰ καὶ οὐ ῥαδίως μνημονευθεῖσα Ῥωμαίους ἐπέσχε, δυνάμειως μεγίστης διαφθοραίσης. The army in Media is destroyed: VI. 6 ἐκεῖνος ὁ στρατὸς ἐπανιών πλείστος ἐν τοῖς ὅρεσι διεφθάρη—ὡς ὀλίγους πάνν ἐκ πολλῶν ἐπανελθεῖν. And *Alexander* retreats to Antioch

^a See the Tables 225. 3.^b See Tables 235. 2.

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σφαλείς καὶ γνώμη καὶ τύχη, καὶ τῶν τριῶν μοιρῶν τοῦ στρατοῦ ὧν ἐνεῖμε τὸ πλείστον ἀποβαλόν. This narrative is refuted by the testimony of coins which attest his victory and his triumph, and confirm the account of this war given by Lampridius and other writers quoted in the Tables. But Herodian is refuted even by himself; for he proceeds to relate that the Persians, instead of following up these advantages, were so wasted in the campaign that their loss of men was equal to that of the enemy, and that for three or four years they never attempted any hostile effort: δῆγμα τοῦτο οὐ μικρὸν τῆς τῶν βαρβάρων κακώσεως· ἐτῶν γοῦν τριῶν ἢ τεττάρων ἡσύχασαν, οὐδ' ἐν ὅπλοις ἐγένοντο. Herodian adds ἀπερ μαυθάνων ὁ Ἀλέξανδρος—ἐν γῇ Ἀντιοχείᾳ διέτριβεν. from which we are not to understand that Herodian included these three or four years within the reign of *Alexander* (as Tzschutke or Ermisch appear to understand it ad Eutrop. p. 628). The words ἀπερ μαυθάνων do not refer to the words ἐτῶν τριῶν ἢ τεττάρων, but to the more remote antecedent sentence ἀπηγγέλλετο ὁ Πέρσης λύσας τὴν δύναμιν κ. τ. λ. It is very clear that *Alexander* was successful in the war, if it produced these effects among his enemies. Spanheim ad Julian. p. 150 has seen that *Alexander* was not conquered by the Persians.

Lampridius Alex. c. 1 supposed *Alexander* to be *Cæsar* at the death of *Macrinus* in A. D. 218: *mortuo scilicet Macrino*. But if he supposed with Herodian that *Alexander* was named *Cæsar* at the age of 12, this may be the reason for calling him 29^v 3^m at his death. The day of his birth is thus described by Lampridius c. 5 *eadem die natalem habet qua ille Magnus excessit e vita*. c. 13 *ea die natus est qua defunctus Magnus Alexander*. As he was born Oct. 1, the day on which the era of the *Seleucidae* commenced, it is a probable supposition that Lampridius has mistaken this for the epoch of the death of *Alexander* the Great^c.

Inscriptions. 1 Gruter p. 12. 3 Ferrariæ in ænea tabella: *Pro salute imp. Cæsaris M. Aurelii Severi Alexandri Pii Felicis Aug. Jovi Optimo Maximo*. 2 Grut. p. 271. 7 juxta thermas Badenses in Germania: *Imp. C. M. Aurelius Severus Alex. Aug. pont. max. tr. p. cos. pater patriæ*. 3 Grut. p. 1078. 8 prope Steinbach in marchionatu Badensi: *Imp. Cæs. divi Severi Pii nepoti divi Antonini mag. Pii filio M. Aurel. Severo Alexandro Pio Felici Aug. pontifici maximo tribunicis potestas [sic] cos. patri patrie C. A. Aq. ab Aq. L. IIII^d*. 4 Murat. p. 9. 9 Adriæ in tabula ahenea in Aprutio: *Pro salute imp. Cæsaris M. Aurelii Severi Alexandri Pii Felicis Aug. Jovi Optimo Maximo Doliceno*. Perhaps the same as N^o. 1. 5 Muratori p. 60. 3 Romæ: *Herculi Conservatori invicto comiti D. N. Severi Alexandri Pii Victoris semper Aug. ac optimi principis M. Aurelius Priscillianus V. C. curator lymphæi devot. num. M. Q. E*. 6 Gruter p. 271. 6 in oppido Guadix Hispaniæ Tarracoenensis: *Julia Mammeæ Aug. matri imp. Cæs. M. Aurelii Severi Alexandri Pii F. Aug. m. castror. col. Jul. Gem. Accitana devota numini M. Q. ejus*. 7 Murat. p. 250. 4 Cortonæ in tubo plumbeo: *Julia Mamæ matris Aug. N*. 8 Murat. p. 1992. 6 Valentia in Hispania: *Julia Mamæ Aug. matri Valentini veterani et veteres*. 9 Murat. p. 459. 3 Tibure: *Ex auctoritate imp. Cæs. M. Aur. Sever. Alexandr pont. max. M. Pupius M. f. Antonianus P. Cæponius P. f. Claud. Paratus æd. pr. cens. F. C*. 10 Mur. p. 459. 4 in Sirmio: *Imp. Cæs. Alexander Pius Felix Augustus pontifex maximus tribunic. potestatis VII [A. D. 228] imperator M. P. XV*.

Laws of A. D. 223. 224. 225. 226. 230.

A. D. 223. January: Cod. Just. II. 51, 3 *Idem A. [sc. Alexander] Flavio Aristodemo militi. pp. Non. Januar. Maximo II et Eliano cons.* VIII. 28, 1 *Imp. Alexander A. Pacatæ. pp. Id. Jan.*

Feb.: VIII. 39, 2 *Menophilo. pp. III Non. Februar.* III. 28, 8 *Florentino. pp. VII Id. Feb.* V. 49, 1 *Dionysodoro. pp. VII Id. Feb.* VI. 37, 9 *Antiocho. pp. VII Id. Feb.* VI. 30, 2 *Floren-*

^c On the death of *Alexander Severus* conf. Ammian. 26. 6, 20.

^d Compare an inscription of *Elagabalus* in the Tables A. D. 220. 2.

tino militi. pp. VI Id. Feb. IV. 39, 3 Timotheo. pp. V Id. Februar. VIII. 42, 1 Timotheo. pp. V Id. Feb. II. 13, 6 Marciano. VI Kal. Mart. X. 58, 1 Martiano. dat. VI Kal. Mart. ALEXANDER SEVERUS.

March: II. 25, 2 *Martianæ. pp. III Non. Mart. II. 13, 7 Macrino. pp. VIII Id. Mart. II. 1, 5 Valentinianæ. pp. VII Id. Mart. VII. 57, 2 Maximo. IV Id. Mart. IX. 23, 3 Martiali. pp. XVII Kal. April. IV. 1, 2 Felici. pp. VI Kal. April. VI. 32, 1 Proculæ. pp. II Kal. April.*

April: IX. 8, 1 *Paulino. pp. III Id. April. X. 11, 1 Basso. pp. XIII Kal. Maii. IV. 24, 4 Hermeo et Maximillæ. pp. XII Kal. Maii. V. 63, 1 Symmacho et Diotimo. pp. XII Kal. Maii. II. 12, 11 Herennio. pp. X Kal. Maias. IV. 20, 2 Carpo. pp. X Kal. Maii. VI. 24, 3 Vitali militi. pp. VI Kal. Maii. VIII. 23, 2 Valeriano. pp. VI Kal. Maii. VI. 2, 5 Cornelio. pp. III Kal. Maii. VI. 11, 1 Vitali. Dat. III Kal. Maii.*

May: III. 34, 3 *Ricanæ. pp. Kal. Maii. IX. 22, 2 Valerio. pp. III Non. Maii. VI. 44, 3 Verinæ. pp. Non. Maii. VI. 58, 1 Cassio et Hermionæ. pp. Non. Maii. V. 37, 6 Paconio. pp. VI Id. Maii. VI. 6, 1 Zotico. pp. II Idus Maii. III. 28, 9 Romanæ. pp. Id. Maii. IX. 9, 7 Herculano. pp. XII Kal. Jun.*

June: IX. 9, 5 *Vadanti. pp. Id. Jun. V. 31, 5 Fuscianæ. pp. V Kal. Jul. VI. 42, 4 Victorino. pp. V Kal. Jul.*

July: III. 44, 3 *Rimo. pp. V Non. Jul. V. 37, 7 Valerio. pp. VI Id. Jul. II. 22, 1 Plotianæ. Dat. V Id. Jul. V. 12, 4 Valenti. pp. IV Id. Jul. VI. 6, 2 Leontogono. Dat. XIV Kal. Aug.*

Aug.: VII. 19, 2 *Gallo. pp. V Id. Aug. II. 4, 3 Tulliæ. Dat. prid. Id. Aug. III. 28, 10 Quintiniano. pp. II Id. Aug. IX. 9, 6 Sebastiano. pp. II Id. Aug. III. 34, 4 Corneliano. pp. Idib. Aug. VI. 26, 3 Achillæ. pp. XI Kal. Sept. II. 13, 8 Mansueto. pp. VIII Kal. Sept. **

September: III. 42, 3 *Felicissimæ. pp. Kal. Sept. VIII. 30, 3 Claudio. pp. XVI Kal. Oct. VIII. 28, 2 Maximæ. pp. XII Kal. Oct. VIII. 57, 1 Daphnæ. pp. IV Kal. Oct. IV. 21, 2 Mabiliano. pp. III Kal. Oct.*

October: VII. 45, 3 *Vectio. pp. Kal. Oct. VIII. 36, 4 Juliano et aliis. pp. II Non. Oct. VI. 12, 1 Rufo. pp. IV Id. Oct. VIII. 41, 8 Longo. pp. II Idus Oct. VIII. 15, 3 Pars ex rescripto Alexandri A. ad Demosthenem. pp. Id. Oct. VI. 50, 5 Damasatæ. Si mortis causa immodicas donationes in sororem tuam matrem contulisse probare potes, legis Falcidiæ ratione secundum constitutionem divi Severi avi mei uti merito potes, pp. XV Kal. Nov. VIII. 46, 1 Publicio. pp. XV Kal. Nov. VI. 33, 2 Eutacto. pp. VI Kal. Nov. VIII. 16, 4 Secundo. pp. V Kal. Nov.*

Nov.: III. 44, 4 *Luciano. pp. VI Non. Nov. IX. 2, 3 Stephanidi. pp. IV Non. Nov. VIII. 28, 3 Luciano. pp. III Non. Nov. VII. 11, 1 Antiocho. pp. III Id. Nov. II. 1, 6 Uranio. pp. XVI Kal. Dec. III. 41, 1 Marcello. pp. XIII Kal. Dec. VII. 71, 1 Irenæo. pp. XII Kal. Dec. II. 20, 1 Felici. pp. X Kal. Dec. VIII. 45, 10 Largo. pp. VII Kal. Dec. VIII. 41, 9 Aristocrati. pp. V Kal. Dec. VI. 35, 4 Philomuso. pp. II Kal. Dec.*

Dec.: IV. 21, 3 *Æliano. pp. III Non. Dec. V. 50, 2 Euphido. pp. Non. Dec. IV. 26, 5 Asclepiadi. pp. VI Id. Dec. VI. 16, 1 Juliano. pp. III Id. Dec. V. 55, 1 Zotico. pp. II Id. Dec. IV. 29, 4 Alexandræ. pp. VI Kal. Januar. V. 28, 3 Gordio et aliis. dat. V Kal. Jan. VI. 50, 6 Secundinæ. S. V Kal. Januar. VII. 19, 1 Vitalio. pp. Id. * perhaps before August: conf. VII. 19, 2. VII. 48, 1 Sabiniano. IV Non. **

A. D. 224 January: Cod. Just. VI. 21, 5 *Idem A. [sc. Alexander] Sozomeno. Dat. XVII Kal. Feb. Juliano II et Crispino cons. VI. 42, 5 Reginæ. pp. XV Kal. Feb. Juliano II et Crispino cons. V. 57, 1 Imp. Alexander A. Felici. pp. X Kal. Februar. IX. 9, 9 Proculo. pp. VII Kal. Feb.*

Feb.: VIII. 19, 3 *Valenti. pp. Kal. Feb. IX. 8, 2 Faustiniانو. pp. III Non. Feb. III. 1, 3 Faustinae. pp. VI Id. Feb. VI. 42, 6 Nilio. pp. XVI Kal. Mart.*

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March: VI. 12, 2 *Claræ*. Dat. Kal. Mart. VII. 26, 2 *Marcellino*. Dat. V Non. Mart. V. 29, 1 *Prisco*. pp. III Non. Mart. II. 6, 2 *Polydoro*. pp. Non. Mart. VI. 35, 5 *Tyranno*. pp. VII Id. Mart. IX. 41, 5 *Respecto*. pp. VI Id. Mart. VI. 47, 3 *Paterno*. *Proposita XII Kal. April.* VIII. 10, 3 *Evocato*. pp. VII Kal. April. VI. 25, 4 *Æmiliano*. pp. VI Kal. April. VIII. 1, 1 *Evocato*. pp. VI Kal. April. VIII. 53, 1 *Apro*. pp. VI Kal. April.

April: IV. 24, 5 *Dioscoridæ*. pp. XIII Kal. Maii. V. 44, 2 *Evaresto*. pp. XII Kal. Maii. III. 44, 5 *Cassio militi*. pp. VIII Kal. Maii [om. II]. V. 55, 2 *Justo*. pp. VIII Kal. Maii.

May: VI. 2, 6 *Pythidoro*. pp. Kal. Maii. III. 37, 3 *Verecundiano*. pp. V Non. Maii [om. II]. IX. 1, 6 *Probo*. pp. V Non. Maii. V. 62, 6 *Maximiano*. pp. III Non. Maii. VI. 3, 6 *Minicio*. Dat. XII Kal. Jun. V. 28, 4 *Felicianæ*. pp. VII Kal. Jun. VIII. 52, 1 *Claudio*. pp. III Kal. Jun.

June: IV. 29, 5 *Popiliæ*. Dat. XV Kal. Julii. V. 56, 2 *Ampliato*. pp. XIII Kal. Jul. III. 31, 6 *Firmino*. pp. X Kal. Julii. III. 44, 6 *Primitivo et aliis*. pp. VIII Kal. Jul. [om. II] IX. 20, 3 *Cornelio*. pp. VIII Kal. Jul. IX. 46, 2 *Apolloniæ*. pp. VI Kal. Julii.

July: II. 12, 12 *Donato*. pp. Kal. Jul. X. 7, 1 *Marcello*. pp. Kal. Jul. VII. 35, 1 *Venuleio*. VI Non. Jul. V. 75, 2 *Paterno*. pp. III Non. Jul. V. 62, 7 *Antonio*. pp. III Id. Jul. VI. 20, 1 *Deuteriæ*. pp. III Id. Julii.

Aug.: VI. 15, 1 *Ulpio*. Dat. III Idus Aug. VI. 54, 5 *Paulinæ*. pp. III Id. Aug.

Sept.: X. 8, 2 *Victorino*. pp. III Non. Sept. VI. 3, 7 *Augustino*. Dat. III Id. Sept. VI. 20, 2 *Primo*. Dat. III Id. Sept. VII. 58, 2 *Optato*. pp. XVI Kal. Oct. V. 31, 6 *Otaciliæ*. pp. X Kal. Oct. V. 35, 1 *Otaciliæ*. pp. X Kal. Oct. VI. 6, 4 *Victorino*. pp. II Kal. Oct.

Dec.: III. 28, 11 *Ingenuo*. pp. IV Kal. Januar. [om. II.] These are dated *Juliano II et Crispino cons.* except those in which *II* is omitted.

A. D. 225 January: Cod. Just. VI. 23, 2 *Imp. Alexander A. Expedito*. pp. Kal. Januar. *Fusco II et Dextro cons.* VI. 54, 6 *Donato*. pp. VI Id. Januar. VI. 57, 1 *Evangelo*. pp. XV Kal. Feb. V. 62, 8 *Maximo*. pp. IV Kal. Feb.

Feb.: VII. 16, 3 *Quirino*. pp. Non. Feb. VI. 42, 7 *Septimo*. pp. XV Kal. Mart. II. 1, 7 *Valenti*. pp. X Kal. Mart. VI. 3, 8 *Lictorio*. Dat. X Kal. Mart. VI. 54, 7 *Proculiano*. pp. X Kal. Mart. VIII. 17, 4 *Evocato*. pp. prid. Kal. Mart.

March: III. 18, 1 *Heraclidæ*. Dat. VI Id. Mart.

April: VII. 4, 7 *Nicomedi*. pp. Kal. April. VI. 28, 2 *Heraclidæ*. pp. VI Id. April. IV. 24, 6 *Trophimæ*. pp. Idib. April. VI. 21, 6 *Valentino*. pp. XI Kal. Maii.

May: IX. 9, 10 *Demetriano*. pp. V Non. Maii. VI. 42, 8 *Masculo*. pp. XV Kal.-Jun. VII. 73, 5 *Mennæ*. pp. XV Kal. Jun.

June: VIII. 28, 4 *Crescenti*. pp. Kal. Jun. IX. 23, 5 *Gallieno militi*. pp. XVII Kal. Jul. VI. 26, 4 *Firmiano*. pp. IV Kal. Jul.

July: V. 34, 2 *Artemisiæ*. pp. Kal. Jul. V. 57, 2 *Prisco*. pp. VII Kal. Aug.

Aug.: VI. 3, 9 *Herculiano*. Dat. VII Id. Aug. V. 18, 4 *Apollonio*. pp. XVIII Kal. Sept.

Sept.: X. 4, 1 *Epicteto*. pp. VII Kal. Oct.

Oct.: II. 1, 8 *Floro*. pp. Kal. Oct. VI. 39, 1 *Januariæ*. Accept. Kal. Oct.

A. D. 226 in January: Cod. Just. V. 38, 1 *Imp. Alexander A. Quarto*. pp. IX Kal. Feb. *Alexandro A. II et Marcello cons.*

March: II. 4, 4 *Numidio*. pp. II Non. Martii. III. 33, 4 *Verbicio*. pp. 5 [sic] Id. Mart. VII. 30, 1 *Savino*. pp. VII Kal. April.

April: III. 33, 5 *Evocato et aliis*. pp. Kal. April. V. 12, 5 *Statice*. Dat. III Id. April. IV. 25, 2 *Callisto*. pp. III Kal. Maii.

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MAXIMINUS. GORDIANI. PUPIENUS. BALBINUS.

MAXIMINUS,
&c

The Gordians, Pupienus, and Balbinus are described in the Tables A. D. 238. An inscription naming Pupienus is given by Muratori p. 252. 2 Recineti in statuæ basi: *Maximo Clodio Pupieno Liberali Augusto.*

Herodian is charged by Capitolinus Maxim. c. 13 with favouring Maximin: *Ei (quantum videmus) in odium Alexandri plurimum favit.* There is no reason for the charge. Herodian VII. 1 describes the cruelty of Maximin and asserts that the accusation against Magnus was probably forged. Again VII. 3 he strongly mentions the cruelty and rapacity of Maximin, and ascribes his death to his wicked government VIII. 5.

Eckhel has shewn from the coins quoted in the Tables that Maximin was still acknowledged by the senate in the beginning of 238. The narrative of Herodian confirms this. Maximin had marched about 240 miles when he heard of the death of the Gordians. We may assign then about two months to their reign. After the appointment of Maximus and Balbinus, Maximus is

^c See the Tables A. D. 238 p. 252.

MAXIMINUS, sent to oppose *Maximin*: Herodian. VII. 12 Capitolin. Max. Balbin. c. 8. *Maximin* had entered Italy in the spring; and the transactions that followed could not occupy more than the time described in the Tables.

He is said by Chron. Pasch. p. 269 A to be 65 years old: οἱ στρατιῶται ἔσφαξαν Μαξιμῖνον Ἀγροστοῦν εἰς Ἀκυληΐαν ὄντα ἑτῶν ξξ'. Tillemont tom. 3 p. 218 doubts this account, which would make him 20 at the accession of *Severus*. But as we do not know at what age *Maximin* was introduced to *Severus*, nor in what year of the reign of *Severus* (for this is proposed by Tillemont upon conjecture), we have no reason for rejecting the account of the Chronicle^f.

Gordian was 80 at his elevation: Herodian. VII. 5 Capitolin. Gordian. c. 9. And his son 46: Capitolin. Ib. c. 15. They are said to reign 1½ 6^m or rather 6^m in Capitolin. c. 16: *Imperaverunt anno uno mensibus sex*. but Cod. Palatin. apud Salmasium has *imperaverunt mensibus sex*. According to Capitolinus Gord. c. 22 *Maximus et Balbinus biennio imperaverant*, but Max. et Balb. c. 15 *imperaverunt anno uno*. Victor quoted in the Tables supposes the four reigns to occupy the last year of *Maximin*. The evidence however of coins attests that the true interval from the elevation of the *Gordians* to the deaths of *Maximus* and *Balbinus* could be no more than five months. The first two months of this period belonged to the *Gordians*, the last three months to *Pupienus* and *Balbinus*.

Capitolinus has two dates which require notice. Maximino c. 16 *VI Kal. Junias* [*VI Kal. Julias* Vet. ed.] *acceptas literas Junius Syllanus consul ex Africa Gordiani imperatoris patris patriæ proconsulis recitavit*. Max. Balb. c. 1—3 *Interemptis in Africa Gordiano seniore cum filio, quum Maximinus ad urbem furens veniret, senatus in ædem Concordiæ VII Kal. Junias* [Cod. Pal. *VII Idus Junias*] *concurrit, ludis Apollinaribus &c. imperatores facti sunt Maximus atque Balbinus*. The *Ludi Apollinares* were on July 13, so that these dates are inconsistent with each other; nor can they be reconciled with the facts.

The wife of *Maximin* was mentioned by Ammianus: conf. Ammian. 14 1, 8.

Maximin is said to be slain by *Pupienus*: *Aquileiæ a Pupieno occiditur*—in Hieron. Chron. But in Eusebius rightly, *occiditur Aquileiæ*. Orosius VII. 19 follows Hieronymus. The same inaccuracy is in Eutropius IX. 1 *a Pupieno Aquileiæ occisus est*. in Victor Cæs. p. 332 *Eos Pupienus Aquileiæ obsidione confecit*. The true account is given in Victor Epit. p. 380 Chron. Pasch. Syncellus p. 361 B. Cassiodorus also properly omits *Pupienus*.

Eutropius IX. 2 has some errors in speaking of the *Gordians* and their successors: *Postea* [after the death of *Maximin*] *tres simul Augusti fuerunt, Pupienus Balbinus et Gordianus, duo superiores obscurissimo genere, Gordianus nobilis, quippe cujus pater, senior Gordianus, consensu militum, cum proconsulatum Africæ ageret, Maximino imperante, princeps fuisset electus. Itaque cum Romam venissent Balbinus et Pupienus, in palatio interfecti sunt. soli Gordiano imperium reservatum. Gordianus admodum puer &c. Parthis bellum intulit*. But 1 *Gordian III* was not *Augustus* but only *Cæsar* during the lives of *Balbinus* and *Pupienus*. 2 *Balbinus* was not *obscurissimo genere*. 3 He did not return to Rome, for he had never left it. 4 *Gordian* the son is confounded with *Gordian* the grandson of the proconsul of Africa. Victor Cæs. p. 332 has committed the first error and the last. Eusebius omits the elder *Gordian Pupienus* and *Balbinus*. Hieronymus mistakes with Eutropius and Victor the son for the grandson, and places the deaths of *Pupienus* and *Balbinus* in the reign of *Gordian III*: *Anno 2255 Gordiani 2º* [A. D. 244] *Gordiano Romam ingresso Pupienus et Albinus, qui imperium arripuerunt, in palatio occisi*. Capitolinus Gordiano c. 2 remarks upon this error *Gordiani non, ut quidam imperiti scriptores loquuntur, duo sed tres fuerunt*. The

^f Zonaras XII tom. 1 p. 622 A gives the same age: ἦν δὲ ὁ Μαξιμῖνος ἑτῶν πάντε καὶ ἐξήκοντα, ἀφ' ὧν ἐβασίλευσεν ἔξ.

Paschal Chronicle acknowledges only one *Gordian* p. 269 B. *Gordianus senior* reigns six years—*MAXIMINUS*, νόσφ βληθεὶς τελευτᾷ ὧν ἐτῶν οθ'. and is succeeded by *Philippus*. Zosimus I. 14—16 in his brief sketch of the events of this year has some mistakes, but distinguishes three Gordians. The death of the elder *Gordian* is recorded by Ammianus 26. 6, 20.

Inscriptions. 1 Gruter p. 158. 7 inter Emoritam et Ulisipponem in columna miliaria: *Imp. Cæs. Caius Julius Ver. . . nob. imperator V tribunicie potest. cos. pro. p. patrie*

2 Gruter p. 151. 5 item Muratorius p. 250. 5 p. 2010. 3 Braccaræ in columna: *Imp. Cæs. C. Julius Verus Maximus Pius F. Aug. Germ. max. Dac. max. Sarm. max. pont. max. trib. pot. V imp. VII p. p. cos. procos.⁸⁸ et C. Julius Verus Max. nobilissimus Cæsar Germ. max. Dac. max. Sarm. max. princ. juventutis filius D. N.^h imp. C. Julii Veri Maximini P. F. Aug. vias et pontes tempore vetustatis collapsos restituerunt curante Q. Decio leg. Augg. præf. a Brac. Aug. M. P. . .* Read in this inscription *trib. pot. IIII* or *IV*, and perhaps *imp. V*.ⁱ

3 Gruter p. 163. 8 Ardeæ: *Imp. Cæs. Maximinus Pius Felix Aug. pontif. max. Germ. maxim. trib. potest. IIII imp. V cos. procos. p. p. et imp. Cæsar Maximus F. Germ. max. Dac. max. princeps juventutis litus vicinum viæ Severianæ assiduis maris adluentis fluctibus ad labem ruinæ labefactatum aggeribus marini operis a fundamentis, ut periculum commeantibus abesset, extrui curarunt.*

GORDIANUS III.

GORDIANUS III

Inscriptions:

1 Gruter p. 57. 5 Idem p. 89. 11 Muratorius p. 155. 2 in Ostroch in Dacia: *Marti Aug. pro salute imp. Cæs. M. Antoni Gordiani Pii Felicis Aug. M. Antonius Valentinus^k eq. R. dec. m. Apul. sacerdos aræ Aug. N. coronatus Dac. III D. D.* 2 Muratori p. 57. 9 Romæ: *Veneri sacrum L. Paullus L. L. [f. L. f.] Aegius Passer III vir A. A. A. F. F. procurat. patr. imp. Cæs. Gordian. August. voto suscepto L. M.* 3 Murat. p. 250. 6 Romæ: *Imp. Cæs. M. Antonio Gordiano Pio Felici Aug. p. m. trib. pot. cos. p. p. Cornelia Prætextata divinam pietatem ejus . . . que suos et . . . di-cium . . . entiam suam . . . bavit.* 4 Mur. p. 459. 6 Petrovaradini in Hungaria: *Imp. Cæs. M. Antonio Gordiano P. F. Aug. pontifici maximo tribunicie potestatis patri patrie cos. procos. A. Malata* 5 Murat. p. 1075. 5 Condate Redonum in Gallia: *Imp. Cæs. M. Antonio Gordiano Pio Fel. Aug.*

⁸⁸ Zonaras XII tom. I p. 622 BC had also met with very confused accounts of this period. *Maximus* and *Albinus* are appointed by the senate: p. 621 D. They reign 22 days or less than 3 months: p. 622 B ἀπέκτειναν αὐτούς. ὧν ὁ μὲν Μάρκος ἐτῶν ἦν οθ' ὁ δὲ Ἀλβίνος ξ', καὶ ἐβασίλευσαν, κατὰ πᾶρας μὲν, ἡμέρας δύο καὶ εἴκοσι, καθ' ἐτέρους δὲ οὐχ ὅλους μῆνας τρεῖς. Then followed *Pompeianus*: Ibid. μετὰ τούτους οἱ μὲν Πομπηϊανόν τινα συγγεγράφασι τὴν Ῥωμαίων ἐσχekίνειν ἀρχήν, ταχύτατα δ' ἐκπεπτωκέναι αὐτῆς—οὕτω γὰρ δύο παρεληλυθέναι μῆνας, καὶ στερηθῆναι αὐτὸν πρὸς τῇ μοναρχίᾳ καὶ τῆς ζωῆς ἀναιρεθῆναι παρὰ τίνων δὲ καὶ διὰ τίνα αἰτίαν, μὴ εὐρηκὼς παραιοῶν ἡμεῖς καὶ αὐτοίς. Then *Balbinus*: μεθ' ὃν Πούπλιον ἀντεισαχθῆναι βαλβίνον ἰστορήσαν. Thus four emperors are made out of two. After *Balbinus*, the elder Gordians arrive in Italy: Ibid. καὶ μικρόν τι κάκεινον τῆς αὐταρχίας ἀπογευσάμενον (ἐπὶ τρισὶ γὰρ μηνσὶν αὐτῷ τὴν ἀρχὴν περιεγράφουσιν) ἀναφθῆναι κάκεινον, ἀρτι καταλαβόντος ἐκ Λιβύης Γορδιανού.—τὸν δὲ Γορδιανὸν τῆς Ῥώμης ἐπιβεβηκότα νοσήσαι—καὶ ἐκ τῆς νόσου ταύτης ἐκλελυμέναι μόνας εἴκοσι καὶ δύο ἡμέρας ἐν ταύτῃ διαγαγόντα. He reports other accounts p. 623 A of the two Gor-

dians: that according to some they both perished in Africa; according to others the father died in Africa, and the son (whom he here confounds with *Gordian III*) died at Rome of a wound received in battle with the Persians, ἐπὶ ἐξ ἐναντιοῦς αὐταρχήσαντα.

⁸⁹ Muratori p. 250. 5 has *cos. NS. procos.* but at p. 2010. 3 rightly *cos. procos.*

^h Thus far Muratori p. 250. 5. But at p. 2010. 3 the inscription is continued thus: *C. Juli Veri—restituer. curante Q. D. leg. Aug. pr. pr. Brac. M. P. XVIII.*

ⁱ A similar inscription is given in Muratori p. 2010. 4 in Lusitania; which bears *imp. VI: Imp. Cæs. C. Julius Verus Maximus Pius Aug. Germ. max. Dac. max. Sarm. max. pont. max. imp. VI p. p. cos. procos. et C. Julius Verus Max. nobilissimus Cæsar Germ. max. Sarm. max. princeps juventutis filius D. N. imp. C. Juli Veri Maximini P. F. Aug. vias et pontes tempor. vetustate conlaps. restituerunt curante Q. Dec. leg. Aug. præf. Brac. Aug. M. P. XXXII.*

^k *Valentinus* omitted in Gruter p. 89. 11 is added in Muratori.

GORDIANUS III *p. m. tr. p. cos. O. R.* 6 Mur. p. 1094. 6 In civitate Venciensi: *Imp. Cæs. M. Antonio Gordiano Pio Fel. Aug. pont. max. trib. pot. II* [A. D. 239] *p. p. cos. civitas Vint. devota numini majestatique ejus.* 7 Mur. p. 251. 1 Nursiæ: *D. Gord. Pio F. Aug. pont. max. trib. pot. bis cos. procos.* 8 Mur. p. 251. 2 Hispellis: *Imp. Cæsari M. Antonio Gordiano Pio Felici Aug. pont. max. trib. pot. II cos. procos. p. p. publice.* 9 Mur. p. 460. 1 in Anglia: *Imp. Cæsar M. Antonius Gordianus P. F. Aug. municipia et armamentaria conlapsa restituit per Mæciliū Fuseum leg. Aug. pr. pr. curante M. Aur. Quirino pr. coh. I L. Gord.* 10 Murat. p. 460. 2 in Anglia: *Imp. Cæs. M. Ant. Gordianus P. F. Aug. balneum cum basilica a solo instruxit pre* [sic] *Gn. Lucilianum leg. Aug. pr. pr. curante M. Aur. Quirino pre. coh. I L. GR.* 11 Mur. p. 251. 3 Romæ: *Pro S. imp. M. Antoni Gordiani Pii Felicis Aug. et Tranquillinæ Sabinæ Aug. cenatores immūn. cum custode vicari Pont. Verus mil. coh. VI pr. Campanius Verax mil. coh. VI pr. Fuscus Crescentio ord. custos vicari coh. prætt. et urbb. Diana [c] Aug. D. S. ex V. P. Dedicata XII Kal. Nov. imp. D. N. Gordiano Aug. [addo II] et Pompeiano cos. Sc. Oct. 21 A. D. 241.* 12 Mur. p. 251. 5 Mazariæ in Sicilia: *Furiæ Sabinæ Tranquillinæ Aug. conjugii M. B. matronæ.* 13 Murat. p. 251. 6 Granatæ in Hispania: *Furiæ Sabinæ Tranquillinæ Aug. conjugii imp. Cæs. M. Antoni Gordiani Pii Fel. Aug. ordo M. Flori Iliberitani devotus numini majestatique sumptu publico posuit D. D.* 14 Murat. p. 252. 1 Ameriæ: *Furiæ Sabinæ Tranquillinæ Aug. conjugii imp. Cæs. M. Antoni Gordiani Pii Felicis Aug. D. D.* 15 Mur. p. 1033. 3 Betulone in Catalonia: *Sabinæ Tranquillinæ sanctissimæ Aug. conjugii D. N. M. Antoni* [sic lege] *Gordiani Pii Felicis Aug. ordo Betulonens. devotissimus numini majestatique eorum.* 16 Murat. p. 1019. 2 Gerundæ in Catalonia: *Sabinæ Tranquillinæ Augustæ respub. Gerund.* 17 Gruter p. 272. 5 Lectorii in Gallia: *Furiæ Sabinæ Tranquillinæ sanctissimæ Aug. conjugii domini N. M. Antonii Gordiani Pii Felicis invicti Augusti decuriales ædiliū plebis Cerealium devoti numini majestatique eorum.* 18 Gruter p. 272. 6 item apud Muratorium p. 251. 4 Romæ in monte Aventino: *Furiæ Sabinæ Tranquillinæ sanctiss. Augustæ conjugii D. N. [domini N. imp. Cæs. Murat.] M. Antoni Gordiani Pii Fel. invicti Augusti decuriales ædil. pleb. et Cerial. pleb. [ædiliū pleb. et pleb. Cerialium Murat.] devoti numini majestatique ejus.* 19 Gruter p. 1006. 8 at Carlisle: *J. O. M. pro salute imperatoris M. Antoni Gordiani P. F. invicti Aug. et Sabinæ Furie Tranquile conjugii ejus totaque domū dicin. eorum ala Aug. Gordia. ob virtutem appellat. posuit, cui præest Aimilius Crispinus pref. eqq. natus in pro. Africa de Tuidro sub cur. Nonii Philippi leg. Aug. propretō. Attico et Pretextato coss. [A. D. 242].* 20 Gruter p. 1085. 11 Romæ: *Furiæ Sabinæ Tranquillinæ sanctissimæ Aug. conjugii domini N. imp. Cæs. M. Antoni Gordiani Pii Felicis invicti decuriales geruli D D. N. majestatique ejus.*

21 Gruter p. 1085. 10 *Imp. Cæs. M. Antonio Gordiano Pio Felici Aug. pontif. max. trib. pot. cos. III* [lege cos. II] *p. p. fratri arvali.* 21 Murat. p. 1048. 5 In portu Trajani: ἀγαθὴ τύχη. αὐτοκράτορα Καίσαρα Μ. Ἀντώνιον Γορδιανὸν εὐσεβῆ εὐτυχῇ Σεβαστὸν κοσμοκράτορα ἡ πόλις ἡ τῶν Γαλαίων ἱερὰ καὶ ἄστυλος καὶ αὐτόνομος πιστῇ εὐσεβείᾳ λαμπρὰ καὶ μεγάλη [sic] ἐξ Ἐνκλύσεως τοῦ πατρίου θεοῦ τὸν ἑαυτῆς εὐεργέτην διὰ Τιβ. Κλ. Παπείρου ἐπιμελητοῦ τοῦ ἱεροῦ. 22 Murat. p. 1993. 8 apud Circeium ex Capitolino [sc. Gord. c. 34] *Divo Gordiano victori Persarum victori Gotthorum victori Sarmaturum depulsori Romanarum seditionum victori Germanorum. (sed non victori Philipporum¹.)*

Laws of A. D. 238 issued after Aug. 31.^m

In September: Cod. Just. II. 12, 14 *Imp. Gordianus A. Jovino. Dat. Kal. Sept. Pio et Pontiano conss.* VIII. 42, 2 *Firmino. pp. Kal. Sept.* III. 1, 5 *Marcello. pp. IV Non. Sept.* VIII. 14, 7

¹ This addition is reasonably rejected as spurious by Muratori, although it had been already added be-

fore the time of Capitolinus.

^m See the Tables A. D. 238 p. 253. 255.

Martiano. pp. Non. Sept. X. 11, 2 Eutychemo. pp. VIII Id. Sept. VIII. 9, 1 Aristoni. pp. VI Gordianus III. Id. Sept. V. 73, 1 Felici. Dat. V Id. Sept. IV. 14, 4 Hieroni. pp. Id. Sept. VIII. 24, 1 Lamponi et aliis. pp. Id. Sept. VI. 42, 9 Paulinæ. pp. XVII Kal. Oct. IV. 29, 7 Viviano. pp. XII Kal. Oct. V. 16, 9 Origeni. pp. VII Kal. Oct. V. 53, 4 Mutiano. pp. VII Kal. Oct. VIII. 43, 3 Apollonio. pp. V. Kal. Oct. VI. 21, 8 Eterno militi. pp. III Kal. Oct.

October: V. 12, 7 Marco. pp. Dat. Kal. Oct. VI. 21, 9 Valerio. pp. V Non. Oct. II. 23, 2 Triphoni militi. pp. III Non. Oct. II. 53, 1 Pudenti militi. pp. III Non. Oct. IV. 13, 1 Candido militi. pp. III Non. Oct. VI. 24, 4 Ulpio. pp. prid. Non. Oct. IV. 29, 8 Triphoni. pp. Non. Oct. V. 74, 1 Licinæ. Dat. Non. Oct. VIII. 43, 4 Rufinæ. pp. II Id. Oct. II. 40, 1 Protæ. pp. Id. Oct. VI. 50, 9 Mestriano. pp. XV Kal. Nov. VIII. 43, 5 Celso. pp. XV Kal. Nov. III. 32, 4 Muniano militi Africæ. pp. XII Kal. Nov. II. 53, 2 Secundino militi. Dat. XI Kal. Nov. V. 62, 1 Valentino. pp. XI Kal. Nov. II. 53, 3 Mutiano militi. Dat. X Kal. Nov. V. 75, 3 Probiano. Dat. VIII Kal. Nov. IX. 6, 5 Rufino. pp. VII Kal. Nov. VIII. 28, 7 Caro. pp. V Kal. Nov.

November: V. 43, 6 Felici. pp. V Id. Nov. II. 27, 2 Serenæ. pp. XV Kal. Dec.

December: VIII. 34, 2 Justæ. pp. prid. Non. Dec. II. 4, 8 Licinio. pp. X Kal. Jan. V. 74, 2 Alexandro. Dat. VII Kal. Jan.

Laws of A. D. 239.ⁿ

Cod. Just. VIII. 45, 13 Zoilo. pp. XVI Kal. Jun. Gordiano A. et Aviola cons.

June: VIII. 48, 1 Martiæ. pp. Kal. Jun. III. 41, 2 Quintilianus et aliis. pp. III Non. Junii. VIII. 42, 3 Mutiano. pp. V Id. Jun. VII. 43, 3 Antistio. pp. IV Id. Jun. II. 12, 15 Sulpiciæ. pp. XVII Kal. Jul. II. 50, 1 Secundino militi. pp. XII Kal. Jul. V. 65, 2 Celeri veterano. pp. III Kal. Jul.

July: VIII. 41, 14 Salvio. pp. III Non. Julii. IV. 29, 9 Proculo. pp. Nonis Julii. II. 19, 15 Eutychiano. pp. VI Id. Jul. III. 32, 6 Ustronio. pp. V Id. Jul. IX. 35, 3 Donato. pp. II Id. Julias. VIII. 45, 14 Secundino. pp. XIV Kal. Aug. IX. 6, 6 Juliano. pp. VI Kal. Aug.

August: IX. 1, 10 Mucatraulo militi. pp. Kal. Aug. II. 20, 4 Primo et Euthydico. pp. III Non. Aug. VIII. 29, 2 Nepoti. pp. III Non. Aug. V. 37, 11 Cæcilio. pp. Id. Aug. VIII. 23, 3 Antigono. pp. Id. Aug. III. 1, 6 Junicæ. Dat. XV Kal. Sept. IV. 2, 3 Sempronio. pp. VIII Kal. Sept.

September: V. 39, 3 Prudentiano. pp. Non. Sept. VI. 20, 5 Alexandro. Dat. Non. Sept. VI. 47, 4 Dionysio. pp. Non. Sept. I. 54, 3 Celeri pf. p. Dat. Id. Sept. V. 62, 14 Heraclidæ. pp. Idib. Sept. VIII. 14, 9 Attico. pp. III Kal. Oct.

October: X. 3, 3 Crispo. pp. V Kal. Nov.

November: II. 2, 2 Nocturno. pp. VIII Id. Nov. III. 35, 2 Mutiano. pp. VIII Id. Nov. VIII. 42, 4 Stratonico. pp. Id. Nov. VII. 19, 4 Menedemo. Dat. X Kal. Dec. III. 28, 14 Prisco. pp. VI Kal. Dec. VI. 13, 1 Herculiano. pp. VI Kal. Dec. VIII. 41, 15 Claudiano. pp. V Kal. Dec.

December: IX. 20, 4 Paulinæ. pp. III Non. Dec. IX. 9, 14 Aquilæ. pp. Non. Dec. VI. 42, 10 Firmo. pp. III Id. Dec. III. 6, 1 Candidæ. Dat. Id. Dec. II. 4, 7 Junio militi. pp. XIV Kal. Jan. II. 51, 4 Mastriano. Dat. XII Kal. Jan. VI. 23, 4 Rufino. pp. XII Kal. Jan. II. 20, 5 Rufo militi. pp. VI Kal. Jan. IX. 34, 2 Valenti. pp. II Kal. Jan.

Sine mense et die, X. 3, 2 Heracleoni. pp. V Kal. * Gordiano A. et Aviola cons.

Laws of A. D. 240.

Cod. Just. V. 11, 3 Olaudius pf. p. pp. Kal. Januar. Sabino II et Venusto cons.

ⁿ See the Tables A. D. 239 p. 254.

GORDIANUS III February: V. 12, 8 *Agrippinæ. pp. Kal. Feb.* V. 43, 7 *Gorgoniæ. pp. VII Kal. Mart.* IX. 19, 1 *Zenoni. pp. III Kal. Mart.*

April: VIII. 30, 4 *Eudemo. pp. Kal. April.* VIII. 46, 2 *Sabinæ. pp. VII Id. April.*

May: IX. 41, 6 *Herodiano. pp. VII Id. Maii.* II. 51, 5 *Secundino militi. pp. VI Id. Maii.* VII. 14, 2 *Pompeicæ. pp. V Id. Maii.* VI. 44, 4 *Alexandro. pp. XV Kal. Jun.* VIII. 31, 2 *Domitio. pp. XII Kal. Jun.* IV. 21, 5 *Prisco et Marco militibus. pp. III Kal. Jun.*

June: IX. 9, 12 *Basso. pp. Kal. Jun.* VII. 73, 6 *Severianæ. pp. Non. Jun.* II. 6, 3 *Flaviano. pp. V Id. Jun.* V. 14, 4 *Agatho. pp. V Id. Jun.*

July: VI. 37, 12 *Mutiano. pp. constitutio V Idus Jul.* II. 12, 16 *Domitiano. pp. III Kal. Aug.*

August: VI. 45, 2 *Ammonio pf. p. pp. VI Id. Aug.* II. 21, 3 *Aquilino. pp. Idib. Aug.*

September: VI. 6, 5 *Sulpiciæ. pp. Non. Sept.*

November: I. 50, 1 *Domitio pf. p. Dat. III Non. Nov.*

Laws of A. D. 241.

Cod. Just. II. 18, 1 *Imp. Gordianus A. Legitimo et aliis. III Id. Januar. Gordiano A. II et Pompeiano cons.* VII. 57, 5 *Jucundo. pp. XII Kal. Feb.*

February: II. 38, 2 *Caiano. pp. III Non. Feb.* II. 39, 2 *Herodotæ. pp. III Non. Feb.* IV. 16, 1 *Herm eroti. pp. XI Kal. Mart.* V. 64, 2 *Reginio. pp. V Kal. Mart.*

March: IX. 2, 4 *Archelao. pp. Non. Mart.* II. 31, 2 *Solanoæ. pp. VI Id. Mart.* V. 52, 1 *Optato. pp. VI Id. Mart.* VIII. 54, 2 *Leonidæ. pp. II Id. Mart.* III. 35, 3 *Dolenti. pp. V Kal. April.*

April: II. 3, 14 *Cælio militi. pp. Kal. April.* II. 4, 9 *Agrippino. pp. VI Id. April.*

June: VIII. 41, 16 *Maximo. pp. II Id. Jun.* VIII. 51, 2 *Publiciano. pp. II Id. Jun.* V. 16, 11 *Maximo. pp. V Kal. Jul.* X. 11, 3 *Cæcilio. pp. prid. Kal. Jul.*

July: II. 23, 1 *Gaudio militi. Dat. Kal. Jul.* IV. 24, 7 *Juliano. pp. XIII Kal. Aug.* VI. 40, 1 *Bono. pp. XIII Kal. Aug.* III. 44, 7 *Claudio. pp. III Kal. Aug.*

August: II. 18, 2 *Tertullo. S. VI Non. Aug.* VI. 30, 3 *Florentino militi. pp. XV Kal. Sept.*

September: VIII. 26, 5 *Asclepiadi. pp. VI Id. Sept.* IX. 2, 5 *Paulino. pp. III Id. Sept.* VI. 24, 5 *Cassiano. pp. V Kal. Oct.*

October: V. 23, 2 *Domitiæ. pp. V Non. Oct.* II. 13, 14 *Sabiniano. pp. III Non. Oct.* V. 37, 12 *Octavianæ. pp. III Non. Oct.*

November: VI. 50, 10 *Diogenio. pp. V Id. Nov.*

December: VI. 42, 11 *Papyriano. pp. II Kal. Jan.*

Sine mense et die V. 73, 2 *Crispinæ. Dat. XVI Kal. * Gordiano A. II et Pompeiano cons.*

Laws of A. D. 242.

Cod. Just. III. 3, 1 *Vicariis. pp. Kal. Feb.* VI. 11, 2 *Cornelio. pp. XII Kal. Mart.* IX. 32, 4 *Basso. pp. VI Kal. Mart.*

March: IX. 33, 1 *Valerio. pp. Kal. Mart.* IX. 9, 13 *Sylvano. pp. Non. Mart.* VIII. 41, 17 *Brasidæ. pp. VI Id. Mart.* IX. 9, 15 *Hilarino militi. pp. IV Id. Mart.* V. 75, 4 *Aruntiano. pp. Id. Martii.* VI. 6, 6 *Cornelio. Dat. III Kal. April.*

April: IX. 34, 3 *Hadriano. pp. Id. April.* IV. 10, 1 *Valeriæ. pp. V Kal. Maii.*

September: II. 12, 17 *ad Magnum. pp. VIII Kal. Oct.*

October: VII. 53, 5 *Amando. pp. III Id. Oct.*

In A. D. 243.

Cod. Just. V. 16, 10 *Valeriano. pp. VII Kal. Feb. Arriano et Papo cons.* V. 16, 12 *Secundinæ. pp. III Kal. Feb.*

February: III. 33, 7 *Ulpiano militi. pp. Kal. Feb.*

GORDIANUS III

April: IX. 2, 6 *Avidiano. pp. IV Non. April.* IX. 16, 2 *Quintiano. pp. III Non. April.* V. 37, 13 *Longino. pp. VIII Kal. Maii.*

July: VI. 22, 1 *Petronio militi. pp. XII Kal. Aug.*

October: I. 18, 2 *Juvenali. Dat. XIV Kal. Nov.* V. 62, 15 *Tauro. pp. VIII Kal. Nov.* VI. 50, 11 *Maximæ. pp. VII Kal. Nov.*

November: IV. 14, 5 *Chresto. pp. XVI Kal. Dec.*

PHILIPPUS.

PHILIPPUS.

Tillemont tom. 3 p. 494 contends that *Philip* was a Christian. Mosheim tom. 1 p. 197 "The Philips both father and son proved so favourable and even friendly to the Christians that these two emperors passed in the opinion of many for Christians. The arguments render the fact extremely probable; but as these are opposed by others equally specious, that famous question relating to the religion of Philip and his son must be left undecided." His translator adds "The authors of the Universal History think it may be affirmed that Philip and his son embraced the Gospel, since that opinion is built upon *Jerom, Chrysostom, Dionysius of Alexandria, Zonaras, Nicephorus, Cedrenus, Rufinus, Syncellus, Orosius, Jornandes, Amm. Marcellinus, Cardinal Bona, Vincentius Lirinensis, Huetius* and others." Jortin Vol. 3 p. 260 "It is more probable that Philip was a Pagan." Lardner Vol. 8 p. 138 c. 29 examines diligently and impartially whether Philip and his son were Christians, and determines in the negative.

In the first place we may set aside the enquiry about the son of *Philip*, because he was only 6 years of age at the elevation of his father, and in his 12th year at his death. His opinions are of little consequence, even if they could be known. Secondly, many of the authorities mentioned merely repeat one another, and are not independent witnesses nor capable of being witnesses at all. We may shortly collect the evidence upon this subject.

1 Dionysius apud Euseb. H. E. VII. 10 thus speaks of *Valerian*: οὐδὲ γὰρ ἄλλος τις οὕτω τῶν πρὸ αὐτοῦ βασιλέων εὐμενῶς καὶ δεξιῶς πρὸς τοὺς Χριστιανοὺς διετέθη, οὐδ' οἱ λεχθέντες ἀναφανδὸν Χριστιανοὶ γεγυῖναι. He does not name *Philip*, and may just as probably refer to *Alexander Severus* and *Mamæa*.

2 Eusebius H. E. VI. 34 τρῦτον κατέχει λόγος Χριστιανὸν ὄντα, ἐν ἡμέρᾳ τῆς ὑστάτης τοῦ πάσχα παννυχίδος, τῶν ἐπὶ τῆς ἐκκλησίας εὐχῶν τῷ πλήθει μετασχεῖν ἐθελῆσαι, οὐ πρότερον δὲ ὑπὸ τοῦ τηρικᾶδε προεστῶτος ἐπιτραπῆναι εἰσβαλεῖν ἢ ἐξομολογήσασθαι κ.τ.λ.—ἄλλως γὰρ μὴ ἂν ποτε πρὸς αὐτοῦ μὴ οὐχὶ τοῦτο ποιήσαντα διὰ πολλὰς τῶν κατ' αὐτὸν αἰτίας παραδεχθῆναι· καὶ πειθαρχῆσαι γε προθύμως λέγεται, τὸ γνήσιον καὶ εὐλαβὲς τῆς περὶ τὸν θεῖον φόβον διαθέσεως ἔργοις ἐπιδεδειγμένον. According to this narrative *Philip* was at Antioch at Easter 244; which will carry back the death of *Gordian* to February or March of that year. Eusebius VI. 35 mentions two letters of *Origen*: φέρεται δὲ αὐτοῦ καὶ πρὸς αὐτὸν βασιλέα Φιλίππου ἐπιστολὴ, καὶ ἄλλη πρὸς τὴν τούτου γαμετὴν Σεβήραν. In his Chronicle *annis* 2262—2268, where he records the reign of *Philip*, he makes no mention of the fact.

3 Hieronymus Cat. c. 54 *Origenes ad Philippum imperatorem, qui primus de regibus Romanis Christianus fuit, et ad matrem ejus literas fecit, quæ usque hodie exstant.* Derived from Eusebius, to whom he adds nothing; nor do either of them tell us what those letters contained. From the mistake of Hieronymus, who calls *Severa* the mother of *Philip*, we may conjecture, as Lardner observes Vol. 8 p. 140, that he never saw the letters. Hieronymus adds in the Chronicle what Eusebius did not think fit to insert, *Anno* 2260 *Philippus primus omnium ex Romanis imp. Christianus fuit.* Cassiodorusⁿ repeats Hieronymus.

ⁿ See the Tables A. D. 244.

PHILIPPUS

4 Leontius apud Chron. Pasch. p. 270 B is the next witness to Eusebius: διηγῆσατο τοῖς πρὸ ἡμῶν ὁ μακάριος Λεόντιος ὁ ἐπίσκοπος Ἀντιοχείας [cir. A. D. 348] “ οὗτος Δέκιος ἀνέιλε τὸν ἄγιον Βαβυλᾶν οὐχ ὡς Χριστιανὸν μόνον ἀλλ’ ὅτι καὶ ἐτόλμησεν ἐπισχεῖν τοῦ βασιλέως Φιλίππου τὴν γυναῖκα καὶ αὐτὸν τὸν Φίλιππον Χριστιανὸς ὄντας εἰσελθεῖν εἰς τὴν ἐκκλησίαν, παρανομήσαντος τοῦ Φιλίππου.” ἦν δὲ ἡ παρανομία τοιαύτη· Φίλιππος ὁ Ἰουλιῶρ, ἐπαρχος ὢν ἐπὶ τοῦ προσηγησαμένου· αὐτὸν βασιλέως Γορδιανοῦ, παραθήκην ἔλαβεν παρὰ Γορδιανοῦ τὸν υἱὸν αὐτοῦ· καὶ τελευτήσαντος Γορδιανοῦ τοῦ βασιλέως σφάξας τὸν παῖδα Φίλιππος ἐβασίλευσεν.

5 Philostorgius VII. 8 relates the fact of *Numerian* or *Decius*: ἐπίσκοπος ἦν τῆς Ἀντιοχείας ὁ Βαβυλᾶς. Νουμεριανῷ δὲ τῷ Ῥωμαίων βασιλεῖ, ἡ, ὡς ἔνιοι Δεκίῳ φασί, κατὰ δὴ τινα δαίμονα γνώμην ἐμπεσεῖν πληθυνούσης τῆς ἐκκλησίας εἰσελθεῖν ἐν αὐτῇ· τὸν δὲ γε τοῦ θεοῦ ἀρχιερέα κατὰ τὰ προπύλαια στάντα τοῦ νεῶ τὴν εἴσοδον ἀποτειχίζειν, φάσκοντα ὅσα γε δυνατὸς εἴη μὴ περιόψεσθαι λύκον τῷ ποιμνίῳ παρεισδυμένον· καὶ τὸν μὲν αὐτίκα τῆς ὁρμῆς ἀνακρουσθῆναι. κ. τ. λ. Transcribed by Suidas v. Βαβυλᾶς from Philostorgius himself. In this account the emperor excluded by *Babylas* is a heathen.

6 It is argued by Lardner Vol. 8 p. 139 that “ Eusebius speaks only upon common report and does not name the bishop nor the place, but that Chrysostom is supposed to supply this defect, as he ascribes a like action to Babylas, but does not name the emperor.” The account then of Chrysostom deserves to be examined, that it may be seen with how little evidence those who suppose *Philip* a Christian have been satisfied. Chrysostom Or. de Babyla tom. 5 p. 446 l. 37 Sav. rhetorically ornaments a narrative in some particulars like that of Leontius: ἐγένετό τις βασιλεὺς ἐπὶ τῶν προγόνων τῶν ἡμετέρων. καὶ τὰ μὲν ἄλλα ὁποῖός τις ἦν οὗτος ὁ βασιλεὺς οὐκ ἔχω λέγειν· τὸ δὲ ἄγος ὅπερ ἐτόλμησεν ἀκούσαντες εἰσεσθε καὶ περὶ τῆς λοιπῆς τῶν τρόπων ὁμότητος. τί οὖν τὸ ἄγος ἦν; ἔδοξεν ἔθνεϊ τινὶ τῶν ἐκείνῳ πολεμούντων τῷ βασιλεῖ καταλῦσαι τὸν πόλεμον κ. τ. λ. The son of that king is put into his hands as a hostage—he murders the youth; the cruelty of the act, the tears and sufferings of the victim, are eloquently described. The murderer thus polluted presents himself at the church. p. 448 *Babylas* was then the bishop. Not deterred by the power of the king, he excluded him from the church: p. 448. 27 τῆς ἐκκλησίας ἐξέβαλε. “ We learn from the act of *Babylas* that each man must do his duty: p. 453. The freedom of *Babylas* did not then profit that king. The lesson was lost upon him. But the pious bishop fulfilled nevertheless his own duty. The guilty king, not satisfied with murder and with shamelessly attempting to enter the church, added another murder to his crimes—the murder of the holy *Babylas* himself.” p. 453. 19 ὥσπερ γὰρ οὐκ ἀρκοῦν εἰς ἀσέβειαν τὸ φονεῦσαι καὶ ἀναισχύντως ἐπιπηδῆσαι τῷ ναῷ τοῦ θεοῦ προσετίθει φόνον φόνον ἕτερον—καὶ ἦν ἡ μὲν προτέρα ἐλεεινότερα τῆς δευτέρας, ἡ τοῦ παιδὸς, ἡ δὲ δευτέρα ἐναγεστέρα τῆς προτέρας, ἡ τοῦ μακαρίου Βαβυλᾶ. The orator then describes the martyrdom of *Babylas*, who suffers by the order of that very king whom he had excluded from the church.

7 Orosius VII. 20 *Philippus primus imperatorum omnium Christianus fuit.—millesimus annus a Christiano imperatore celebratus est.* c. 21 *Decius se ob hoc Philippos interfecisse docuit, ad perse-quendos interficiendosque Christianos &c.* c. 28 *Constantinus primus imperatorum Christianus, excepto Philippo, qui Christianus annis admodum paucissimis ad hoc tantum constitutus fuisse mihi visus est ut millesimus Romæ annus Christo potius quam idolis dedicaretur.* Orosius merely repeats what he had learned from Hieronymus and Leontius.

8 Vincentius Lirinensis forty-two years after the Catalogue of Hieronymus writes as follows p. 343 *Quam autem non solum privata conditioni sed ipsi quoque fuerit Origenes reverendus imperio declarant historice, quæ eum a matre Alexandri accitum ferunt.—sed et ejusdem epistolæ testimonium perhibent quas ad Philippum imperatorem, qui primus Romanorum principum Christianus fuit, Christiani magisterii auctoritate conscripsit.* Vincentius does not quote the letter nor affirm that he had read it; and this passage contains no more than he might have learned from Hieronymus.

9 Syncellus p. 362 C transcribes Eusebius H. E. VI. 34. 35. Idem p. 363 A Δέκιος—διὰ τὸ PHILIPPUS πρὸς Φίλιππον ἔχθος πικρὸν ἤγειρε κατὰ Χριστιανῶν διωγμὸν. p. 386 B ἐλθόντος Νουμεριανοῦ ἐν Ἀντιοχείᾳ καὶ θελήσαντος εἰσελθεῖν ἐν τῇ ἐκκλησίᾳ καὶ κατασκοπῆσαι τὰ τῶν Χριστιανῶν μυστήρια ὁ ἅγιος Βαβυλᾶς ἐκώλυσεν αὐτὸν, λέγων κ. τ. λ.—καὶ ἀγανακτήσας Νουμεριανὸς ἐφόνευσεν αὐτόν. From Philostorgius VII. 8. And this account, it will be observed, makes *Babylas* still alive in 282, although he died in 251.

10 It is unnecessary to adduce other writers. Anonymus Valesii p. 615 § 33 *Constantinus imperator primus Christianus, excepto Philippo* &c. Zonaras tom. 1 p. 624 C ἐπαναζεύξας ὁ Φίλιππος εὐμενῆς ἦν τοῖς Χριστιανοῖς, μάλιστα δὲ κατὰ ἐνόους καὶ προσετέθη τῇ πίστει Χριστοῦ, ὥστε καὶ εὐχῶν ἐπ' ἐκκλησίας κοινωνῆσαι Χριστιανοῖς, καὶ ἀσμένως ἐξαγορευοῦν οὓς αἱ ἡμέρτηται· οὐ γὰρ ἄλλως εἰς κοινωνίαν παρὰ τοῦ προεστῶτος τῆς ἐκκλησίας ἐδέχετο εἰ μὴ ἐξομολογήσεται.—κακῶν λέγεται πειθαρχῆσαι. From Eusebius; who is also followed by Nicephorus^o. Cedrenus tom. 1 p. 257 C Φίλιππος ἔτη ζ'. ὃς ὑπῆρχε τῆς τῶν Χριστιανῶν πίστεως σπουδαστῆς, συνέσει τε καὶ ἐπιεικέλᾳ κεκοσμημένος.—ἀνῆρέθη δὲ ἅμα τῷ νῷ ὑπὲρ Χριστιανῶν κατὰ Δεκίου ἀγωνιζόμενος. Rufinus and Jornandes only repeat what their predecessors had said; and among the preceding we may exclude Syncellus, Orosius, Vincentius, as contributing no new testimony; Dionysius of Alexandria does not name *Philip*. All that we have is contained in Eusebius and in Leontius Chrysostom and Philostorgius compared with each other. Hieronymus himself is only founded on Eusebius. If we collect the facts, they are these. In Philostorgius the emperor excluded is a heathen, either *Numerian* or *Decius*. Chrysostom does not name the emperor; but he is a heathen also in Chrysostom, and is the emperor by whom *Babylas* was put to death; that is, *Decius*. In the description of a youth whom he had murdered, son of a king with whom he had made a peace, is an obscure and imperfect account of the act of *Philip*. In Leontius the emperor is *Philip* and *Philip* is a Christian; but his inaccurate account of *Philippus junior* and of *Gordian and his son* shews that his knowledge of that part of history was very imperfect. *Philip* might have been excluded from the church at Antioch by *Babylas*, and yet might be a heathen, as Philostorgius and Chrysostom relate. The account that he was a Christian Eusebius gives doubtfully, and scarcely seems to confide in it himself. If a letter was really written by Origen to the emperor, this would be no proof that he was addressing a Christian emperor, unless we had the substance of the letter attesting that fact. The testimony then upon which it has been asserted that *Philip* was a Christian is insufficient. Nor ought it to be omitted that the persecution at Alexandria was carried on during the reign of *Philip* himself, a full year before the edict of *Decius*: Dionys. Alex. apud Euseb. H. E. VI. 41 οὐκ ἀπὸ τοῦ βασιλικοῦ προστάγματος ὁ διωγμὸς παρ' ἡμῖν ἤρξατο, ἀλλὰ γὰρ ὅλον ἐνιαυτὸν προὔλαβε. And it may be asked whether this would have been permitted by a Christian emperor.

Lardner in conclusion Vol. 8 p. 141 shews from four arguments that *Philip* was a pagan. 1 *Constantine* is called by all writers, even by Eusebius himself^p, the first Christian emperor. 2 Heathen writers make no allusion to *Philip* being a Christian. 3 The secular games were celebrated by *Philip* with the usual rites. 4 *Gordian III* was deified by *Philip*, and *Philip* himself was deified after his death.

Inscriptions. 1 Muratori p. 252. 4 Philippopoli in Thracia: *Maximo et super omnes fortissimo imperatori Cæsari M. Julio Philippo Pio Felici invicto Aug. pontifici maximo patri* p. 2 Murat. p. 252. 3 Matelicæ: *M. Julio Philippo nobilissimo Cæs. principi juventutis*. 3 Murat. p. 1049. 3 Gerundæ in Catalonia: *M. Julio Philippo nobilissimo Cæsari R. P. Ger.* 4 The tabula honestæ missionis quoted in the Tables A. D. 248. 3 p. 267 is extant in Muratori p. 362. 1 tabula ænea effossa prope Mutinam, nunc Romæ. After *cos. II p. p.* the Table proceeds thus: *Nomina mili-*

^o Nicephorus H. E. V. 25.

^p Euseb. Vit. Const. I. 3 Κωνσταντῖνος θεῶ κ. τ. λ. μόνος γεγονὼς φίλος.

PHILIPPUS. *tum qui militaver. in cohortibus prætor. Philippianis decem I. II. III. IIII. V. VI. VII. VIII. VIIII. X Pius Vindicibus qu. ipsi et fortiter militia functi sunt jus tribuimus conubii dumtaxat cum singulis et primis uxoribus ut etiamsi peregrini juris feminas in matrimonio suo junxer. proinde liberos tollant ac si ex duobus civibus Romanis natos ad VII Id. Jan. imp. &c. cos. coh. VIII pr. Philippian. P. V. M. Bræno M. f. Justino Sabatin. Mantua descript. et recognit. ex tabula æn. que fix. est Rom. in mur. pos. templum divi Aug. ad Minervam.*

DECIUS. **DECIUS.**

Inscriptions. 1 Mur. p. 460. 4 Voronæ: *Imp. Cæs. G. Messius Q. Trajanus Decius P. F. Aug. p. m. trib. pot. II cos. II* [A. D. 251] *p. p. XVIII.* 2 Mur. p. 1101. 3 in Carolina Transilvaniæ: *Imp. Cæs. C. Mess. Quinto Trajano Decio Aug. p. m. trib. pot. II cos. II p. p. restitutori Daciarum col. nova Apuls.* 3 Mur. p. 2011. 1 in Lusitania: *Imp. Cæs. Aug. G. Messio Trajano Decio invicto Pio Fel. Aug. pont. max. trib. pot. cos. II p. p. a Bracara Aug. M. P. XXVI.* 4 p. 2011. 2 Ibid. *Imp. Cæs. C. Mess. Quinto &c. pont. max. t. p. procos. IIII^a cos. II p. p. a Brac. Mil. P. XXV.* 5 Mur. p. 252. 5 in civitate Venciensi: *Imp. Cæs. C. Messio Quinto Trajano Decio Pio Fel. invicto Aug. p. m. trib. pot. III* [lego II] *cos. II p. p. civit. Vint.* 6 Gruter refers the following to Decius: p. 246. 3 p. 273. 5 Tarracone: *Pio adque inclito DN. Trajano nobilissimo ac fortissimo et felicissimo Cæsari Septimius Acindinus V. C. agens per Hispanias VC. et vice sacra cognoscens numini majestatique ejus semper dicatissimus.* 7 Muratori p. 252. 6 Florentiæ: *Imp. Cæs. C. Messius Q. Trajanus Deccius invictus Pius Felix Aug. p. m. trib. p. cos. II p. p. procos. II* [dele II] *Q. Herennius Etruscus Messius Deccius Cæs. C. Valens Hostilianuse.* 8 Murat. p. 1043. 2 item p. 2049. 8 Dertose: *Q. Herennio Etrusco Messio Decio nobilissimo Cæs. filio D. N. sanctissimi Trajani Deci P. F. invicti Aug. ord. D. C. D. dicatissimus numini ejus.* 9 Mur. p. 1036. 4 Carseolis: *Herennia Cupressinæ &c.* Given from Eckhel in the Tables A. D. 251. 3 p. 271.

HOSTILIANUS. **HOSTILIANUS.** Tables A. D. 251. 3. 252. 2. Mentioned with Decius and Herennius in the inscription No. 7 of Decius given above. Mentioned again in Muratori p. 252. 7 Romæ: *C. Valenti Hostilian Messio Quinto nobilissimo Cæsar trib. potest. II principi juven filio.* Supply, as Muratori suggests, [Deci] *trib. p. II.* Some have doubted whether Hostilianus was the son or the son-in-law of Decius. Eckhel tom. 7 p. 351 examines the question, and decides that he was the son, from Zosim. I. 25, 2.

GALLUS. **GALLUS.** Tables A. D. 251—254.

Syncellus p. 376 B mistakes Volusianus for the son of Decius: τὰ στρατόπεδα βασιλέα πάλαι τινὰ γενόμενον ὑπατον Γάλλον ἀναγορεύουσιν ἅμα Βολουσιανῷ τῷ Δεκίου παιδί. But this is not the mistake of Dexippus, as Tzschutke ad Eutrop. p. 654 supposes, but of Syncellus himself. Dexippus is only quoted for μῆνας ιη', the 18 months of his reign. Orosius VII. 21 from Eutropius IX. 5 mistakes Gallus and Hostilianus for one person. Gallus has 3 years in Chron. Pasch. p. 271 B and lived 62 years: ἐτελεύτησεν ὦν ἐτῶν ξβ'. two years and 8 months in Zonaras XII tom. 1 p. 628 C ἡττώμενοι δὲ ἐπέθεντο τῷ σφῶν αὐτοκράτορι, καὶ ἀνελόντες κἀκεῖνον καὶ τὸν παῖδα αὐτοῦ, βασιλεύσαντας ἔτη δύο καὶ μῆνας ὀκτώ, προστίθενται τῷ Αἰμιλιανῷ. The actual duration of his reign from his elevation in November 251 to his death in February 254 would be 2^v 4^m, as Eusebius states it.

Inscriptions. 1 Mur. p. 252. 8 Sestini: *Imp. Cæs. C. Vibio Treb. Gallo Pio Fel. Aug. p. p. D. D.* 2 p. 252. 9 Romæ: *Imp. Cæs. Vibii Galli August. L. Junius Validianus vir Cl. præf.*

urb. stat. ex æn. volunt. Aug. nost. colloc. cum bas. sua marm. 3 Murat. p. 253. 2 in Piceno: GALLUS.
Imp. Cæs. C. Vibio Afinio Gallo Veldumniano 4 Murat. p. 253. 3 extra Spoletum: *Imp. Cæs. C. Vibio Affinio Gallo Veldumniano Volusiano Pio Fel. Aug. Max.* 5 Mur. p. 1994. 1 Aquis Flavis in Lusitania: s. *C. Vibio Af.....o Veldumn.....usiano Pio pont. max. ... II cos. procos. a[j]estat. q. eor.* The second tribunician year of the *Galli* was current in A. D. 252. See the Tables p. 270.

ÆMILIANUS.

ÆMILIANUS.

Cornelia Supera the wife of *Æmilianus* is commemorated upon coins apud Eckhel tom. 3 p. 39 tom. 7 p. 374. *Æmilianus* has Alexandrian coins inscribed L. α'. Eckhel tom. 4 p. 91 A. K. Αἰμιλιανὸς εὐσεβ. σεβ. L. α'. One of *Cornelia Supera* with L. α'. Ibid. Eckhel tom. 7 p. 373 observes "Difficile est annum α' cum historia componere.—quæ causa est cur lubeat auctoritati Arigonii, qui unus vulgavit, diffidere." But L. γ' of *Gallus* was current till his death in February 254. then L. α' of *Æmilianus* was current for 3 months till May. then L. α' of *Valerian* and *Gallienus* till Aug. 28. and their L. β' began in Alexandrian computation Aug. 29 A. D. 254.

Zonaras XII tom. 1 p. 629 Α κτείνουσι τὸν Αἰμιλιανὸν, οὕτω τέσσαρας μῆνας ἡγεμονεύσαντα ἄγοντα δὲ τῆς ἡλικίας ἐνιαυτὸν τεσσαρακοστὸν καὶ προσίασιν Οὐαλεριανῶ.

VALERIANUS.

VALERIANUS.

Valerian was *princeps senatus*^r in the year 238: Capitolin. Gordiano c. 9 Trebell. XXX^c 21. He is called by Trebellius Valer. c. 1 70 years old at his accession: *Cujus per annos LXX vita laudabilis in eam conscenderat gloriam—ut imperator fieret.* But 61 at his death by Chron. Pasch. p. 272 D. ἐσφάγη ὑπὸ Περσῶν ἐπαναστάντων αὐτῷ ὡν ἐτῶν ξα'. his captivity being unnoticed, and his death placed in 269, the last year of *Gallienus*; or rather the reign of *Gallienus* is not noticed in the Chronicle, and 14 years are given to *Valerian*. Victor Cæs. p. 335 calls *Valerian ætate robustiore* at his captivity *anno sexto*.

As *Gallienus* was 50 at his death, he was 35 at his elevation, and his father *Valerian* at least 55; which would suppose him 61 at his captivity, the age assigned by the Chronicle; and 40 when he was *princeps senatus* in 238. If, he had been 70 at his captivity, he would be *princeps senatus* at 49 and 64 at his accession^s.

The 15 years are better divided by Victor Cæs. p. 337 into 7 + 8 than by Trebellius into 6 + 9: Salonino c. 3 *Quum XV annos eosdem imperasse constet, id est, Gallienum usque ad XVum pervenisse, Valerianus vero sexto sit captus, alii novem annos alii decem etiam Gallienum imperasse in literas mittant*^t. Vopiscus Caro c. 3 calls the reign 15 years: *Gallienum per quindecim annos passa est.* and Zonaras XII tom. 1 p. 634 Ο βασιλεύσας ἐνιαυτοὺς πεντεκαίδεκα σὺν τοῖς τοῦ πατρὸς.

Lactantius M. P. c. 5 and Agathias IV. 23 relate the captivity and death of *Valerian*.

Valerian's letter apud Vopiscum Aurel. c. 8 is to the following effect: *Valerianus Augustus Antonino Gallo consuli. Culpas me familiaribus literis quod Postumio filium meum Gallienum magis quam Aureliano commiserim; quum utique et severiori et puer credendus fuerit et exercitus &c.* As *Gallienus* has now a son, and is himself 35 years old, this *puer Gallienus* must be some other son of *Valerian*, who also bore that name.

Coins without a date, apud Eckhel tom. 7 p. 379. 1 *Imp. C. P. Lio. Valerianus Aug. + æternitas Augg.* 2 *Imp. C. P. Lio. Valerianus P. F. Aug. + æternitati Augg.* or *concordia IIII exeroit. S. C.* or *Germanicus Max. ter. or pontiff. max. tr. p. p. p. or religio Augg. or victoria G. M.* 3 *Imp. Valerianus Aug. + Gallienus cum exer. suo Jovi victori.*

^r Tables A. D. 251.

^s Gibbon understands 70 of the age at his capture.

^t See the Tables A. D. 268.

VALERIANUS. Inscriptions. 1 Murator. p. 253. 5 Aquaspartæ: *Imp. Cæs. P. Licinio Valeriano Pio Felici Aug. pont. max. trib. pot. ter* [lege vel trib. potestat. vel trib. pot. iter.] *cos. II procos. p. p. D. D.* Valerian was trib. pot. iterum and cos. II together in A. D. 254. 2 Murat. p. 253. 7 Jaderæ: *Imp. Cæs. P. Licinio Valeriano Pio Fel. Aug. pont. maximo trib. potestatis cos. III p. p. D. D.* 3 Mur. p. 253. 6 Malacæ in Hispania: *Imp. Cæs. P. Licinius Valerianus P. F. Aug. p. m. trib. pot. III cos. II* [lege cos. III] *p. p. procos. II* [lege et] *imp. Cæs. P. Licinius Gallienus Verus Pius*..... 4 Murat. p. 460. 5 Herberiæ in agro Regioni: *Imp. Cæs. P. Licinius Valerianus Pius Fel. Aug. pon. max. Germ. max. trib. pot. VII* [A. D. 259] *cos. IIII p. p. procos. et imp. Cæs. P. Licinius Gallienus Germ. Pius Fel. Aug. pont. max. trib. pot. VII cos. III p. p. procos. et P. Cornelius Saloninus Valerianus nobiliss. Cæs. pont. secul. vi ignis consumpt. indulg. sua restitui curaverunt.* 5 Mur. p. 1089. 1 tribus ab Argento leucis: *Imp. Cæs. Publio Licinio Valeriano Pio Felici invicto Augusto civ. Tribocorum.* 6 Mur. p. 599. 1 Smyrnæ: *magistratus harum civita* *quibus te suggeris possidere agere curam qui quod optime placuisse perspicitur perpetua observatione teneatur. Vale Apella carissime nobis. Data V Kal. Jun. ἀγάθη τύχη. αὐτοκράτωρ Καῖσαρ Πούβλιος Λικίνιος Οὐαλεριανὸς εὐσεβὴς εὐτυχὴς Σεβαστὸς καὶ αὐτοκράτωρ Καῖσαρ Πούβλιος Λικίνιος Γαλλιηνὸς εὐτυχὴς Σεβαστὸς καὶ Πούβλιος Λικίνιος ἐπιφανέστατος Καῖσαρ Ἰουλίῳ Ἀπέλλα ἰδίῳ χαίρειν* 7 Mur. p. 650. 1 Smyrnæ in basi. In dextro latere: *τύχη. ἐν τῇ πρώτῃ τῆς Ἀσίας κάλλει καὶ μεγέθει καὶ λαμπροτάτῃ καὶ μητροπόλει καὶ τρεῖς νεωκόρῳ τῶν Σεβαστῶν καὶ κατὰ τὰ δόγματα τῆς ἱερωτάτης συνκλητοῦ καὶ κόσμου τῆς Ἰωνίας Σμυρναίων Αὐρ. Ἀπολλινάριος Θυατειρηνὸς καὶ Σμυρναῖος καὶ Φιλαδελφεὸς* [lego Φιλαδελφεὺς] *καὶ Βυζάντιος καὶ ἄλλων πόλεων πολεῖτης βουλευτῆς δολιχοδρόμος νεικήσας ἀγῶνάς τε τοῖς ὑπογεγραμμένοις Πυθικὸν Πύθια ἐν Δελφοῖς Πύθια ἐν Σίδῃ Αὐγουσσεῖα ἐν Θυατεί.* In latere sinistro: *τειμηθεὶς δὲ ξυσταρχαῖς παρὰ τῶν κυρίων ἡμῶν αὐτοκρατόρων Οὐαλεριανοῦ καὶ Γαλλιηνοῦ Σεββ. ἐν τῇ λαμπρᾷ Φιλαδελφείῳ πόλει καὶ ἐν τῇ λαμπρᾷ Βυζαντίῳ πόλει.* 8 Mur. p. 1994. 2 Londini: *Divo Cæs. Valeriano Lic. Valerianus princeps juvent.*

GALLIENUS. GALLIENUS.

The writers named in the Tables A. D. 255 give the following account of the events of this reign.

ZOSIMUS lib. I.

- c. 29. 30 *Scythæ et Marcomanni.*
Thessalonica threatened.
Athens fortified. Isthmus fortified.
Valerian associates Gallienus. Goes to the East. Gallienus in Europe.
Gallienus defends the Rhine.
- c. 31 Appoints generals to defend Illyricum Italy and Greece.
- 32. 33 Scythians at first repelled; then, τοῦ θέρους, take Trapezus.
- 34—36 In a second inroad, begun in the winter, Bithynia plundered, Valerian being at Antioch.
- 36 Valerian taken.
- 37 Scythians invade Illyricum and Italy.
Rome defended by the senate.
A pestilence.

TREBELLIVS GALLIENO.

- A. D. 261 *Macrianus and Balista in the East.*
- c. 2 *Valens. Piso.*
Aureolus in Illyricum slays Macrianus.
- 3 *Odenathus Macriano interempto.*
- 4 *Per idem tempus Æmilianus in Ægypto.*
Postumus. Gallienus wounded.
Peace with Aureolus.
Scythæ Bithyniam invaserunt.
- A. D. 262 c. 5 Earthquake. Pestilence.
The Goths and Clodius invade Thrace, Macedonia, Thessalonica.
- c. 6 Goths repulsed Macriano duce.
Temple of Ephesus burnt.
Byzantium plundered by the troops of Gallienus.
- 7 *Contra Postumum Gallienus Aureolo et Claudio duce bellum incepit.*
Postumus juvatur auxiliis Francicis.

ZOSIMUS lib. I.

- 38 *Gallienus* returns to Rome.
 Revolt of *Cecrops*, *Aureolus*, *Antoninus*,
Postumus.
Saloninus slain.
- 39 Athens taken.
Gallienus advances into Thrace.
 Success and death of *Odenathus*.
Zenobia succeeds.
- 40 *Gallienus* hastens from the Scythian war
 to meet *Aureolus*.
 Is slain at Milan by *Marcian* and *Clau-*
dius.

VICTOR CÆSAR. p. 335—337.

Valerian captured.
Gallienus in Gaul and Illyricum.
Ingebus in Mursia.
Regallianus.
 Goths enter Thrace Macedonia Achaia Asia.
 Parthians enter Mesopotamia.
Oriente[m] latrones seu mulier.
Alamanni enter Italy.
 The *Franci* Gaul Spain Tarraco.
 Africa.
 Dacia lost.
 Pestilence at Rome.
Civiles motus. primus omnium Postumus. tum Lollianus.
Marius biduum. Victorinus biennium. Victoria ap-
points Tetricus. Aureolus routed. Gallienus slain.

EUTROPIUS IX. 7—11.

The Germans penetrate to Ravenna.
Valerian captured by *Sapor*.
Ingenus slain in Mursia.
Regalianus slain.
Alamanni ravage Gaul, enter Italy.
 Dacia lost.
 The Goths in Greece Macedonia Pontus Asia.
 The Sarmatians in Pannonia.
 The Germans sack Tarraco.
 The Parthians ravage Syria.
Tum—Postumus in Gallia per annos X.
L. Ælianus.
Post eum Marius, 2 days.
Victorinus postea—2 years.
Huic successit Tetricus.
Dum hæc in Gallia geruntur, per Odenathum Persæ
victi sunt.
Gallienus slain with his brother *Valerian*.

TREBELLIVS GALLIENO.

- Gallienus* at Byzantium.
 7. 8 *Decennia celebrat* [A. D. 263].
 A. D. 264 c. 10 Successes of *Odenathus*.
Gallienus triumphs.
 11 *Dum hæc geruntur* the Scythians are in Asia.
Gallienus apud Athenas ἀρχων.
 c. 12 *Odenathus Augustus.* 13 Slain with *Herodes*.
Zenobia succeeds with *Timolaus* and *He-*
rennius.
Inter hæc, the Scythians repulsed. the Goths
 repulsed *Dexippo* duce.
 c. 14 *Gallienus* slain with his brother *Valerian*.

VICTOR EPIT. p. 381. 382.

Valerian reigns 15 years.
Gallienus Augustus.
Cornelius Valerianus Cæsar.
His imperantibus Regillianus in Mæsia, Postumus in
Gallia, Ælianus apud Moguntiacum.
Æmilianus in Egypt.
Valens in Macedonia.
Aureolus at Milan.
Valerian is captured.
Gallienus promotes his other son *Saloninus*.—defeats
Aureolus—is slain near Milan.

OROSIVS VII. 22.

Valerianus illico captus.
 The Germans penetrate to Ravenna.
 The *Alamanni* enter Italy.
 The Goths ravage Greece Macedonia Pontus Asia.
 Dacia lost.
 The Quadi and Sarmatians waste Pannonia.
Germani ulteriores Hispaniam et Tarraconem, Parthi
Mesopotamiam.
Bella civilia—Primus Ingenus.
Postumus 10 years.
Æmilianus slain at Moguntiacum.
Marius continuo interfectus.
Victorinus post paululum.
Tetricus succeeded him.
 Successes of *Odenathus*.
Gallienus slain.

GALLIENUS. Zosimus follows the course of events rather than the order of time, Victor Epit. omits many of the usurpers and all mention of the inroads of the barbarians. Victor Cæs. Eutropius and Orosius in their accounts of the foreign invasions relate the same facts, but not in the same order. In their mention of the usurpers they describe as successive those who were contemporary; Trebellius Pollio supplies some dates for fixing the events, but is inaccurate in his own recital.

The thirty tyrants of Trebellius are reduced to 18 by Tillemont tom. 3 p. 321. 521 and to 19 by Gibbon Vol. 1 p. 467. Their lists differ from each other. The following differs in some degree from both, and contains two names not mentioned by Trebellius.

No Trebell.
XXX tyr.

- 1 *Cecrops.* Zosim. I. 38 *ἐπαναστάντων αὐτῷ Κέκροπος τε τοῦ Μαυρουσίου καὶ Αὐριόλου καὶ Ἀντωνίνου καὶ ἑτέρων πλειόνων.* In excerpta post Dionem apud Maium tom. 2 p. 236 *Μέμωρ Μαυρούσιος* is mentioned among the usurpers in Egypt; whom Maio with much probability conjectures to be the same person as *Κέκροψ Μαυρούσιος* in Zosimus.
- 2 *Antoninus.* Zosim. I. 38. See No. 1. Both *Cecrops* and *Antoninus* are omitted by Trebellius.
- 3 (1 *Cyriades.* Joined *Sapor*: Trebell. c. 2. Slain *quum Valerianus ad bellum Persicum veniret*: Ibid. [Sc. A. D. 258.]
- 4 (2 *Postumus.* Trebell. c. 3. He reigned A. D. 258—267. See the Tables. A war of *Gallienus* with *Postumus* is mentioned Trebell. Gallieno c. 4 XXX tyr. c. 3 in which *Gallienus* is wounded. Followed by long hostilities between them, *longo bello tracto* Ibid. Another war Trebell. Gallieno c. 7. After *Postumus* had associated *Victorinus*; therefore not before 265. probably in 265 and 266: *Contra Postumum Gallienus cum Aureolo et Clodio duce, qui postea imperium obtinuit,—bellum incepit, et, quum multis auxiliis Postumus juuaretur Celticis ac Francicis, in bellum cum Victorino processit, cum quo imperium participavit. Victrix Gallieni pars fuit. Idem XXX tyr. c. 6 Cum Victorino contra Gallienum conflixit; quumque adhibitis ingentibus Germanorum auxiliis diu [A. D. 265. 266] bella traxissent, victi sunt.* Placed however by Trebellius Gallieno c. 7. 8 before the *decennia* A. D. 263.

An inscription of *Postumus* is in Eckhel tom. 7 p. 446 and Muratori p. 460. 6 *Cordubæ: Imp. Cæs. M. Cassianius Latinus Postumus Pius Fel. invictus Aug. Ger. max. pont. max. trib. pot. cos. III p. p. procos. restituit.* Before A. D. 264, when he was *cos. IIII*. Numi vagi apud Eckhel tom. 7 p. 441—446.

- | | | |
|-------------------------------------|---|---|
| 1 <i>Postumus Pius Felix Aug. +</i> | } | <i>claritas Aug.</i>
<i>comiti Aug.</i>
<i>conservatores Aug.</i>
<i>felicitas Aug.</i>
<i>Herculi Cretensi</i>
<i>Herculi Erymanthino</i>
<i>Herculi immortalī</i>
<i>Herculi invicto</i>
<i>Herculi Libyco</i>
<i>Herculi Nemæo</i>
<i>virtuti Aug.</i> |
|-------------------------------------|---|---|

2 *Imp. C. M. Cass. Lat. Postumus P. F. Aug. + exercitus Isc. S. C. or exercitus Vac. S. C. or Felicitas. or Herculi comiti Aug. cos. III.*

3 *Postumus Aug. + Herculi Thracio or Herculi Romano Aug.*

4 *Imp. Postumus Aug. + concord. equit.*

No XXX tyr.

GALLIENUS.

{ *Adventus Aug. or Augg. S. C.**Castor.**conservatores Aug.**Dianæ reduci.**Herculi Deuoniensi**Herculi invicto*5 *Imp. C. Postumus P. F. Aug. +* { *Herculi Magusano or Herculi pacifero**J. O. M. sponsori sæculi Aug.**Mercurio felici**Miner. fautr.**salus provinciarum*{ *virtus Postumi Aug.*6 *Postumus Pius Aug. + indulg. pia Postumi Aug.*(3 *Postumus filius.* Trebell. c. 4 *A patre appellatus Cæsar ac deinceps in ejus honore Augustus, cum patre dicitur interemptus.*5 (4 *Lælianus.* Trebell. c. 5. Mentioned by the Victors and Eutropius. *Lollianus* in Victor Cæs. Trebell. *Ælianus* in Victor Epit. *Lælianus* in Eutrop. *Æmilianus*, perhaps by mistake, in Orosius. Eckhel tom. 7 p. 449 has two coins marking his real name: 1 *Imp. C. Lælianus P. F. Aug. + temporum felicitas.* 2 *Imp. C. Ulp. Cor. Lælianus + victoria Aug.*6 (7 *Marius.* See the Tables A. D. 267. Eckhel tom. 7 p. 454 with reason argues that the numbers of his coins imply a longer reign than two days: "An credibile intra biduum vel triduum tot feriri numos? Certum est unum vel alterum saltem mensem Marii imperio adjiciendum." The confusion in the accounts of the Victors and Eutropius on the one hand and of Trebellius on the other is remarked by Tillemont tom. 3 p. 355. 529, who follows Trebellius, and by Eckhel tom. 7 p. 451, who observes "conciliet hæc qui volet." The accounts will be reconciled by the explanation offered in the Tables A. D. 267. Trebellius himself supplies a hint for correcting his own account. He relates that *Marius* was appointed by the influence of *Victoria* after the death of her son; and yet in another place (XXX tyr. c. 31) *Marius* is appointed by his own soldiers. He was elected then by his soldiers after the death of *Postumus*, and acknowledged by *Victoria* after the death of *Victorinus*. *Victorinus* reached his third year in 267. Victor then, who has *post biennii imperium*, is more exact than Eutropius, who has *anno secundo*.

Victor Epit. p. 382 also errs in the time of *Victorinus*, whom he places after the death of *Aureolus* and elevation of *Claudius* in March 268: *His diebus Victorinus regnum cepit.* Although *Tetricus* at that time had already succeeded him: see the Tables A. D. 268. Unless with Tillemont tom. 3 p. 372 we read *Censorinus*: namely that *Censorinus, qui sub Claudio fuit*: Trebell. XXX tyr. c. 31—33.

7 (5 *Victorinus.* See the Tables 265. 267.(6 *Victorinus junior.* Slain with his father: Trebell. XXX c. 7 *A patre et ab avia sub eadem hora qua Victorinus interemptus Cæsar nuncupatus est ac statim a militibus ira occisus. Extant denique sepulchra circa Agrippinam brevi marmore impressa humilia, in quibus unus est inscriptus "Hic duo Victorini tyranni siti sunt."*

Coins of the elder *Victorinus* apud Eckhel tom. 7 p. 451 not inserted in the Tables.

{ *adjuatrix Aug.**leg. IIII Flavia P. F.**leg. X Frētensis P. F.**leg. XX Val. Victrix P. F.*1 *Imp. Cæs. Victorinus P. F. Aug. +* { *leg. XXII primigenie.**leg. XXX Ulp. Vict. P. F.**leg. XXXVI P. Vict. P. F.**p. m. tr. p. II cos. p. p.**vota Augusti.*

No XXX tyr.

GALLIENUS.

2 *Imp. Victorinus Pius Aug. + Victoria Aug.*3 *Divo Victorino Pio + consecratio. or providentia Aug. or fides milit.*4 *Imp. C. M. Piavvonius Victorinus P. F. Aug.*

A mutilated inscription apud Muratorium p. 461. 1 ad Sancti Mellorii in minore Britannia :

Imp. Cæs. . . . [Pi]avonio Victorino p. p. IS Leuc. . .

(30) *Victoria.* Trebell. XXX c. 31 *Victoria ubi filium ac nepotem a militibus vidit occisos, Postumium, deinde Lollianum, Marium etiam, quem principem milites nuncuparunt, interemptos, Tetricum ad imperium hortata est.—Insignita est præterea hoc titulo, ut castrorum se diceret matrem [conf. c. 25]. —Tetrico imperante, ut plerique loquuntur, occisa; ut alii asserunt, fatali necessitate consumpta.* Mentioned in Victor Cæs.

8 (23) *Tetricus.* Trebell. XXX c. 24 *Interfecto Victorino et ejus filio, mater ejus Victoria Tetricum senatorem populi Romani præsidatum in Gallia regentem ad imperium hortata—Augustum appellari fecit filiumque ejus Cæsarem nuncupavit.* For his defeat by Aurelian see the Tables A. D. 274. His subsequent fortunes are described by Trebellius XXX c. 24 *Pudore tamen victus vir nimium severus eum quem triumphaverat correctorem totius Italiae fecit &c.—ac non solum vivere sed etiam in summa dignitate manere passus est.* Vopiscus Aureliano c. 39 more accurately: *Tetricum triumphatum correctorem Lucaniae fecit, filio ejus in senatu manente.* Victor Cæs. p. 340 *Lucaniae correcturam filioque veniam atque honorem senatorium cooptavit.* Hence Victor Epit. p. 383 *regere aliquam Italiae partem.* Eutropius IX. 13 *Tetricus corrector Lucaniae postea fuit, ac privatus diutissime vixit.*

Ausonius Parent. IV. 9 commemorates *Victorinus* and the *Tetrici* :

— regnum cum Victorinus haberet,
Victor, et in Tetricos recidit imperium.

(24) *Tetricus junior.* Trebell. XXX c. 25 *Hic puerulus a Victoria Cæsar est appellatus.—qui et ipse cum patre per triumphum ductus postea omnibus senatoriis honoribus functus est.*

A coin of *Tetricus* the father apud Eckhel tom. 7 p. 456 *Imp. C. C. Pesu. Tetricus Aug.* Coins of *Tetricus* the son : Ib. p. 459 1 *C. Pivesu. Tetricus Cæs. + Imp. Tetricus P. F. Aug. or seculum.* 2 *Imp. CS. Tetricus C. + abundant. Aug.* 3 *C. Pes. Tetricus Cæs.* 4 *Pivesus Tetricus Cæs.* 5 *C. Tetricus Cæs.* 6 *Impe. Tet. Pives.* 7 *C. Piv. Tetricus A. + Soli conser.*

9 (8) *Ingenuus.* Tables A. D. 260. His death is described by Trebellius XXX c. 9. Orosius VII. 22 makes *Ingenuus* the first: *primus Ingenuus, qui purpuram imperii sumserat, apud Mursam occiditur.* Ammianus XXI. 16, 10 *Gallienus perduellionum crebris variisque adpetitis insidiis, Aureoli et Posthumi et Ingenui et Valentis cognomento Thessalonici, aliorumque plurium.*

10 (9) *Regalianus.* Tables 260. His revolt followed the death of *Ingenuus* : Trebell. XXX c. 10 *Regilianus in Illyrico ducatum gerens imperator est factus, auctoribus imperii Mæsiis qui cum Ingenuo fuerant ante superati.*

Coins of *Regalianus* : Eckhel tom. 7 p. 462.

1 *Imp. C. P. C. Regalianus Aug. + liberalitas Auggg.* 2 *Imp. C. P. C. Regalia. . . . + Oriens Aug.* 3 *Imp. C. P. C. Regalianus . . . + victoria . . .* 4 A coin of *Caracalla* recoinced with the name of *C. P. C. Regalianu.* Conf. Eckhel p. 462.

11 (10) *Aureolus.* Tables A. D. 262. 263. 267. 268. Trebell. XXX c. 11 *Hic quoque Illyricianos exercitus regens—coactus a militibus sumpsit imperium.—Gallienus pacem cum eo contra Postumium pugnaturus fecit.* Victor Epit. p. 337 *Aureolus, cum per Rhætiæ legionibus præesset,—sumpto imperio Romam contendebat.* Tillemont tom. 3 p. 525 examines the difficulties in the history of *Aureolus*. It seems however that *Aureolus*, though in the service of *Gallienus* in 266, had revolted at an earlier period; for it is related that *Gallienus* made peace with him not only by Trebellius but by Vopiscus Aure-

No XXX tyr.

liano c. 16 *Cum quo Gallienus fecerat pacem.* Trebellius gives this account of his death : XXX c. 11 *GALLIENUS. Aureolum Claudius interfecto jam Gallieno conflictu habito apud eum pontem interemit qui nunc pons Aureoli nuncupatur.* Idem Claudio c. 5 *Claudius primum ut factus est imperator, Aureolum—conflictu habito a reipublicæ gubernaculis depulit tyrannumque missis ad populum edictis—judicavit.* His accedit, quod rogantem Aureolum et fœdus petentem imperator gravis et severus non audivit.—Denique judicio militum apud Mediolanum Aureolus dignum exitum vita ac moribus suis habuit. Vopiscus Aureliano c. 16 mentions other accounts of the death of *Aureolus*.

Coins apud Eckhel tom. 7 p. 465. 1 *Imp. Aureolus Aug. + concord. equit.* 2 *Imp. C. Aureolus Aug. + concord. II M. C.*

The Greek inscription to *Aureolus* is given in Gruter p. 163. 2 Salmasius ad Trebell. p. 305 Casaubon ad Trebell. p. 214 Jacobs Anthol. tom. 4 p. 250, and is attested by Trebellius XXX c. 11 —*Extat etiam epigramma Græcum in hanc formam.* who inserts a Latin version—*versus a quodam grammatico translatus.* The lines are extant Pontiroli in agro Mediolanensi.

Κλαύδιος Αὐρεόλας μετὰ δῆτιον Ἀρεα Καῖσαρ
τὰ κτέρεα, θνητῶν ὡς θέμις, ἐνδίδοσι.
τῷ γὰρ καὶ ζῶνι· ἀλλ' οὐκ ἐβέλησε φρόνημα
πᾶσι ἐπιρρήτοις τοῦ στρατοῦ ἀντίβιον.
κεῖνος δ' οἰκτίρων καὶ σώματος ἔσχατ' ὀπίζων
Αὐρεόλου γέφυραν εἴσματο τὴν τε ταφὴν.

- 12 (11 *Macrianus.* See the Tables 261. 262. *Macrianus* is mentioned by Dionysius apud Euseb. H. E. VII. 23.

- (12 *Macrianus junior.* Tables 261. 262. Trebell. XXX c. 13 *Hic cum patre a Domitiano victus triginta, ut superius dixi, [sc. c. 12] millibus militum spoliatus est.*

Tillemont tom. 3 p. 526 supposes in Trebell. Gallieno c. 5, *pugnatum est Macriano duce contra Gotthos*, that *Macrianus Augustus* is intended. But this is improbable. The name in Cod. Paris. is *Marianus*, and may have been *Marcianus*. *Macrianus Augustus* at that time, if not already slain, was opposed to *Aureolus* in Illyricum. *Macrianus* is for *Marcianus* in Trebell. Claudio c. 6, which confirms the emendation of Salmasius in Gallieno c. 5.

- (13 *Quietus*, son of *Macrianus*. See the Tables 261. 262.

- (17 *Balista.* Tables A. D. 261. Trebell. XXX c. 18 *De hoc utrum imperaverit scriptores inter se ambigunt. Multi enim dicunt Quieto per Odenatum occiso [sc. A. D. 262] Balistæ veniam datam; tamen eum imperasse.—Alii asserunt privatum eum in agro suo quem apud Daphnem sibi compararat interemptum. Multi et sumpsisse illum purpuram et more Romano imperasse—dixerunt; occisum autem per hos quos Aureolus miserat ad comprehendendum Quietum.* Called *Callistus* in Syncellus p. 382 A.

- 13 (14 *Odenathus.* Tables A. D. 260. 264. 267. Trebell. XXX c. 15 *Assumpto nomine primum reguli cum uxore Zenobia et filio majore cui erat nomen Herodes, minoribus Herenniano et Timolao, collecto exercitu contra Persas profectus est &c. Macriano interempto filium Quietum interfecit, Balista (ut plerique asserunt) regnum usurpante.* Eckhel tom. 7 p. 496 argues “*Odenathi cædes illorumque [sc. Zenobiæ et Vabalathi] regnandi initium seu annus a' figendus est inde a die 29 Aug. A. D. 266 usque ad recurrentem eundem diem anni sequentis.*” But this does not follow. L. β' indeed began Aug. 29 A. D. 267; but we only know from hence that L. α' was current to Aug. 28 A. D. 267. It might have been current only for a few weeks preceding that day, and is by no means carried back to 29 Aug. 266. We only learn from those coins that *Odenathus* died and that they succeeded before 29 Aug. 267. How long before, the coins do not determine.

- (15 *Herodes.* Trebell. XXX c. 16 *Non Zenobia matre sed priore uxore genitus cum patre accepit imperium.* Slain with his father: Idem c. 15.

No XXX tyr.

GALLIENUS.

- (16) *Mæonius*. Trebell. XXX c. 17 *Hic consobrinus Odenati fuit, nec ulla re alia ductus nisi damnabili invidia imperatorem optimum interemit.*
- (26) *Herennianus*. Trebell. XXX c. 27 *Odenatus moriens duos parvulos reliquit, Herennianum et fratrem ejus Timolaum; quorum nomine Zenobia usurpato sibi imperio diutius quam faminam decuit rempublicam obtinuit.*
- (27) *Timolaus*, son of *Odenathus*. Conf. Trebell. XXX c. 27. 28 *Vopiscum Aureliano* c. 38. *Vabalathus*. See the Tables A. D. 267. 272.

Inscriptions referring to the family of *Odenathus*: 1 Muratori p. 744. 2 Boeckh. Inscr. Gr. tom. 3 p. 230 No 4491 Palmyræ. Thus given in Boeckh: Σεπτίμιον Αἰράνην Ὀδαϊνάθου τὸν λαμπρότατον συνκλητικὸν ἐξ [ιδίων δαπα]νῶν Αὐρήλι ρ. Ἠλιοδώρου στρατιώτης λεγ. κης τὸν πατέρων[α] τειμῆς καὶ εὐχαριστίας χάριν, ἔτους γξϕ. The 563rd year of the *Seleucidæ* commenced in Oct. A. D. 251. This monument was therefore erected twelve years before *Odenathus* was declared *Augustus*. 2 Murat. p. 744. 1 Boeckh p. 233 No 4498 Palmyræ. Thus in Boeckh: Σεπτίμιον Οὐορώδην τὸν κράτιστον ἐπίτροπον Σεβαστοῦ δουκηνάριον καὶ ἀργαπέτην Ἰούλιος Αὐρήλιος Σάλμης Κασσιανοῦ τοῦ [Μελ]εαίνου ἱππεὺς Ῥωμαίων τὸν φίλον καὶ προστάτην, ἔτους ηοϕ, μηνεὶ Ξανδικῷ. 3 Murat. p. 745. 1 Boeckh p. 232 No 4497 Palmyræ. Thus in Boeckh: Σεπτίμ τον κρα πον Σεβ ηνάριον καὶ ην Ἰούλιος Αὐρ ος Σεπτίμιος Μ Μαλωχᾶ Νασσοῦ . . . ὁ κράτιστος τὸν φίλον καὶ προστάτην τειμῆς ἔνεκεν, ἔτους ζοϕ, μηνεὶ Ξανδικῷ. 4 Boeckh p. 233 No 4499 Σεπτ Οὐορώδην τὸν κράτιστον ἐπίτροπον Σεβαστοῦ δουκην . ριον καὶ ἀργαπέτην Ἰούλιος . υρήλιος Σεπτίμιος Ἰάδης ἱππικὸς Σεπτίμιου Ἀλεξ . υδρου τοῦ Ἡρώδου . πὸ στρατιῶν τὸν φίλον καὶ προστάτην τειμῆς ἔνεκεν, ἔτους ηοϕ, μηνεὶ Ξανδικῷ. *Xanthicus* of A. S. 577 is April A. D. 266, and of 578, April A. D. 267. *Odenathus* and *Herodes* were slain before the middle of A. D. 267. See the Tables A. D. 267 p. 296. But these inscriptions establish that *Herodes* was still living in April; and we may place his death not “towards the beginning of that year” (as expressed in p. 296) but rather “after April and before August.” 5 Mur. p. 744. 3 Boeckh p. 236 No 4507 Palmyræ: τὸ μνημεῖον τοῦ ταφεῶνος ἔκτισεν ἐξ ιδίων Σεπτίμιος Ὀδαϊνάθος ὁ λαμπρότατος συνκλητικὸς ὁ Αἰράνου . . Ὀαβαλλάθου τοῦ Νασώρου, αὐτῷ τε καὶ υιοῖς αὐτοῦ καὶ υἱοῖς εἰς τὸ παντελὲς αἰώνιον τειμήν. We may with Eckhel tom. 7 p. 489 refer this inscription to *Odenathus* the husband of *Zenobia*. Inscribed before he was declared *Augustus*.

- 14 (29) *Zenobia*. See the Tables A. D. 272. 273 for the defeat and capture of *Zenobia*; A. D. 274 for the triumph of *Aurelian*. *Zenobia* survived the triumph: Trebell. XXX c. 30 *Huic ab Aureliano vivere concessum est; ferturque vixisse cum liberis matronæ jam more Romanæ, data sibi possessione in Tiburti quæ hodieque Zenobia dicitur*. Zosimus I. 59 is inaccurate in supposing that she died on her way to Rome. Eutropius IX. 13 relates *Zenobia posteros qui adhuc manent Romæ reliquit*.
- 15 (20) *Piso*. Trebell. Galliceno c. 2 *Macrianus Pisonem unum ex nobilibus principibus senatus ad Achaiam destinavit ob hoc ut Valentem qui illic proconsulari imperio rempublicam gubernabat opprimeret. Sed Valens, comperto quod Piso contra se veniret, sumpsit imperium. Piso igitur in Thessaliam se recepit, ubi missis a Valente militibus compluribus interfectus est; ipse quoque imperator appellatus cognomento Thessalicus. Idem XXX c. 21 Hic a Macriano ad interficiendum Valentem missus, ubi eum providum futurorum imperare cognovit, Thessaliam concessit atque illic paucis sibi consentientibus sumpsit imperium Thessalicusque appellatus interemptus est; vir summæ sanctitatis.—Ipse Valens, qui ad eum percussores misisse perhibetur, dixisse dicitur non sibi apud Deos inferos constare rationem, quod, quamvis hostem suum Pisonem tamen jussisset occidi, virum cui similem Romana respublica tunc non haberet. Senatus consultum de Pisone factum—libenter inserui. Die VII Kal. Jul. quum esset nuntiatum Pisonem a Valente interemptum ipsum Valentem a suis occisum, Aurelius Fuscus—“Divinos” inquit “honores Pisoni decerno P. C. Gallienum et Valerianum et Saloninum imperatores nostros esse confido” &c.*

No XXX tyr.

- 16 (18 *Valens*. See N^o. 15. Trebell. XXX c. 19 *Vir militaris—proconsulatum Achaiae dato a Gallieno GALLIENUS. tunc honore gubernabat; quem Macrianus [Martianus male quidam] vehementer reformidans—misso Pisone—interfici praecepit. Valens diligentissime cavens et providens—sumpsit imperium, et brevi a militibus interemptus est.* Mentioned by Victor Epit.
- 17 (21 *Æmilianus*. Treb. XXX c. 22 *Qua re coactus Æmilianus sumpsit imperium, quum sciret sibi undecunque pereundum. Consenserunt ei Ægyptiacus exercitus—nec ejus ad regendam rempublicam vigor defuit. Nam Thebaidem totamque Ægyptum peragravit &c.—Et quum contra Indos pararet expeditionem, misso Theodoto duce Gallieno jubente dedit pœnas; siquidem strangulatus in carcere captivorum veterum more perhibetur.* Trebell. Gallieno c. 4 *Per idem tempus Æmilianus apud Ægyptum sumpsit imperium &c.* He was still living in 263. See the Tables.
- 18 (22 *Saturninus*. Trebell. XXX c. 23 *Optimus ducum Gallieni temporibus, sed a Valeriano dilectus fuit. Hic quoque—ab exercitibus sumpsit imperium.—Ea die qua est amictus a militibus peplo imperatorio, concione habita dixisse fertur “Commilitones, bonum ducem perdidistis et malum principem fecistis.” Denique quum multa strenue in imperio fecisset, quod esset severior et gravior militibus ab iisdem ipsis a quibus factus fuerat interemptus est.* His elevation is placed by Trebellius at 263. See the Tables.
- 19 (25 *Trebellianus*. Trebell. XXX c. 26 *Trebellianum factum in Isauria principem,—quem quum alii archipiratam vocassent, ipse se imperatorem appellavit. monetam etiam cudi jussit, palatium in arce Isauriae constituit.—Sed per Gallieni ducem Causisoleum natione Ægyptium, fratrem Theodoti qui Æmilianum ceperat [see N^o. 17], ad campum deductus est victus et occisus.* If this expression of Trebellius may be trusted, his overthrow was after the defeat of Æmilianus, who still reigned in Egypt in 263.
- 20 (28 *Celsus*. Trebell. XXX c. 29 *Afri quoque auctore Vibio Passieno proconsole Africae et Fabio Pomponiano duce limitis Libyci Celsum imperatorem appellaverunt.—Hic privatus ex tribunis in Africa positus in agris suis vivebat.—Creatus per quandam mulierem Gallienam nomine consobrinam Gallieni septimo imperii die interemptus est.*

Tillemont is deceived on many occasions by the false coins of Goltzius; as in tom. 3 p. 353. Conf. Eckhel. tom. 7 p. 352. 447. 449. 461. 469. 470. 491. All these are quoted by Tillemont as genuine. The four years of Odenathus in Tillemont are only derived from the coins of Goltzius.

Gallienus was consecrated by the order of *Claudius*: Victor Cæs. p. 338 *Gallienum subacti a Claudio patres—divum dicere.* But in the judgment of Eckhel tom. 7 p. 416 coins of *divus Gallienus Augustus* have not yet been found.

Coins of *Gallienus* of which the years are not known are given in Eckhel p. 395—416. The most material are the following.

I Coins inscribed to Deities. 1 *Apollini cons. Aug.* 2 *Apollini Pal. S. P. Q. R.* 3 *Deo Augusto.* 4 *Dianæ cons. Aug.* 5 *Herculi cons. Aug.* 6 *Jano patri.* 7 *Jovi conservatori.* 8 *Jovi cons. Aug.* 9 *Jo. Cantab.* 10 *Libero P. cons. Aug.* 11 *Mercurio cons. Aug.* 12 *Neptuno cons. Aug.* 13 *deæ Segetiæ.* 14 *Serapidi comiti Aug.* 15 *Soli cons. Aug.* 16 *deo Volcano.*

II Coins recording German victories: p. 401. 1 *Imp. Gallienus P. F. Aug. Germ. + adlocutio Augg.* 2 *Imp. Gallienus P. F. Aug. + Germanicus maximus.* 3 *Imp. P. Lic. Gallienus P. F. Aug. + Germanicus max. ter.* 4 *Gallienus P. F. Aug. + Germanicus max. V.* 5 *Imp. Gallienus Aug. Germ. V. + Germanicus max. V. or restitutor. Galliar.* 6 *Gallienus Aug. Germ. V. + victoria Germanica.* 7 *Imp. C. P. Lic. Gallienus P. F. Aug. + victoriae Augg. it. Germ.* 8 *Imp. Gallienus P. F. Aug. Ger. S. + virtus Augg.*

III Coins inscribed with the legions: p. 402.

GALLIENUS.

- { *coh. præf. VI P. VI F. or VII P. VII F. sc. Pia Fidelis.*
leg. I adj. VI P. VI F. or VII P. VII F.
leg. I Aug. VI P. VI F.
leg. I Ital. VI P. VI F. and VII P. VII F.
leg. I Min. VI P. VI F. and VII P. VII F.
leg. II adj. VI P. VI F. VII P. VII F.
leg. II Ital. VI P. VI F. VII P. VII F.
leg. II Part. VI P. VI F. V P. V F.
legio secunda Augus.
leg. III Ital. VI P. VI F. VII P. VII F.
leg. IIII Fl. VI P. VI F.
leg. V Mac. VI P. VI F.
Gallienus Aug. + leg. VI Mac. VII P. VII F.
leg. VII Cl. VI P. VI F. VII. P. VII F.
leg. VIII Aug. VI P. VI F. VII P. VII F.
leg. VIIII Aug. VI P. VI F.
leg. X gem. VI P. VI F.
leg. XI Cl. VI P. VI. F. or XI C. P. F.
leg. XIII gem. VI P. VI F.
leg. XIIIII gem. VI P. VI F.
leg. ILXX VI P. VI F. VII P. VII F.
leg. XX VI P. V F.
leg. XXI gem. VI P. VI F.
leg. XXII VI P. VI F.
 { *leg. XXX Ulp. VI P. VI F.*

These valuable testimonies display the great resources of the empire even in this unfortunate reign.

IV Of other coins p. 405 the most memorable are these: 1 *Gallienus Aug. + abundantia Aug. S. P. Q. R.* 2 *Imp. C. P. Lic. Gallienus Aug. + æternitati Augg.* 3 *Imp. C. P. Licin. Gallienus P. F. Aug. + cohort. præf. principi suo.* 4 *Gallienus Aug. + concordia exerc. VIII. or fides exerc. VIII. or conservat. pietat. or fid. prætorianorum. or liberalitas Aug. IIII.* 5 *Imp. Gallienus Aug. + fides exercitus.* 6 *Gallienus P. F. Aug. + fidei equitum.* 7 *Gallienus Aug. P. R. + ob conservationem patriæ. or ob reddit. libert.* 8 *Gallienus Aug. Senatus. + ob libertatem receptam.* 9 *Gallienus P. F. Aug. + restit. Galliar.* 10 *Gallienus Aug. + sæculares Aug. (conf. Eckh. p. 409.) or victoria Part. (see the Tables A. D. 264.) or victoria Aug. III (in others victoria VI. VII. VIII. VIIII.) or vict. Gal. Aug. or vict. Gal. Aug. III.* 11 *Concordia Augg. + Salonina Aug.* 12 *Imp. C. P. Lic. Gallienus P. F. Aug. + S. P. Q. R. optimo principi.* 13 *Gallienæ Augustæ + ubique pax.^u or victoria Aug.* 14 *Imp. Gallienus Pius Felix Aug. + virtus Gallieni Augusti.* 15 *Imp. Gallienus Pius Fel. Aug. + virtus Augustorum.* 16 *Gallienus Aug. + virtus Valeri.* *Gallienus* is called *Valerianus* in Alexandrian coins: see the Tables A. D. 257 and Eckhel tom. 7 p. 409. But only before the death of his father: Eckhel tom. 4 p. 91 "Epigraphe ab Alexandrinis vivo patre tributa est." 17 *Concordia Augg.* with the heads of *Gallienus* and *Salonina. + pietas Faleri^w.*

^u Eckhel p. 414 compares *pacata omnia* apud *Vic-torem Cæs.* p. 337.

^w A coin apud Eckhel tom. 7 p. 392 bears *Gallie-*

nus Aug. + p. m. tr. p. X cos. IIII p. p. where the numbers do not correspond. See the Tables 262. 3. Perhaps from the negligence of that age.

Coins of *Salonina*: p. 418 1 *Cornelia Salonina Aug. + abundantia temporum. or æquitas publica*. GALLIENUS. 2 *Salonina Aug. + annona Aug. or deæ Segetiæ*. Alexandrian coins of *Salonina* are inscribed L. ιε'. which confirm that she still survived at the death of *Gallienus*.*

Coins of the *Cæsar Saloninus* are in the Tables A. D. 255. His Alexandrian coins at A. D. 260. Coins of *Saloninus Augustus* are given by Eckhel tom. 7 p. 422. 1 *Imp. Salon. Valerianus Aug. + spes publica*. 2 *Imp. Valerianus P. F. Aug. + æquitas Aug.* 3 *Imp. C. P. Lic. Valerianus P. F. Aug. + principi juventutis. or victoriæ Augg. it. Germ.* Coins after his death: p. 423. 1 *Divo Cæs. Valeriano. + consecratio. or oriens Augg. or pietas Augg. or principi juvent.* He was named *Cæsar* in the beginning of the reign of *Gallienus*: Victor Cæs. p. 336 *Salonino filio cui honorem Cæsaris contulerat*. He was slain in A. D. 260: see the Tables. An inscription quoted by Eckhel tom. 7 p. 426 attests that he was living in 259, the 7th tribunician year of *Gallienus*: "dedicatam *Valeriano Gallieno*, quorum utrique additur trib. pot. VII, et *Salonino*, qui dicitur *P. Cornelius Saloninus Valerianus nobiliss. Cæs. pont.*"

The children of *Gallienus* and *Salonina* are commemorated in inscriptions apud Panvinium p. 379 Gruterum p. 275. 5. 7. *P. Licinio Salonin. Valeriano nob. Cæs. prin. juven. Valeriani Aug. nepoti Gallieni et Saloninæ Aug. filio mater pientissima. Imp. Q. Julio filio Gallieni Julicæ nobiliss. Aug. et Saloninæ Aug. puellæ fil. Gallieni Aug. et Salon. Aug. ordo populusque Suessanus parentibus eorum publice privatimque devoti.*

Inscriptions. 1 Murat. p. 254. 3 *Aqua Spartæ: Imp. Cæs. P. Licinio Egnatio Gallieno Pio Fel. Aug. pont. max. trib. pot. III [A. D. 255] cos. procos. p. p. D. D.* 2 Mur. p. 254. 4 *Triventi: Imp. Cæs. P. Licinio Egnatio Gallieno Aug. trib. pot. III cos. III Read cos. II. Gallienus was cos. III in his 5th tribunician year.* 3 Murat. p. 1091. 2 item p. 254. 2 *Vasione: Imp. Cæs. P. Lic. Gallien. invicto P. F. Aug. Vasenses.* 4 Murat. p. 254. 5 in agro Tudertino: *Gallienus pat. pat. Vol. centurio.* 5 Mur. p. 1105. 1 *Romæ. In fronte: Publio Cornelio Licinio Valeriano nobilissimo Cæsari SS. col. Julia Castronovo devota numini ejus. In sinistro latere: Imp. Fl. Valerio Severo nobilissimo Cæsari Castronovanorum.* 6 Mur. p. 1105. 2 *Romæ: Corneliæ Saloninæ sanctissimæ Aug. col. Julia Castronovo. devota numini ejus.* 7 Murat. p. 254. 7 *Pisauri: P. Cornelio Licinio Valeriano Cæsari Pisauenses.* 8 Mur. p. 254. 6 in agro Niciensi: *Corneliæ Saloninæ sanctissimæ Aug. conjugii Gallieni junioris Aug. N. ordo Cemenel. cur. Ant. Aurelio Januario V. E.* 9 Murat. p. 1046. 6 *Ferentini: Corneliæ Saloninæ sanctissimæ Aug. conjugii D. N. Gallieni invicti Aug. Ferentinates Novani devoti numini majestatique ejus.* 10 Mur. p. 1119. 2 *Temesvariæ in Hungaria: Corneliæ Saloninæ Aug. conjugii Gallieni Aug. N. ordo mun. Tib. dev. num. majest. qu. ejus.*

CLAUDIUS II. A. D. 268—270.

CLAUDIUS II.

Claudius is called by *Decius* apud Trebell. Claud. c. 16 in A. D. 250 *tribunum Claudium optimum juvenem*. If he was 56 at his death†, he was 36 at that period of the reign of *Decius*. *Claudius* supported *Gallienus* in his campaign against *Postumus* and *Victorinus*: Trebell. Gallieno c. 7. which may be placed at A. D. 265 or 266. His letter to *Regalianus*—*Regilliano Illyrici duci*—is recorded by Trebellius XXX c. 10. *Claudius* was elected *Augustus* by *Heracianus* and *Martianus*: Trebell. Gallieno c. 15. At the death of *Gallienus* he was at *Ticinus*: Victor Epit. p. 382 *Ticini positum*, and according to both the Victors was not a party to the death of *Gallienus* and was named by *Gallienus* himself as his successor. Zosimus makes him a party to the conspiracy‡,

* Zonaras XII tom. 1 p. 633 mentions τῆς Σαλινισσᾶς—sc. *Saloninam Augustam*—in his narrative of the war with *Aureolus* at Milan, at the close of the reign of *Gallienus*. which agrees with the date of

the Alexandrian coin.

† See the Tables A. D. 270.

‡ See the Tables A. D. 268.

CLAUDIUS II. and Zonaras XII tom. 1 p. 634 D δ' Ἡρακλειανὸς κεκοινωνηκὼς τῆς ἐπιβουλῆς καὶ Κλαυδίῳ. But the authority of the Victors and of Trebellius, as nearer the times, is to be preferred.

Zonaras XII tom. 1 p. 636 B on the reign of *Claudius* observes, ἀλλ' οὐδὲ περὶ τοῦ χρόνου τῆς τοῦ Κλαυδίου ἀρχῆς ἀλλήλοις συμφωνοῦσιν οἱ συγγραφεῖς· οἱ μὲν γὰρ ἐφ' ἕνα ἄρξαι τοῦτον ἱστοροῦσιν ἐναυτὸν, οἱ δὲ ἐπὶ δύο, ὧν ἔστι καὶ Εὐσέβιος.

Coins of *Claudius* not recorded in the Tables. Eckhel tom. 7 p. 471 1 *Imp. C. Claudius Aug. + conservat. pietat. or deo Cabirō, or Jovi fulgerat. or Juno regina. or juventas Aug. or Neptuno Aug. or regi artis. or salus Aug.* 2 *Imp. C. M. Aur. Claudius Aug. + Venus Aug.* 3 *Imp. Cæs. Claudius Pius Felix Aug.*

Tillemont tom. 3 p. 531 quotes a law of *Claudius* dated 26 Oct. 270; whence Norisius apud Eckhel tom. 7 p. 476 argues that *Claudius* “exeunte Octobri adhuc vixisse.” But Eckhel justly contends that no Alexandrian coin of *Claudius* is extant with L. δ'. A more certain proof is supplied by the coins of *Aurelian* quoted in the Tables A. D. 272, which demonstrate that L. α' of *Aurelian* was already current before 28 Aug. A. D. 270. Which justifies the emendation of Cod. Justin. proposed in the Tables A. D. 270. 3.

Inscriptions. 1 Panvin. p. 380 Gruter p. 275. 8 *Imp. Cæs. M. Aur. Claudio P. F. invicto Augusto Benacenses.* 2 Gruter p. 275. 10 Setabi Hispan. *Imp. Cæs. M. Aur. Claudio Pio Fel. invicto Aug. pont. max. trib. pot. cos. II^a p. p. procos.* 3 Gruter p. 276. 1 Murator. p. 255. 5 Sagunti: *Senatus et populus Saguntinorum Claudio invicto Pio Felici imp. Cæs. pont. max. trib. pot. p. p. procos.* 4 Murat. p. 255. 4 Sagunti: *Claudio imp. victori O. F. pontifi. max. cos. I procos.* 5 Mur. p. 255. 2 p. 255. 3 Sagunti: *Imp. Cæs. Claudio invicto Pio Fel. pont. max. tribu. pot. III cos. II procos.* 6 Murat. p. 255. 6 Regii Lepidi: *Claudio victori ac triumphatori Aug. Domino ... rum.* 7 Mur. p. 255. 7 Thebis: Αὔγουστον αὐτοκράτορα Μ. Αὐρήλιον Κλαύδιον Καίσαρα ἡ πόλις. 8 Mur. p. 255. 8 *Ex voto pro sal. D. N. P. Claudi Aug. florentissimi princ. O. Julius Cyleros V. C. Aug. N. proc. V. cur.* 9 Mur. p. 1031. 8 Barchinone in basi statuæ: *Imp. Cæs. M. Aur. Claudio Pio Fel. Aug. pontif. max. trib. pot. cos. et procos. p. p. maximoque principi nostro ordo Barc. devotus numini majestatique ejus.* 10 Mur. p. 255. 9 Arelati: *Divo Claudio ex testamento L. Valeri Placidi.* 11 Murat. p. 255. 10 Panormi in prætorio: *Divo Claudio resp. Panhormit.*

CENSORINUS. CENSORINUS. Trebell. XXX c. 31 *Censorinus sub Claudio fuit ab iisdem militibus a quibus purpura velatus fuerat interemptus.* Idem c. 32 *Censorinum hominem nobilem, sed qui non tam bono quam malo reipublicæ septem diebus dicitur imperasse.* Idem c. 33 *Censorinus bis consul bis præf. prætorii ter præf. urbis quarto proconsul tertio consularis, legatus prætorius secundo, ædilitius quarto quæstorius tertio, extra ordinem quoque legatione Persica functus etiam Sarmatica. Post omnes tamen honores quum in agro suo degeret senex atque uno pede claudicans vulnere quod bello Persico Valeriani temporibus acceperat factus est imperator.—quumque se gravissime gereret—ab his ipsis—a quibus factus fuerat interemptus est.*

QUINTILLUS. QUINTILLUS. Tables A. D. 270.

Zonaras also XII tom. 1 p. 636 gives 17 days to *Quintillus*: μαθὼν τὴν ἀνάγκησιν τοῦ Αὐρηλιανοῦ ἑαυτὸν ἀνείλε, τεμὼν τὴν φλέβα τῆς οἰκίας χειρὸς, καὶ τῇ ἐκείθεν τοῦ αἵματος ἐναποψύξας ῥοῇ, ἑπτακαίδεκα μόνας ἡμέρας δυνειώξας ὥσπερ τὴν αὐταρχίαν.

AURELIANUS. AURELIANUS.

The offices of *Aurelian* before his elevation are described by Vopiscus Aurel. c. 10 *Habuit*

multos ducatus, plurimos tribunatus, vicarias ducum et tribunorum diversis temporibus prope qua- AURELIAN.
draginta.

Tzschutke ad Eutrop. IX p. 688 places the elevation of *Aurelian* at the end of the year 270—"exeunte anno, ut supra docui." sc. p. 673.—because "lex Claudii commemoratur Oct. 26 A.D. 270." But the Alexandrian coins of *Aurelian*^b and the acts performed between his accession and 11 Jan. 271 demonstrate that he had already succeeded *Claudius* many months before October. Wherefore, as already shewn, the date of that subscription in the code may be rejected as of no authority; and Tillemont tom. 3 p. 532 properly abandons it. *Aurelian* in 270 at the death of *Claudius* was engaged in the remains of the Gothic war: Vopisc. Aurel. c. 17 *Constat omne contra Mæotidas bellum divum Claudium nulli magis quam Aureliano credidisse. Extat epistola*—"Flavius Claudius Valerio Aureliano suo salutem. *Expetit a te munus solitum nostra respublica. Aggredere. quid moraris?*—*Gotthi a Thraciis amovendi; eorum enim plerique Hæmimontum* [sc. A. D. 270] *Europamque vexant, qui te pugnante fugerunt. Omnes exercitus Thracicos omnes Illyricianos totumque limitem in tua potestate constituo.*—*Tecum erit etiam frater Quintillus, quum occurrerit. Ego aliis rebus occupatus summam belli illius virtutibus tuis credo.*—*Secundis igitur præliis usus auspicii Claudianis rempublicam in integrum reddidit, atque ipse statim consensu omnium legionum factus est imperator. Equites sane omnes ante imperium sub Claudio Aurelianus gubernavit, quum offensam magistrum eorum incurrissent quod temere Claudio non iubente pugnassent.* After his elevation *Aurelian* visited Rome; and then, still in the year 270, engaged the Goths again in Pannonia: Zosim. I. 48 Αὐρηλιανὸς δὲ κρατυνόμενος τὴν ἀρχὴν καὶ ἐκ τῆς Ῥώμης ἐλάσας ἐπὶ τὴν Ἀκυληΐαν ἐχώρει, κακέϊθεν ἤλανυν ἐπὶ τὰ Παιόνων ἔθνη, τοῦτοις τοὺς Σκύθας μαθὼν ἐπιθέσθαι.—περαιωθέντων δὲ τῶν βαρβάρων καὶ μάχης ἐν τῇ Παιονίᾳ γενομένης ἱσοπалоῦς, νῦν ἐπιγενομένη τὴν νίκην ἀμφήριστον ἀμφοτέροις πεπολέηκεν. ἐν δὲ τῇ νυκτὶ τὸν ποταμὸν οἱ βάρβαροι διαβάντες ἅμα ἡμέρᾳ περὶ σπονδῶν ἐπεκηρυκεύοντο. This war is noticed, though under other names, by Vopiscus Aurel. c. 18 *Item Aurelianus contra Suevos et Sarmatas iisdem temporibus vehementissime dimicavit, ac florentissimam victoriam retulit. Orosius VII. 23 Expeditione in Danubium suscepta Gothos magnis præliis profligavit.* The *Sarmatæ* the *Scythians* and the *Goths* are the same people, and Pannonia is the scene of the war. After the Pannonian campaign *Aurelian* engaged the *Marcomanni* and *Alamanni* in Italy: Zosim. I. 49 quoted in the Tables A. D. 271. He encountered them at Milan: Vopisc. Aurel. c. 18.

The letter of *Aurelian* on the Sibylline books was considered in the Senate Jan. 11 A. D. 271. which fixes the other transactions noticed in the Tables at 271. The *Juthungi*, to whom he grants peace in 271, had entered Italy with 80,000 foot and 40,000 horse: Dexippus p. 8 ὁ μὲν ἐλάττω τὰς πρὸς Ἰστρῷ πόλεις ἐπελθόντες Ἰταλίαν μικροῦ πάσαν κατειλήφαμεν, ἱππικῷ μὲν στρατεύσαντες ἐς μυριάδας δ' καὶ τούτων—Ἰουθοῦγγων καθαρῶς,—ἀσπίδα δὲ ἄγομεν διπλάσιαν δυνάμειος τῆς ἱππικῆς. *Aurelian* in his discourse to the ambassadors apud Dexippum p. 11 ὁ says ἀπείληπται γὰρ Ῥοδανοῦ μὲν εἶσω καὶ τῶν ἡμετέρων ὀρίων. Where for the corrupt Ῥοδανοῦ the conjecture of Tillemont may be accepted—ποταμοῦ μὲν εἶσω. or rather τοῦ ποταμοῦ μὲν εἶσω. Sc. the river Danube. Vopiscus, like Zosimus, seems to consider the victory on the Danube obtained over the *Juthungi* as the sequel of the *Marcomannic* war; for without naming them he proceeds *finito prælio Marcomannico Aurelianus—Romam petit*^c.

The events of *Aurelian's* reign in the historians mentioned in the Tables at 270 are in this order.

^b See the Tables A. D. 270. 272.

^c See the Tables A. D. 271.

AURELIAN

VICTOR CÆS. p. 340.	VICTOR EPIT. p. 383.	EUTROP. IX. 13—15.	OROS. VII. 23.
<i>Aurelianus confestim in Persas.</i>	<i>In Italia tribus præliis.</i>	<i>Gothos vicit.</i>	<i>Gothi ad Danubium.</i>
<i>Quis deletis, Italiam repetiit Alamannorum vexationibus afflictam.</i>	<i>Septimius imp. monetarii.</i>	<i>Tetricum superavit.</i>	<i>Zenobiam in potestatem redegit.</i>
<i>Simul Germanis Gallia demotis Tetricum vicit.</i>	<i>muri.</i>	<i>Zenobiam cepit.</i>	<i>Tetricum superavit.</i>
<i>Post Celsum biennii imperii in triumphum ductus.</i>	<i>Tetricus.</i>	<i>triumphum egit.</i>	<i>triumphus.</i>
<i>monetarii deleti.</i>	<i>Aurelianus slain.</i>	<i>monetarii.</i>	<i>muri.</i>
<i>funum Soli constituit.</i>		<i>muri.</i>	<i>persecutio.</i>
<i>muri.</i>		<i>templum Solis.</i>	<i>Aurelianus slain.</i>
<i>Aurelianus slain. p. 341.</i>		<i>Daciam intermisit.</i>	
		<i>Aurelianus slain.</i>	

Zosimus I. 48, 49 has also some inaccuracies. His account of the two campaigns of *Aurelianus* in the North and West in 270, 271 is brief and indistinct. Then *Aurelianus* builds the walls of Rome; which according to Zosimus had no walls before. The narrative then proceeds to the war with *Zenobia* c. 50—61 in which he is copious and clear; agreeing in the main points with Vopiscus. Then c. 61 *Aurelianus* visits Alexandria—triumphs at Rome—builds the temple of the Sun—and then, τούτων διωκμένων, conquers *Tetricus*, regulates the coin at Rome, c. 62. and is slain near Porinthus.

Vopiscus Aurel. c. 39 relates that Dacia was abandoned: *Quam vastatum Illyricum ac Mœsiam deperditam videret, provinciam trans Danubium a Trajano constitutam sublato exercitu et provinciis reliquit, desperans eam posse retineri; abductosque ex ea populos in Mœsiam collocavit appellavitque suam Daciam, quæ nunc duas Mœsias^a dividit.* Eutropius IX. 15 *Provinciam Daciam—intermisit &c.—appellavitque eam Daciam, quæ nunc duas Mœsias dividit et est in dextra Danubio in mare fluenti, cum antea fuerit in læva.* In what year of his reign is not distinctly marked. Alluded to in a coin apud Eckhel tom. 7 p. 481 *Imp. Aurelianus Aug. + Dacia felix.*

The revolt of the *monetarii* is described by Vopiscus Aurel. c. 38 *Fuit sub Aureliano etiam monetariorum bellum, Felicissimo rationali auctore, quod acerrime severissimeque compescuit, VII tamen millibus suorum militum interemptis, ut epistola docet missa ad Ulpium Crinitum ter consulem, qui cum ante adoptaverat [sc. A. D. 258], “Aurelianus Augustus Ulpio patri” &c.* Conf. Eutropium IX. 14 *Victorem Epit. p. 383.* Victor Cæs. p. 340 *Intra urbem monetæ opifices deleti, qui—pœnæ metu bellum fecerunt usque eo grave, uti per Cælium montem congressi VII fere millia bellatorum confecerint. i. e. interfecerint.* *Aurelianus* himself distinctly affirms that they slew 7000 of his soldiers. Eckhel tom. 7 p. 480 mistakes this for the number of the rebels: “aucto eorum ad VII millia numero.” Zosimus I. 61 *Τέτρικον καθελὼν—ἤδη δὲ καὶ ἀργύριον νέον δημοσίᾳ διέδωκε, τὸ κίβδηλον ἀποδόσθαι τοὺς ἀπὸ τοῦ δήμου παρασκευάσας.* According to Zosimus this sedition happened in A. D. 274, a little before *Aurelianus* quitted Rome for the last time. Vopiscus does not mark the date.

His victories over the Goths, commemorated in his title *Gothicus*^d, are noticed by Eutropius IX. 13 *Gothos strenuissime vicit.* Orosius VII. 23 *Expeditione in Danubium suscepta Gothos magnis præliis profligavit.* Ammianus XXXI. 5, 15—17 ascribes it to the victories of *Aurelianus* that the Goths were quiet *per multa sæcula.* *Duobus navium millibus perrupto Bosporo et littoribus Propontidis* [A. D. 269] *Scythicarum gentium catervæ transgressæ ediderunt quidem acerbis terra marique strages; sed amissa suorum parte maxima reverterunt. Ceciderunt dimicando cum barbaris imperatores Decii pater et filius* [A. D. 251]. *Obsessæ Pamphyliæ civitates, insulæ populatæ complures, inflammata*

^d Vopisc. Aurel. c. 30. His titles are *Gotthicus, Sarmaticus, Armeniacus, Parthicus, Adiabenicus.*

Macedonia, &c.—*Post clades acceptas illatasque multas et sævas excisa est Philippopolis, centum hominum millibus (nisi fingunt annales) intra moenia jugulatis. Vagati per Epirum Thessalianque et omnem Græciam licentius hostes externi; sed adsumpto in imperium Claudio glorioso ductore, et eodem honesta morte prærepto* [A. D. 270], *per Aurelianum acrem virum et severissimum nozarum ultorem pulsati per longa sæcula siluerunt immobiles; nisi quod postea latrocinales globi vicina cum sui exitio rarius incursabant.* Aurelian encountered the Goths in 270 at the time of the death of Claudius, and again in 272 on his progress to Palmyra. The great success appears to have been the victory obtained in 270 under the auspices of Claudius already mentioned.

The authorities in the Tables A. D. 275 may be adapted to the actual duration of this reign and of the *interregnum* that followed. The accounts of Syncellus, Malalas, Cedrenus are of no moment in this question. Zonaras XII tom. 1 p. 637 B includes the *interregnum*: ἐξ ἐνιαυτοῦς ἡνυκότα παρὰ τῇ βασιλείᾳ μηνῶν ὀλίγων ἐνδέοντας.

Aurelian left memoirs: Vopisc. Aurel. c. 1 *Ephemeridas illius viri habemus, etiam bella caractere historico digesta, quæ velim accipias et per ordinem scribas, additis quæ ad vitam pertinent.* Vopiscus therefore wrote from authentic documents.

Inscriptions. 1 Muratori p. 1051. 5 Interamnæ: *Imp. Cæs. L. Domitio Aureliano Pio Felici invicto Aug. pontif. max. Ger. max. trib. pot. cons. et procons. p. p. Interamnates Nahart. devoti numini ejus publice.* 2 Murat. p. 256. 3 Cordubæ: *Imp. Cæs. L. Domitius Aurelian. Pius Fel. invictus p. m. tr. p.* 3 Murat. p. 256. 4 Brixia: *Imp. L. Dom. Aur. Pio Fe. invicto Aug. trib. pot. p. p. M. Aurelius Rufinus P. P. nec fort.* 4 Mur. p. 256. 2 in Piceno: *Imp. Cæsari L. Domitio Aureliano P. F. Aug. invicto p. m. trib. pot. cos. p. p. princ. juvent. or. Sept. pub. D. D.* 5 Grut. p. 45. 2 Pisauri in Piceno in basi. item apud Muratorium p. 256. 1 *Herculi Aug. consorti D. N. Aureliani invicti Augusti respub. Pis. curam agente C. Julio Prisciano V. C. [V. E. Muratorius] duc. cur. R. P. Pis. et Fan. P. M. [al. P. P. M.]* 6 Gruter p. 276. 3 item Pisauri in Piceno in basi: *Victoriæ æternæ Aureliani Aug. N. respublic. Pis. curam agen. C. Julio Priscia. V. E. ducent. cur. R. P. Pisaur. et Fan. P. P. M.* 7 Gruter p. 178. 3 Cæsena: *Balneum Aurelianum ex liberalitate imp. Cæs. M. Aurelii Pii Fel. Aug. servata indulgentia pecuniæ ejus quam Dominus Aurelianus concesserat factæ usurarum exactiane curante Statio Juliano V. F. curatore Resi. rejecit.* 8 A mutilated fragment in Muratori p. 474. 8 Saponariæ: *Balnea ex disciplina L. Domiti Au victi Aug. po seriem ann tuit Q. Æmilius Vict. Saxonianus.* 9 Murat. p. 461. 3 Forojulii: *Restitutor. orbis imp. Cæs. L. D. Aureliano Pio Fel. invicto Aug. pont. max. Ger. max. Got. max. Part. max. trib. pot. IIII cos. III p. p. p. cos. V.* These numbers are incompatible. The third consulship was in the sixth tribunician year. If this is not from the negligence of the times, such as Eckhel tom. 7 p. 479. 482 has remarked in the coins, we may without a number, as in N^o. 1, read *CONS.* for *cos. IIII*. 10 Muratori p. 1994. 3 prope Beneventum: *Ulpia Severinæ &c.* given from Eckhel in the Tables A. D. 275. 3. *Severina* is also joined with *Probus* in an inscription given below. See *Probus* N^o. 6.^c

TACITUS. Tables A. D. 275. 276. 2. 3. Zonaras XII tom. 1 p. 637 BC Τάκιτος πρεσβυτῆς TACITUS ἀνὴρ, πέντε γὰρ ἐτῶν εἶναι καὶ ἐβδομήκοντα ἀναγράφεται ὅτε ἤρέθη.—Μαξιμινόν τινα συγγενὴ ἑαυτοῦ ἡγεμόνα τῆς Συρίας προεχειρίσατο. ὁ δὲ κακῶς τῇ ἀρχῇ χρώμενος ἀνηρέθη παρὰ στρατιωτῶν, καὶ δέισαντες οἱ τοῦτον ἀνελόντες ὥς οὐκ ἀτιμωρήτους αὐτοὺς ὁ αὐτοκράτωρ παρόψεται ἐπιδιώξαντες κάκεινον ἀνείλον οὐπω ἐβδομον μῆνα παρὰ τῇ βασιλείᾳ ἀνύσαντα, κατὰ δὲ τινὰς μὴ ὅλους δύο ἐνιαυτούς. Inscriptions.

* In the Tables A. D. 275. 3 is an inscription to which the paragraph refers at p. 854 col. 2, where supply as follows: "The 6th tribunician year of

Aurelian was current at his death.—It had commenced therefore before March 275, and the second had commenced before March 271."

TACITUS.

1 Gruter p. 192. 5 gives a mutilated inscription which has *Tacitus Pius* —..... *Aug.*—..... *Ghotycus maximus* [sic lege] *tribunicia potestas bis.* 2 Murat. p. 256. 5 Jaderæ: *Imp. Cæs. M. Oclaudio Tacito p. p. invicto Aug. N.* 3 Murat. p. 461. 4 in Lusitania: *Imp. Cæsari Marco Oclodio Tacito Pio Felici invicto V. C. pontifici maximo tribunicie potestatis patri patrie proconsuli.* 4 Murat. p. 2011. 3 in Lusitania: *Imp. Cæs. Cla. Tacito Pio invicto Aug. pont. max. trib. potest. pat. pat. procos. A Br. M. P. XXXIII.*

FLORIANUS.

FLORIANUS. Tables 276. 2. 3. Zonaras XII tom. 1 p. 637 D οὗτος οὐδ' ὅλον τρίμηνον ἀνύσας ἐν τῇ ἀρχῇ καὶ τῆς ζωῆς ἅμα καὶ τῆς ἐξουσίας ἐκπέπτωκεν, ἀναιρεθεὶς ὑπὸ στρατιωτῶν.

PROBUS.

PROBUS.

Few historians of his reign: Vopiscus c. 1 *Probum principem—scriptorum inopia jam pæne nescimus.*—c. 2 *usus autem sum—præcipue libris ex bibliotheca Ulpia ætate mea thermis Diocletianis, item ex domo Tiberiana. Usus etiam [ex] regestis scribarum porticus Porphyreticæ, actis etiam senatus et populi.* Zonaras XII tom. 1 p. 638 C ascribes to *Probus* not quite 6 years: ὁ δὲ χρόνος τῆς αὐταρχίας τοῦ Πρόβου οὐχ ὁλόκληροι γεγόνασιν ἐνιαυτοὶ ἕξ.

Probus is *adolescens* in the reign of *Valerian*: Vopiscus *Probo* c. 3. 4 “*Valerianus pater Gallieno filio, Augustus Augusto. Et meum secutus iudicium quod semper de Probo adolescente primo habui et omnium bonorum qui eundem qui nominis virum dicunt tribunatum in eum contuli*” &c. *Alia epistola de eodem ad præf. præt. cum salario.* “*Valerianus Augustus Mulvio Gallicano præfecto prætorii. Miraris fortassis quod ego inberbem tribunum fecerim contra constitutum divi Hadriani. Sed non multum miraberis si Probum cogitas adolescentem vere probum,*” &c. He was 50 years old at his death^f: and therefore 22 in the 1st year of *Valerian*. *Aurelian* gave him the command of the tenth legion: Vopiscus *Probo* c. 6 “*Aurelianus Augustus Probo S. D. Ut scias quanti te faciam, decimanos meos sume, quos Claudius mihi credidit. Isti enim sunt qui quadam felicitatis prærogativa præsules nisi futuros principes non norunt.*” *Ex quo intellectum est Aurelianum in animo habuisse ut—Probum principem faceret.*

Tzschucke ad *Eutropium* IX. 16 p. 690 supposes the date in Vopiscus *Probo* c. 11 *III Non. Feb.* to mean 3 Feb. 276, and determines the death of *Tacitus* to February 276: “*Probus ante 3 Non. Feb. electus erat Augustus a militibus. Imperavit igitur Tacitus post 25 Sept. 275 ad Februarium 276 menses circiter 4.*” But this is not possible. For *Probus* did not address the senate till after the death of *Florianus*; and *Florianus* died at Tarsus, at least a month’s journey from Rome. If therefore that meeting of the senate was held 3 Feb. 276, the death of *Florianus* (who died in summer after two months’ reign) would be placed in January 276, and the death of *Tacitus* would be thrown back before Jan. 1 A. D. 276, when he was *consul*. The correction therefore proposed by Tillemont and adopted in the Tables A. D. 276 is required in that date of Vopiscus.

The communication of *Probus* is thus introduced. Vopiscus *Probo* c. 11 *Sciendum est quid ipse ad senatum scripserit, quid item ad eum amplissimus ordo rescripserit. Oratio Probi prima ad senatum.* “*Recte atque ordine P. O. proximo superiore anno factum est,*” &c. It is evident from the rest of the narrative that this discourse was not delivered in person by *Probus* in the senate. Thus Vopiscus *Caro* c. 5 uses *oratio* of a written communication. *Indicat oratio ejus ad senatum data.—Nam quum primum imperator esset creatus sic ad senatorium ordinem scripsit inter cætera, &c.* It also appears from *Zosimus* that, at the death of *Florianus*, *Probus* was at or near Tarsus; from whence his letter to the senate was sent. Vopiscus proceeds *Probo* c. 13 *Accepto igitur hoc S. C. secundum orationem permisit patribus ut—proconsules crearent* &c. where *Casaubon* reads *per*

^f See the Tables A. D. 282.^g See Vopiscus quoted in the Tables A. D. 276.

secundam orationem, and Salmasius and Gruter *secunda oratione*— for “*supra habuimus primum* **PROBUS**, *orationem*.” But *Probus* had delivered no speech in the senate, and *oratio* means the letter upon which the vote of the senate was founded. We may therefore interpret *secundum orationem* “In conformity with the tenor of his letter he granted them privileges” &c.

Idatius in *Fastis* p. 165 places the death of *Probus* in a wrong year: *Caro et Carino*. *His cons. occisus est Probus Sirmium*. These were consuls after the death of *Probus*.

Coins of *Probus* not assigned to any particular year: Eckhel tom. 7 p. 503 1 *Imp. C. M. Aur. Probus Aug. + adlocutio Aug.* 2 *Virtus Probi Aug. + adlocutio Aug.* 3 *Imp. Probus Aug. + adlocutio militum.* or *felicia tempora.* or *fides maxima.* or *Herculi Romano Aug.* or *principis juventuti.* or *sæculi felicitas.* or *victorioso semper.* or *victoria Aug.* 4 *Imp. C. M. Aur. Probus Aug. + Calliope Aug.* or *exercitus Pers.* or *Herculi Erymanthio.* or *Siscia Probi Aug.* or *victoriæ Augg.* or *victoria Gothic.* 5 *Imp. C. Probus invict. P. F. Aug. + moneta Aug.* 6 “*antica varia*” + *victoria Germ.* or *victoriæ Augusti.* vot. *XX*. in another vot. *XXX* multis *XXXX*. “*antica varia*” + votis *X* et *XX* fel. or votis *X* *Probi Aug. et XX*.

Inscriptions. 1 Gruter p. 277. 3 *Granatæ Hispan. Imp. Cæs. M. Aur. Probo Pio Felici invicto Aug. numini majestatique devotus ordo Illiber. dedicatissimus D. P.* 2 Gruter p. 1085. 13 *Ameriæ. Imp. Cæsari M. Aurelio Probo Pio Felici invicto.* 3 Muratori p. 1090. 3 in *Hispania: Imp. Cæsari M. Aurelio Probo Pio Fel. invicto Aug. p. m. trib. potestatis VI cos. IIII* [A. D. 281] *respublica Tuccitanorum devota numini majestatique ejus D. D. curatore Julio Claudio sub colosso.* 4 Murat. p. 2011. 4 In vico Taulane in *Provincia: Imp. Cæs. M. Aur. Probo P. F. inv. Aug. III cos. p. p.* 5 Murat. p. 1994. 4 prope Beneventum: *Imp. Cæsari M. Aurelio Probo Pio Felici invicto Aug. cos. D. N.* 6 Muratori p. 1994. 6 Allifis. In antica parte: *Imp. Cæsari M. Aurelio Probo Pio Felici invicto Aug. cos. D. N.* [A. D. 277.] In postica: *Ulpia Severina Aug. conjugi D. N. invicti Aureliani Aug.*

SATURNINUS, PROCULUS, BONOSUS. Overthrown by *Probus*: Tables A. D. 280.

SATURNINUS,
&c.

CARUS. His country and origin were uncertain: Vopiscus Caro c. 4 *Onesimus—dicit Romæ* **CARUS**, *illum et natum et literis eruditum, sed Illyricianis parentibus fuisse contendit. Sed Fabius Cerilianus—neque Romæ sed in Illyrico genitum, neque Pannoniis sed Pænis parentibus asserit natum. In ephemeride quadam legisse memini Carum Mediolanensem fuisse.* In Eutropius IX. 18 he is *Narbone natus in Gallia*; whom Hieronymus and Orosius follow.

Inscriptions: 1 Gruter p. 277. 4 Delphis: *αὐτοκράτορα Καίσαρα Μάρκον Αὐρήλιον Κάρου εὐσεβῆ εὐτυχῇ σεβαστὸν ἱερὰ Δελφῶν πόλις ἔδωκεν.* 2 p. 277. 5 in *Hispania: Imp. Cæs. M. Aur. Caro Pio Felici invicto Aug. pont. max. trib. pot. p. p. procos. II cos. ordo Ebusii D. N. M. E.* 3 p. 277. 6 in *Hispania: Imp. Cæs. Aug. Caro Pio Fel. invicto Augusto pont. max. tr. pot. p. p. procos. Lico-miensis ordo D. N. M. Q. E. fecer.* 4 Murat. p. 256. 6 in *Hispania: Invictissimo Cæsari piissimo principi clementissimo imperatori Marco Aurelio Karo Pio et Felici invicto Augusto pont. maximo tribuniciæ p. procos.* 5 Murat. p. 1084. 4 Tarenti: *Herculi sancto servatori victori triumph. pro salute et victoria imp. Cæs. M. A. Cari ex voto ord. Tarent.*

CARINUS. Tables A. D. 282. 283. 2. 3. 284. 2. 3. 285.

CARINUS.

Eckhel tom. 7 p. 514 supposes *Carinus* to be in Gaul at the death of his brother *Numerian* in September 284. But this is inconsistent with his presence at the Roman games at that time. An inscription Aquis Flaviis in Lusitania apud Muratorium p. 1994. 5 names *Carinus: Imp. Cæs. M. Aur. Carino P. F. Aug. tr. p. p. p.*

NUMERIAN. NUMERIAN.

Coins apud Eckhel tom. 7 p. 511. 1 *Imp. C. Numerianus P. F. Aug. cos. + adlocutio Augg.* 2 *Imp. Numerianus invict. Aug. + oriens Aug.* 3 *Imp. Numerianus Aug. + p. m. tr. p. cos. p. p.* 4 *Imp. Numerianus P. F. Aug. + principi juventut.* 5 *Imp. C. Numerianus P. F. Aug. cos. + triumphus Quadorum.* 6 *Imp. Numerianus Aug. + undique victores.* 7 *Divo Numeriano + consecratio.* The Alexandrian coins are in the Tables A. D. 284. 2. 3. Eckhel p. 516 contends “*necesse non esse ut statuamus a Carino et Numeriano continuatos patris Cari annos fuisse.*” But they are necessarily continued. L. β' of the sons commenced Aug. 29 A. D. 283 and L. γ' Aug. 29 A. D. 284. Consequently their L. α' was current to Aug. 28 A. D. 283, and this was also L. α' of the Alexandrian coins of *Carus*.

The duration of the reigns of *Carus* and his sons is explained in the Tables A. D. 284. The Paschal Chronicle p. 274 A has 3 years: *Kâpos âpa τοῖς υἱοῖς—ἐτη γ'.* Victor Epit. p. 384 has the right number: *Carus imperavit annos duos.* And Orosius VII. 24 *Carus biennio tenuit.* Through carelessness they give the whole two years to *Carus*, although both had Eutropius before them.

Inscriptions. 1 Murat. p. 256. 7 in Hispania: *Domino indulgentissimo Marco Numerio Numeriano nobilissimo et piissimo Cæsari.* 2 Murat. p. 461. 5 Carcassone in columna milliaria: *Principi juventutis M. Numerio Numeriano nobilissimo Cæsari N. M. P. I.*

JULIANUS. JULIANUS. Tables A. D. 284. 2. 3.

DIOCLETIAN. DIOCLETIAN.

After the division of the empire among two *Augusti* and two *Cæsars*, the persons who held supreme power were these :

IN THE EAST

C. Val. Diocletianus Jovius
Galerius Val. Maximianus
Galer. Val. Maximinus Daza
Val. Licinianus Licinius.

IN THE WEST

M. Aur. Val. Maximianus Herculus
Flavius Val. Constantius Chlorus
Flav. Val. Severus
Flavius Constantinus
M. Aurelius Maxentius.

Diocletianus

Valeria
ob. 315

Galerius
ob. 311

Soror

Maximinus Daza
ob. 313

Diocletian was older than *Maximian*: Mamertin. Genethl. c. 7 p. 125 *disparēs ætatibus &c.* conf. Incert. Maximiano c. 9 p. 332. *Maximian* was 60 in 310, *Diocletian* 68 in 313^h; which will place the birth of *Diocletian* at 245, and of *Maximian* at 250. Patarolus ad Panegy. p. 333 has an erroneous account: “*Diocletianus imperium deposuit annum agens 71. obiit enim septimo post anno, ætatis suæ 78, juxta scriptorum consensum, unum si excepias Zosimum qui tertio anno post ipsum dicit obiisse. At Maximianus obiit sexagenarius, multoque post imperium depositum.*” But *Diocletian* died in the 9th year after the abdication and not in the 7th, and after *Maximian*, and at 68 and not at 78.

^h See the Tables.

For the tribunician years of *Diocletian* and *Maximian* see the Tables 293. 295.

The distribution of the provinces at the first appointment of the *Cæsars* in 292 is described by Victor Cæs. p. 346 *Cuncta quæ trans Alpes Galliæ sunt Constantio commissa, Africa Italiaque Herculis, Illyricique ora ad usque Ponti fretum Galerio, cætera Valerius retentavit.* Praxagoras apud Photium Cod. 62 Κωνσταντίος Βρετανίας ἐβασίλευσε Μαξιμῖνος δὲ τῆς Ῥώμης καὶ τῆς ἄλλης Ἰταλίας καὶ Σικελίας, ὁ δὲ ἕτερος Μαξιμῖνος [sc. *Galerius*] τῆς τε Ἑλλάδος καὶ τῆς κάτω Ἀσίας καὶ Θράκης, Διοκλητιανὸς δὲ, ὁ καὶ τῶν ἄλλων πρεσβύτατος, τῆς τε Βιθυνίας ἦρχε καὶ τῆς Ἀραβίας καὶ τῆς Λιβύης καὶ τῆς Αἰγύπτου, ὅσων ὁ Νεῖλος ἐπερχόμενος ἄρδει.

The *vicennalia* were celebrated Nov. 20ⁱ. But the reign of *Diocletian* began Sept. 17^k. The reason is obscure. Some have thought that *Maximian* was created *Cæsar* 20 Nov. 284. But he was not *Cæsar* before the death of *Carinus*, and his appointment would have no reference to the reign of *Diocletian*. Others suppose that *Diocletian* was elected by the army Sept. 17 and acknowledged by the senate Nov. 20. Others, more probably, that this day was selected merely because it was convenient. The 20th year was then current, so that any day within the 20th year might be taken.

The abdication is placed by Eusebius H. E. VIII. 13 in the second year of the persecution: οὕτω τῆς τοιαύτης κινήσεως δεύτερον ἔτος πεπλήρωτο. But in Mart. Pal. c. 3 having mentioned the end of the second year of the persecution—δευτέρου ἔτους διαλαβόντος,—Δύστρου μηνὸς ἡμέρα κδ', ἡ πρὸ ἐννέα Καλανδῶν Ἀπριλλίων—he records the abdication: ἐν τούτῳ μεταβολή τις τῶν κρατούντων κ. τ. λ. Both these passages place the abdication too high; for it happened 1 May 305 in the third year of the persecution. The Paschal Chronicle p. 277 D p. 278 places the abdication at the wrong consuls: ὑπ. Διοκλητιανοῦ τὸ θ' καὶ Μαξιμιανοῦ τὸ η' A. D. 304. although at the right year^l. Zosimus II. 7 appears also to refer the abdication to the 9th consulship: Διοκλητιανὸς ἐννάκις ὀκτάκις δὲ Μαξιμιανὸς γεγόνασιν ὑπατοί—καὶ τότε Διοκλητιανὸς ἰδιώτης ἐκ βασιλείως ἐγένετο, καὶ Μαξιμιανὸς ταῦτὸ τοῦτο πεποίηκε.

His reign is erroneously called 25 years in Victor Epit. p. 385 *Diocletianus—imperavit annis viginti quinque*. Perhaps by an error of the transcriber. The date of his death is also erroneously assigned by La Baune Vit. Constantini p. 301 A. D. 313 to the third year after that period: *tertio post anno*. for which he refers to Victor Epit. who makes no mention of *tertio anno*.

On the character and court of *Diocletian* consult Eutropius IX. 26. The institution of new court ceremonies is placed by Hieronymus Chron. anno 2310 *Diocletiani* 10^o [sc. A. D. 294].

Valeria the daughter of *Diocletian* was married to *Galerius*: Eutrop. IX. 22 Chron. Pasch. p. 277 D. Her sufferings after the death of *Galerius* in 311 are described by Lactantius Mort. Pers. c. 39—41. She was slain with her mother at Thessalonica by order of *Licinius*, fifteen months after the death of *Maximin*: Lactan. Ibid. c. 50. 51.—in A. D. 315.

Coins of *Diocletian* after his abdication: Eckhel tom. 8 p. 13. 14 1 *D. N. Diocletiano beatissimo* (or *beatiss.* or *bæatissimo* or *felicissimo*) *Sen. Aug. + providentia deorum quies Aug.* (or *Augg.*) or *vota publica*. 2 *D. N. Diocletiano P. F. S. Aug. + quies Augustorum.* (or *Augg.*) 3 *D. N. Diocletiano æter. Aug. +* — 4 *Diocletiano Sen. Aug. +* — 5 *D. N. Diocletiano B. S. Aug. + provid. deorum quies Augg.*

Inscriptions^m: 1 Muratori p. 256. 8 Nemausi: *Imp. Cæsar. C. Valerio Diocletiano P. Fel. invio. pont. Aug.* [lege *p. p. Aug.*] *pont. max.* 2 Murat. p. 256. 9 Panormi: *Imp. Cæs. C. Valerio Diocletiano Pio Fel. inv. Aug. pontif. max. trib. pot. cos. III p. p. procos. resp. Panorm.* *D. N. M. Q.*

ⁱ See the Tables A. D. 303.

^k Tables A. D. 284.

^l See below in c. 2 at A. D. 305.

^m Some inscriptions are inserted in the Tables at A. D. 286. 1. 287. 1. 2. 288. 3. 295. 1. 2. 296. 3. 305. 3.

DIOCLETIAN. *ejus D. D.* Within A. D. 287—289. 3 Murat. p. 257. 1 Augustæ Taurinorum: *Imp. Cæsari C. Valerio Diocletiano P. F. invict. Aug. ordo splendidissimus civit. Seg. r. curante Aur. Saturnino V. præside D. N. M. Q. E.* 4 Mur. p. 257. 3 Mytilonis: *Imp. Cæs. C. Aurelio Valerio Diocletiano P. F. Fl. Val. Constantio et C. Val. Maximiano nobiliss. Cæsaribus Aurelius Accagathus Cenandius V. P. præ. proconsul numini majestatique eorum dicatissim. V. S.* 5 Murat. p. 25. 2 Aquileiæ: *Deo Soli Diocletianus et Maximianus invicti Aug.* 6 Murat. p. 257. 2 Item p. 1994. 7 ad Chersonesum Thraciæ: αὐτοκράτορων Διοκλητιανοῦ καὶ Μαξιμιανοῦ τῶν Σεβαστῶν καὶ Κωνσταντίνου καὶ Μαξιμιανοῦ τῶν ἐπιφανεστάτων Καισάρων..... ἀγροὺς..... 7 Mur. p. 257. 4 Palmyræ: *es orbis et propagatores generis humani DD. NN. Diocletianus ssimi imp. et Constantius et Maximianus nobb. Cæs. castra feliciter condiderunt ntes Ossiano Hieroclete V. P. præf. provinciæ D. N. M. Q. eorum.* 8 Mur. p. 461. 7 Laudo Pompeia: *Imp. Cæs. Aurel. Val. Diocletianus P. F. inv. Aug. et imp. Cæs. M. Aurel. Val. inv. Aug. Maximianus P. F. voto. et Flavius Val. Constantius et Galerius nobilissimi Cæsares M. P.* 9 Murat. p. 461. 8 Fani Fortunæ in Piceno: *Imp. Cæss. Flavio Diocletiano et Aurelio Valerio Maximiano Pii Felicibus semper Augg. et Flavio Valerio Constantio Galerio Val. Maximiano nobb. et invictiss. Cæss. ab urbe Roma ex S. C. desig.* Probably the same as the following: 10 Murat. p. 462. 2 Gruter p. 279. 2 Fani: *Imp. Cæs. Valerio Diocletiano et Aurelio Valerio Maximiano Piiss. Felicib. semper Augg. et Flavio Valerio Constantio Galerio Val. Maximiano Rom. C. XCI [CXCI Gruter] curante L. Turcio Apronian. V. C. præf. urb. fil. Asterio corr. Flam. et Piceni.* 11 Mur. p. 462. 1 Veronæ: *Imp. Cæs. C. Val. Diocletianus P. F. invict. Aug. et imp. Cæs. M. Aurel. Val. Maximianus P. F. invict. Aug. et Fl. Val. Constantius..... nob. Cæs. M. P. VIIII.* 12 Murat. p. 462. 3 Veronæ: *Imp. Cæs. C. Aurel. Val. Diocletianus P. F. inv. Aug. et imp. Cæs. M. Aurel. Val. Maximianus P. F. inv. Aug. et Fl. Val. Constantius..... nobill. Cæss. XVII.* 13 Gruter p. 178. 6 Romæ olim extabat. *Imp. Diocletianus et Maximianus Augg. repurgatis fontium rivis et itinerib. eorum ad perennem usum reffectis Tiberino patri aquarum omnium et repertoribus mirabilium fabricar. priscis viris honori dederunt, curante aquas L. Aelio Dionysio do. V. C.* 14 Gruter p. 198. 5 Romæ: *DD. NN. providentissimi imp. Diocletianus et Maximianus invicti Augusti ripam per seriem temporum conlapsam ad pristinum statum restituerunt per ped. CX, curante Manio Acilio Balbo Sabino V. C. curat. alvei Tiberis riparum et cloacarum sacræ urbis.* 15 Gruter p. 179. 1 referred to in the Tables A. D. 305. 3. Romæ: *DD. NN. C. Aurel. Valer. Diocletianus et M. Aurel. Valer. Maximianus invicti seniores Augg. patres imp. et Cæs. p. p. DD. NN. Fl. Valer. Constantius et Galer. Valer. Maximinus nobilissimi Cæsares FF. thermas felices Diocletiano coptas ædificiis pro tanti operis magnitudine omni cultu jam perfectas numini ejus consecrarunt.....* 16 Apud Panvinium p. 385 Gruterum p. 278. 6 Romæ: *Magno et invicto imp. Cæs. C. Aur. Val. Diocletiano Pio Fel. Aug. Basilus Donatianus V. P. [V. E. Gruter] rationalis D. N. M. Q. ejus.* 17 Gruter p. 279. 1 Romæ: *Domino nostro piissimo Diocletiano invicto Augusto Aimilius Victor Parat. D. N. M. Q. ejus.* 18 Gruter p. 279. 4 Patavii: *Æterno imperatori nostro maximo optimoque principi Aurelio Valerio Diocletiano Pio Felici invicto Augusto Pætus Honóratus ... vir corrector Italiæ numini ejus dicatiss.* 19 Grut. p. 1079. 2 Nicomedix: *Perpetuo impo. C. Aur. Val. Diocletia. P. F. Aug. cujus providentia etiam lavacrum thermarum Antonianarum funditus eversum sua pecunia amplificatum populo suo exhiberi jussit.* 20 Gruter p. 1085. 14 Nolæ: *Imp. Cæsari C. Valerio Diocletiano Pio Felici Aug. col. fel. Aug. Nol.* 21 Gruter p. 167. 1. 2 Gratianopoli quæ olim Cularo: *DD. NN. imp. Cæs. Gaius Aurel. Valerius Diocletianus P. P. invictus Augustus et imp. Cæsar Marcus Aurelius Valerius Maximianus Pius Felix invictus Aug. muris Cularonensibus cum interioribus ædificiis providentia sua institutis adque perfectis portam Romanam Joviam vocari jusserunt. Item in porta urbis: DD. NN. Imp. Cæsar Gaius &c. portam Viennensem Herculeam vocari jusserunt.*

Laws of A. D. 286.

Cod. Just. VI. 9, 3 *Impp. Diocletianus et Maximianus AA. Crescentio. S. Kal. Januar. Maximo II et Aquilino conss.*

VI. 37, 13 *Impp. Diocletianus et Maximianus AA. Severæ. pp. XV Kal. Maii Maximo II et Aquilino conss.*^{mm}

II. 25, 3 *AA. Nicomedi. Dat. IV Non. Maii.* III. 34, 7 *Juliano. pp. IV Non. Maii.* III. 29, 7 *AA. Ammiano. pp. V Id. Maii conss. ut supraⁿ.* VI. 6, 7, *AA. Metrodoro. Dat. V Id. Maii.* VIII. 43, 9 *AA. Cassio. pp. V Id. Maii.* III. 42, 7 *AA. Vitalianis. pp. XVI Kal. Junii.* IV. 21, 7 *AA. Zinimæ. Dat. XV Kal. Jun.* VIII. 19, 4 *AA. Carpophoro. pp. XV Kal. Jun.* VIII. 16, 5 *AA. Eutychio. pp. XIII Kal. Jun.*

VIII. 48, 3 *AA. Martiano. pp. XVI Kal. Jul.* V. 16, 13 *AA. Rufinæ. pp. XII Kal. Jul.* II. 3, 17 *AA. Deximacho. pp. IX Kal. Jul. iisdem conss. quibus supra^o.*

IV. 1, 3 *AA. Severæ. pp. X Kal. Sept.* VI. 37, 14 *AA. Tatiano. pp. II Kal. Sept.*

IX. 41, 7 *AA. Urbanæ. pp. Kal. Nov.* [VIII. 40, 1 *AA. Paulinæ. pp. III Non. Dec.*] VI. 1, 1 *AA. Æmilix. S. Id. Dec.*

Sine mense vel die. VI. 14, 1 *AA. Sarpedoni. Dat. IV Non. ** VII. 16, 8 *AA. Verinæ. Dat. prid. ** X. 31, 5 *AA. Alexandro. pp. VI Id. **

Laws of A. D. 290.

Cod. Just. VI. 23, 7 *AA. Rufinæ. pp. XVII Kal. Feb. ipsis AA. IV et III conss.* VIII. 14, 10 *AA. Alexandro. Dat. XIV Kal. Feb. ipsis IV et III AA. conss.*

III. 44, 10 *AA. Aquilianæ. pp. VIII Id. Feb. Diocletiano IV et Maximiano III AA. conss.* III. 32, 10 *Januario. pp. G. II Id. Feb. ipsis IV et III AA. conss.*

VI. 42, 18 *Apolausto. pp. Id. Mart. ipsis IV et III AA. conss.*

III. 44, 11 *Gaudentio. pp. VIII Id. April. ipsis IV et III AA. conss.*

I. 22, 1 *Gregorio. Dat. V Non. Maii Diocletiano IV et Maximiano III AA. conss.* IX. 41, 9 *ad Carissimum præsidem Syriæ. Dat. VI Id. Maii. Emissa ipsis IV et III AA. conss.* VIII. 51, 5 *Ursæ. pp. XVI Kal. Jun.* VI. 24, 8 *Hadriano^{oo}. pp. X Kal. Jun.* VI. 26, 5 *Hadrianæ. pp. X Kal. Jun.* V. 30, 1 *Firminæ. pp. VIII Kal. Jun.* VIII. 51, 4 *Hermogeni et aliis. pp. V Kal. Jun.*

VI. 23, 8 *Marcellino. Dat. XVI Kal. Jul. ipsis IV et III AA. conss.* VI. 50, 12 *Justino. pp. XVI Kal. Jul.* VII. 20, 1 *Theodoro. pp. XIV Kal. Jul.* VI. 23, 9 *Patroclix. pp. X Kal. Jul.* VII. 75, 3 *Acyndino. pp. X Kal. Jul.* VIII. 45, 16 *Alexandro et Diogeni. pp. X Kal. Jul.*

IV. 1, 4 *AA. Maximæ. pp. Kal. Jul. ipsis AA. IV et III conss.* II. 4, 14 *Sopatrxæ. pp. IV Non. Jul.* I. 18, 4 *Julianæ. Dat. VIII Id. Jul.* IX. 35, 5 *Victorino. pp. VI Id. Jul.* VI. 58, 4 *Cæcilio. pp. Idib. Jul.* VIII. 54, 7 *Julio. pp. Id. Jul.* IX. 35, 6 *Flaviano. pp. Id. Jul.* II. 4, 15 *Pontio. pp. XV Kal. Aug.* IV. 7, 3 *Dizonti militi. pp. III Kal. Aug.*

VII. 32, 4 *Nepotiano. pp. Kal. Aug. ipsis IV et III AA. conss.* VIII. 26, 8 *Apollonio. pp. XIII Kal. Sept.* IX. 20, 8 *Considio. pp. VIII Kal. Sept.* IX. 41, 10 *Ptolemæo. pp. VI Kal. Sept.* V. 51, 6 *Ocononi et aliis. pp. IV Kal. Sept.*

VIII. 48, 4 *AA. Proculiano. pp. Kal. Sept. ipsis IV et III AA. conss.* VI. 42, 19 *Ampliato. pp. VIII Id. Sept.* VIII. 54, 8 *Floræ. pp. VIII Id. Sept.* VI. 36, 3 *Hyacyntho et aliis. pp. VI Id. Sept.* (II. 14, 1 *AA. Aristobulo salutem. Dat. IV Id. Sept.*^p) VII. 35, 3 *Numidio correctori*

^{mm} These two before May 1. The rest (those which have the month) were issued after May 1. Whence correct the observation in the Tables at A. D. 286: 3.

ⁿ Sc. *Maximo II et Aquilino* III. 29, 5.

^o Sc. *Maximo II et Aquilino* II. 3, 16.

^{oo} Read *Hadrianæ* from VI. 26, 5.

^p Read with Beck *AA. IV et III conss.*

DIOCLETIAN. *Italicae*. pp. IV Id. Sept. V. 38, 5 *Severo*. pp. III Id. Sept. IV. 6, 5 *Martiali*. pp. X Kal. Oct. VIII. 26, 9 *Hermiano*. pp. X Kal. Oct. III. 44, 12 *Victorino*. pp. III Kal. Oct. VI. 37, 15 *Therentio et aliis*. pp. III Kal. Oct.

Cod. Just. VIII. 10, 5 *Octavio*. pp. VI Non. Oct. VIII. 28, 10 *Rufino*. pp. III Non. Oct. IX. 9, 20 *Didymo*. pp. III Non. Oct. I. 19, 1 *Firminæ*. Dat. VIII Id. Oct. III. 38, 4 *ad Maximianum*. pp. XVI Kal. Nov. IX. 9, 21 *Silano*. pp. XIV Kal. Nov. IX. 9, 22 *Oblimosi*. pp. XII Kal. Nov. VII. 43, 9 *Leontio*. pp. XI Kal. Nov. IX. 2, 10 *Ursæ*. pp. III Kal. Nov.

IX. 9, 23 *Proculo*. pp. Kal. Nov. *ipsis IV et III AA. cons.* VIII. 45, 17 *Mutiano*. pp. V Id. Nov. VIII. 4, 1 *Theodoro*. pp. XV Kal. Dec. IX. 41, 11 *Boetho*. pp. V Kal. Dec. IV. 1, 5 *Juliano*. pp. IV Kal. Dec.

VI. 42, 20 *Juliano*. pp. III Non. Dec. *ipsis IV et III AA. cons.* VIII. 49, 1 *Herennio*. pp. III Non. Dec. IX. 23, 6 *Aufidio*. pp. VI Id. Dec. VIII. 39, 3 *Isidoræ*. pp. Id. Dec. VIII. 24, 2 *Gemello*. pp. XIII Kal. Jan.

Some of the laws issued *Cæss. cons.* are given in the Tables A. D. 294, to which these may be added:

Cod. Just. III. 28, 20 *AA. et CC. Saviano*. Dat. Non. Jan. *Sirmii Cæss. cons.* VI. 50, 15 *Pomponio*. *supposita XVI Kal. Feb. Sirmii*. VIII. 54, 19 *Alexandriæ*. S. XVI Kal. Feb. *Sirmii*. II. 13, 18 *Dionysia*. S. XIV Kal. Feb. *Sirmii*. V. 12, 19 *Achilli*. Dat. XIII Kal. Feb. *Sirmii*. IV. 26, 12 *Victori*. Dat. XIII Kal. Feb. *Sirmii*. III. 34, 10 *Nymphidio*. pp. XI Kal. Feb. *Sirmii*. VI. 20, 12 *Philantæ*. Dat. XI Kal. Feb. *Sirmii*. V. 51, 10 *Pomponio*. S. X Kal. Feb. *Sirmii*. VIII. 54, 20 *Helinio*. S. VII Kal. Feb. V. 34, 9 *Maximiano*. S. III Kal. Feb. *Sirmii*.

VI. 20, 13 *Antistia*. Dat. VI * Feb. *Sirmii*. Either Jan. 27 or Feb. 8. V. 18, 7 *Erotio*. S. V Id. Feb. *Sirmii*. V. 37, 19 *Vindiciano*. S. III Id. Feb. *Sirmii*. III. 28, 22 *Tantillæ*. Dat. Idib. Feb. *Sirmii*. IV. 13, 4 *Achioæ*. S. XII Kal. Mart. *Sirmii*.

VIII. 54, 21 *Antonice*. S. V Id. Mart. V. 18, 8 *Sallustia*. Dat. XIII Kal. April. *Sirmii*. III. 38, 6 *Thesidianæ et aliis*. Dat. V Kal. April. *Sirmii*.

V. 62, 18 *Sabino et aliis*. Dat. Non. April. V. 12, 20 *Tiberio*. Dat. V Kal. Maii *Sirmii*. VIII. 54, 10 *Hermonice*. S. V Kal. Maii *Cæss. cons.* II. 3, 25 *Euhemero*. S. IV Kal. Maii *Sirmii Cæss. III cons.* V. 31, 10 *Prisco*. S. prid. Kal. Maii *Sirmii Cæss. cons.* VIII. 54, 11 *Sabino*. S. II Kal. Maii.

IV. 22, 3 *Maximæ*. Dat. Kal. Maii *Sirmii Cæss. cons.*

V. 24, 1 *Cælestina*. S. VIII Kal. Jul. *Veronæ Cæss. cons.*

V. 16, 22 *Archinocæ*. S. Kal. Aug. *Sirmii*. V. 12, 21 *ad Geminium*. Dat. Non. Aug. *Agrippinæ*. V. 16, 20 *Claudia*. Dat. V Id. Aug. *Viminacii*. V. 16, 21 *Maucaia*. Dat. III Id. Aug. *Viminacii*. VI. 24, 10 *Asclepiadæ*. S. XVI Kal. Sept. *Sirmii*. II. 20, 8 *Tryphonio*. Dat. XI Kal. Sept. *Viminacii*.

II. 43, 3 *Theodoræ*. Dat. XIII Kal. Oct. *Sirmii*. II. 13, 20 *ad Verrinum præsidem Syriæ*. Dat. X Kal. Oct. *Demesso*. II. 19, 21 *Michræ*. Dat. VI Kal. Oct. *Viminacii*. VIII. 54, 23 *Olympiadi*. *Subscriptum V Kal. Oct.*

II. 3, 26 *Cornelia*. pp. III Id. Oct. *Variani*. IV. 2, 13 *Frontoni*. S. XVII Kal. Nov. *Nicomediæ*. V. 12, 24 *Aurelio et Lysimacho*. Dat. VI Kal. Nov. *Antiochiæ*.

V. 16, 23 *Cæcilianæ*. S. Kal. Nov. *Brundusii*. V. 18, 10 *Epigono*. S. VII Id. Nov. *Heracleæ*. II. 3, 27 *Aurelio Chresimo*. S. VI Id. Nov. *Heracleæ*. II. 4, 33 *Euchrusio*. S. V Id. Nov. *Melantheadæ CC. cons.* V. 12, 25 *Eutychio*. Dat. III Id. Nov. *Antiochiæ*. III. 32, 25 *Eugnomio*. Dat. XVI Kal. Dec. *Nicomediæ*. II. 19, 22 *Eulogio*. Dat. XI Kal. Dec. II. 4, 35 *Hammoni*. S. IX Kal. Dec. *Nicomediæ CC. cons.* II. 55, 1 *Attalo*. Dat. VI Kal. Dec. *Viminacii*. VI.

36, 5 *Flaviæ*. Dat. VI Kal. Dec. Divelli. IV. 2, 15 *Charidemo*. S. V Kal. Dec. V. 12, 22 *Li-DioCLETIAN*. *byanæ*. Dat. V Kal. Dec.

V. 51, 11 *AA. et CC. Chrusiano*. S. Kal. Dec. *Anchiali Cæss. cons.* I. 22, 2 *Statiæ*. Dat. Kal. Dec. *Sirmii*. IV. 5, 9 *Gratianæ*. S. IV Non. Dec. *Nicomediæ*. VI. 20, 15 *Philippo*. Dat. Idib. Dec. IX. 9, 27. *Phæbo*. pp. XVIII Kal. Jan. V. 12, 18 *Menestrato*. Dat. XIV Kal. Jan. *Sirmii*. V. 12, 26 *Demostheni*. Dat. VI Kal. Jan. V. 12, 27 *Pompeiano*. S. VI Kal. Januar. *Sirmii*. VI. 20, 16 *Socrati*. Dat. V Kal. Jan. VI. 34, 3 *Eutychidi*. Dat. V Kal. Jan.

ACHILLEUS. Tables A. D. 292. 297. He is mentioned by Victor Cæs. p. 347 (with some difference in the account of his fall). His overthrow is referred to by Malalas XII p. 409. 410.

MAXIMIAN.

MAXIMIAN.

Maximian was a Pannonian: Mamertin. Panegyr. c. 2 p. 16.

The *quinquennalia* of *Maximian* mentioned in the Tables A. D. 291 are placed at the beginning of the 5th year, or Kal. Ap. 290, by Pagi, and after him by Arntzenius ad Mamertin. p. 84. But at the close of the 5th year, or A. D. 291, by Norisius apud Tillemont tom. 4 p. 602 and Schwarzius ad Mamertin. l. c. These *vota quinquennalia, decennalia, vicennalia*, were sometimes celebrated at the beginning of the year, as the *vicennalia* of *Diocletian* in 303^{pp}, the *quinquennalia* of *Constantine* in 310: Eumen. gratiarum actio c. 13 p. 455 *quinto incipiente suscepta*. and the *quinquennalia* of the *Cæsars* in 321^q. But just as often at the completion of the period^r. And as the terms of Mamertinus are express, *quinquennio exacto*, and as there is no other evidence to oppose to this, the present celebration must be assigned to the close of the period, where Schwarzius places it.

Maximian in 307 resumes the empire^s, marries his daughter *Fausta* to *Constantine*: Lactant. M. P. c. 27. is expelled by his son *Maxentius*: Lactant. c. 29. His treachery to *Constantine* and death are related by Lactantius M. P. c. 30^t. His death is also described by Eutropius X. 3 *Massiliæ oppressus pœnas dedit justissimo exitu*. Who is followed by Orosius VII. 28 *Massiliæ oppressus et interfectus est*. and by Hieronymus quoted in the Tables. These three passages are inaccurate in describing the death of *Maximian* as immediately following his capture at *Massilia*; for that he was then spared and that some space intervened is attested by Lactantius and Eumenius the contemporaries^v.

The 20th year of *Maximian* is mentioned by Panegyr. Max. et Const. c. 8 p. 329 *Te vicesimo anno imperatorem octavo consulem Roma voluit detinere*. c. 10 p. 333 *illa viginti annorum continua felicitas*. c. 11 p. 336 *curis quas viginti annis expertus fueras*. marking the period to the abdication. The abdication is described c. 9 p. 331.

Zosimus II. 11 confounds *Maximian* with *Maximinus Daza*: 'Ερκούλιος νόσφ κατὰ τὴν Ταρσὸν ἐτελεύτησε^w. Eusebius Vit. Constantini I. 47 records the death of *Maximian* out of the due order of events.

Inscriptions. 1 Panvin. p. 385 Gruter p. 192. 4 *Imp. Cæs. M. Aurelius Valerius Maximianus invictus Augustus Sarm. max. Goth. max. pont. max. imp. VIII cos. III p. p. procos. iter. reparavit*. 2 Panvin. p. 385 Gruter p. 281. 4 *Magno invicto ac super omnes retro principes fortissimo imp.*

^{pp} On the 65th day of the 20th year.

^q See the Tables 321. 3.

^r See Tillemont tom. 4 p. 637. The *vicennalia* of *Constantine* were celebrated both at the beginning and at the end. Tables 325. 326.

^s See the Tables 307. 2. 3.

^t See the Tables A. D. 310.

^v See the Tables A. D. 310. 2. 3.

^w The error is remarked by Livineius ad Eumen. p. 391 Spark ad Lactantium c. 30 Reitemeier ad Zosimum Tzschutke ad Eutropium p. 751.

MAXIMIAN.

Cæs. M. Aurelio Maximiano Pio Fel. invicto Aug. cos. III p. p. procos. Septimius Valentio V. C. Aug. præf. præt. D. N. M. Q. ejus. 3 Gruter p. 281. 5 Romæ: *M. Aurel. Val. Maximiano invicto Aug. pont. max. imp. VIII cos. III P. P. P.* These three within A. D. 290—292. 4 Gruter p. 281. 6 Apud Isaram fluvium: *Imp. Cæs. Aug. Maximiano P. F. invicto.* 5 Panvin. p. 385 Gruter p. 161. 3 In via Flaminia: *Æterni imperatores Diocletianus et Maximianus Augusti et perpetui Cæsares Constantius et Maximianus pontem Metauro.* 6 Panvin. p. 385 Gruter p. 279. 2 In Piceno: see above *Diocletian* N^o. 10 from Muratori. 7 Gruter p. 159. 1 Patavii: *Imp. Cæs. C. Val. Diocletianus p. p. Aug. et imp. Cæs. M. Aur. Val. et [logo Valer.] Maximianus p. p. Aug. et Fl. Val. Constantinus [lege Constantius] et Gal. Val. Maximianus nobil. Cæs. [logo nobb. Cæs.] M.....* 8 Gruter p. 199. 4 Oreolo non procul ab Ebora*: *DD. NN. ætern. impp. C. Aure. Valerio Jovio Diocletiano et M. Aur. Valerio [H]erculeo Maximiano Pii Fel. semper Augg. terminus inter Pacens. et Eborens. curante P. Datiano V. P. præside II. II. N. M. Q. eorum devotissimo. Heinc Pacenses. Heinc Eborenses.* 9 Murator. p. 461. 6 Cordubæ: *Imp. Cæs. Maximiano Pio Felici Aug. Ebora M. P. XII.* 10 Muratori p. 49. 7 Metis: *Deo Mercurio numini sanctissimo Herculus junior Augustus.* 11 Gruter p. 280. 3 Cluniæ in Hispania: *Diocletianus Jovius et Maximian. Hercules Cæs. Augg. amplificato per orientem et occidentem imp. Rom. et nomine Christianorum deleti qui temp. evertabant.*

CONSTANTIUS. CONSTANTIUS.

The elevation of *Constantius* and the distribution of the provinces in A. D. 305 is described by Zosimus II. 8 ἡδὴ δὲ καταστάντες αὐτοκράτορες Κωνσταντίος καὶ Μαξιμιανὸς ὁ Γαλλέριος ἀνέδειξαν Καίσαρας Σεβήρην καὶ Μαξιμίνον ἀδελφῆς ὄντα παῖδα τοῦ Γαλλερίου, Σεβήρῃ τὴν Ἰταλίαν Μαξιμίνῳ δὲ τὰ πρὸς ἀνίσχοντα ἥλιον παραδόντες. Eutropius X. 1 *Constantius et Galerius Augusti creati sunt dirisusque inter eos ita Romanus orbis ut Gallias Italiam Africam Constantius, Illyricum Asiam Orientem Galerius obtineret, sumtis duobus Cæsaribus. Constantius tamen contentus dignitate Augusti Italici atque Africæ administrandæ sollicitudinem recusavit. Idem X. 2 Galerius—Cæsares duos creavit, Maximinum quem Orienti præfecit et Severum cui Italiam dedit. Ipse in Illyrico commoratus est. Orosius VII. 25 Galerius Maximianus Illyricum Asiam et Orientem, Constantius Italiam Africam Hispaniam et Gallias obtinuit. Sed Constantius vir tranquillissimus Gallia tantum Hispaniaque contentus Galerio cæteris partibus cessit. Galerius duos Cæsares legit, Maximinum, quem in Oriente constituit, et Severum, cui permisit Italiam, ipse in Illyrico constitutus. Anonymus Valesii p. 610 Cæsares duo facti Severus et Maximinus. Maximino datum est Orientis imperium, Galerius sibi Illyricum Thracias et Bithyniam tenuit, Severus suscepit Italiam et quidquid Hercules obtinebat. Idem p. 611 Severus Cæsar ignobilis et moribus et natalibus, ebriosus, et hoc Galerio amicus. Hunc ergo et Maximinum Galerius Cæsares fecit, Constantino [i. Constantio] nihil tale noscente. Huic Severo Pannoniæ et Italici urbes et Africæ contigerunt. Julian Or. II ad Constantium II p. 51 CD relates the division of the provinces as between *Constantius* and *Maximian*: ὁ μὲν τῆς μητρὸς πατὴρ [sc. *Maximianus Hercules*] τὴν Ῥώμην διώκει κ. τ. λ.—ὁ γὰρ μὲν τοῦ πατρὸς γεννητῆς [sc. *Constantius Chlorus*] Γαλατίας ἔθνη κ. τ. λ.*

Eusebius Vit. Const. I. 18 places the abdication of *Diocletian* and the elevation of *Constantius* μετὰ τὸ πρῶτον ἔτος τῆς τῶν ἐκκλησιῶν πολιορκίας. and H. E. VIII. 13 οὕτω δεῦτερον ἔτος πεπλήρωτο. This is not exact; for from the edict in Feb. 303 to the abdication May 1 A. D. 305 were two years complete and the third year current.

Constantius is placed before *Galerius* by Eusebius H. E. VIII. 5 δυεῖν ἐπιπαρόντων—βασιλέων. τοῦ τε πρεσβυτάτου τῶν ἄλλων [sc. *Diocletian*] καὶ τοῦ τὸν τέταρτον ἀπὸ τούτου τῆς ἀρχῆς ἐπικρατοῦντος

* Sc. oppido Hispaniæ ulterioris: Mela III. 1, 8.

βαθμόν [sc. *Galerius*]. Vit. Const. I. 18 Κωνσταντίος πρῶτος Αὐγουστος καὶ Σεβαστὸς ἀνγορεύετο, CONSTANTIUS. τὸ μὲν καταρχὰς τῷ τῶν αὐτοκρατόρων Καισάρων διαδήματι λαμπρυνόμενος, καὶ τούτων ἀπειληφὺς τὰ πρῶτα. Upon which Eckhel tom. 8 p. 35 observes that, as *Galerius* was nominated by *Diocletian*, he would have the precedence over *Constantius*, who was appointed by *Maximian Herculus*; and concludes that *Eusebius* gave *Constantius* the precedence out of compliment to *Constantine*. But *Eusebius* is confirmed by the order of the names in Inscriptions, and in all the consulships of *Constantius* and *Galerius*².

Constantine found *Constantius* at the point of death according to *Lactantius* de M. P. c. 24 *Qui cum graviter laboraret, miserat literas ut filium suum Constantinum remitteret sibi videndum.*—*At ille incredibili celeritate usus pervenit ad patrem jam deficientem.* and *Victor Cæs.* p. 348. *Victor Epit.* p. 387 *forte iisdem diebus ibidem Constantinum fata ultima perurgebant.* And *Eusebius* Vit. Const. I. 21 αὐτίκα δ' οὖν ἐπειδὴ τῶν ἐπιβουλῶν τὰς μηχανὰς διαδρὰς σπεύδων ἀφίκετο πρὸς τὸν πατέρα, ὁμοῦ μὲν αὐτὸς χρόνιος παρῆν, κατὰ τὸ αὐτὸ δὲ τῷ πατρὶ τὰ τῆς τοῦ βίου τελευτῆς ἐπὶ ξυροῦ ἴστατο· ὥς δ' ἀπροσδόκητον εἶδεν ὁ Κωνσταντίος παρεστῶτα τὸν παῖδα, ἐξαλλόμενος τῆς στρωμνῆς κ. τ. λ. But the authorities in the Tables A. D. 306 show that *Constantine* arrived some time before his father's death, and found him at Boulogne. *Arntzenius* ad *Eumen. Panegy.* p. 370 and *La Baune* in *Vita Constantii* p. 298 endeavour to reconcile the difference by supposing “duplex adventus Constantini,” one in 305, and one in 306. But they forget that *Constantine* was at *Nicomedia* with *Galerius* through the year 305.

Constantine is called *Augustus* at his father's death by *Eusebius* Vit. Const. I. 22 αὐτοκράτορα καὶ σεβαστὸν ἐκ πρώτης ἀνγορεύον φωνῆς. and again H. E. VIII. 13. and by *Lactantius* M. P. c. 24 *Constantinus Augustus.* *Orosius* VII. 25 calls him *imperator: Constantius Augustus in Britannia mortem obiit. Qui Constantinum filium—imperatorem Galliarum reliquit.* But the testimonies in the Tables at 306 and the coins of *Constantine* as *Cæsar* apud *Eckhel* tom. 8 p. 72 show that he was only *Cæsar*.

Coins of *Constantius* as *Cæsar* A. D. 292—304 apud *Eckhel* tom. 8 p. 29. 1 *Constantius Nob. Cæs. + comitatus Augg.* 2 “Antica varia” + *Herculi conservatori.* 3 *Fl. Val. Constantius Nob. Cæs. + præsidia reipublic.* or *principi juventut.*³ or *victoria beatissimorum Cæss.* 4 *Constantius Nob. Cæs. + virtus Herculi Cæsaris.* or *virtus Illurigi.* or *undique victores.* 5 “antica varia” + *vota V. or A.* or *XX.* 6 *Virtus Constanti Nob. C. + —*

Coins of *Constantius divus*:⁴ *Eckhel* tom. 8 p. 32. 1 *Divo Constantio Aug. + Consecratio.* 2 *Dico Constantio Pio + Consecratio.* 3 *Divo Constantio Pio princ. + memoriæ æternæ.* 4 *Dicus Constantius + consecratio.* 5 *Imp. Maxentius divo Constantio adfini vel cogn. + æterna memoria.*

Inscriptions. 1 *Gruter* p. 281. 9 *Cluniæ Hispan. Imp. Maximian. Hercul. Cæs. Aug. Constantio in occid. Cæs. effecto et imp. reip. longe et late auc. Diocletiano principi invic. et uno temp. collegæ effecto.* 2 *Gruter* p. 281. 1 *Tarracone: Pio adque inclito D. N. Constantio nobilissimo ac fortissimo et felicissimo Cæsari Badius Macrinus V. P. P. P. H. T. c. numini majestatique ejus semper devotissimus.* 3 *Grut.* p. 159. 5 *Veronæ: Imp. Cæs. Fl. Val. Constantio M. P. VIII.* 4 *Grut.* p. 284. 4 *Septempedæ: Magno principi Flavio Valerio Constantio nob. Cæs. ordo Septempedanorum D. N. M. E.*

¹ See many inscriptions of *Diocletian* at p. 74, three inscriptions given above under *Maximian Herculus*, and three quoted in the Tables at 305. 3.

² See the Tables at the years 294, 300, 302, 305, 306.

³ Conf. *Eumen. pro instaur. Schol.* c. 6 p. 191 *Constantii vere principis juventutis.*

⁴ See *Eutropius* quoted in the Tables A. D. 306. *Eumen. Panegy.* *Constantino* c. 3 p. 318 *divi Con-*

stantii. c. 14 p. 344 *divo Constanti.* *Incert. Panegy.* c. 25 p. 536 *divum Constantium.* *Eusebius* himself H. E. VIII. 13 πρῶτός τε ἐν θεοῖς ἀνγορεύετο παρ' αὐτοῖς. He was consecrated by his army in Britain: *conf. Eumen. c. 8 p. 372 Neque enim fas erat diutius feri principem consecratum.*

⁵ Sc. *præfectus provinciæ Hispaniæ Tarraconensis.* *Conf. Gruter.* p. 283. 9.

CONSTANTIUS. *pub.* 5 Gruter p. 1086. 3 Nolæ: *D. N. Flavio Valerio Constantio nobiliss. ac beatiss. Cæsari ordo populusque Nolanus D. N. M. Q. ejus.* 6 Murat. p. 462. 4 in Albercæ vico, IV leucis ab Asténsi civitate: *Imp. Cæs. Flavio Valerio Constantio nobilissimo Cæs. p. p. M. P. N. XXIII.* 6 Mur. p. 1113. 6 Nicomedisæ: *Optimo benignissimoque principi Flavio Valerio Constantio nob. Cæsari Germanico max. cons. [A. D. 294] colonia Nicomediensium D. N. M. Q. ejus.*

HELENA.

HELENA was not the concubine but the wife of *Constantius*. This is attested by Victor and Eutropius quoted in the Tables A. D. 292. Anon. Valesii p. 609 *Constantius relicta Helena priore uxore filiam Maximiani Theodoram duxit uxorem, ex qua postea sex liberos Constantini fratres habuit. Sed de priore uxore Helena filium jam Constantinum habuit.* Eutropius X. 2 *Constantinus ex obscuriori matrimonio Constantii filius.* Implied also in Incerti Panegy. Maximiano et Constantino c. 4 p. 318 addressing *Constantina*: *Quo enim magis continentiam patris æquare potuisti, quam quod te ab ipso fine pueritiæ illico matrimonii legibus tradidisti? ut primo ingressu adolescentiæ formares animum maritalem.* These authorities justify Eusebius H. E. VIII. 13 Κωνσταντίος—παῖδα γνήσιον Κωνσταντίνον αὐτοκράτορα—καταλιπών.—Κωνσταντίος—ἐπὶ διαδόχῳ γνησίῳ παιδί—τελευτήσας. And Codrenus tom. 1 p. 269 C ἐγέννησεν ἐξ Ἑλένης τῆς πρώτης αὐτοῦ γυναικὸς Κωνσταντίνον. She is called a concubine by Hieronymus Chron. Anno 2322 *Constantinus ex concubina Helena procreatus.* Repeated by Orosius VII. 25 *ex concubina Helena creatum.* and by Cassiodorus Chron. *natus dicitur ex Helena concubina.* Zosimus II. 8 Κωνσταντίνος ἐξ ὀμιλίας γυναικὸς οὐ σεμνῆς οὐδὲ κατὰ νόμον συνελθούσης Κωνσταντίῳ γεγενημένος. ἀσέμνον μητρός II. 9. Chron. Pasch. p. 278 A B ὁ γὰρ Κωνσταντίνος—ἐξ ἐτέρας τινὸς μίξεως ὑπῆρχεν αὐτῷ Κωνσταντίῳ παῖς ἀπὸ Ἑλένης.—ὁ νόθος ἐξ Ἑλένης αὐτῷ γενόμενος. But La Baune Vit. Constantini p. 232 and Gibbon Vol. 2 p. 186 truly remark that the divorce of *Helena* proves her marriage: “*repudiari non dicitur nisi quæ uxor sit.*” Scaliger ad Euseb. Chron. p. 246 in discussing this question forgets that *Minervina* was not the wife of *Constantius Chlorus*, but of *Constantine*. *Helena* was of humble origin: Anon. Valesii p. 609 *Constantinus natus Helena matre vilissima in oppido Naïso atque eductus, quod oppidum postea magnifice ornavit.* That her son was born at Naïssus is confirmed by other authorities^d. The place of *Helena*’s birth is doubtful. Bithynia according to Procopius *Ædif.* V. 2 p. 96 B ἔστι δέ τις ἐν Βιθυνίᾳ πόλις, Ἑλένης ἐπώνυμος οὖσα τῆς Κωνσταντίνου τοῦ βασιλέως μητρός· ἐκ ταύτης γὰρ τὴν Ἑλένην ὠρμήσθαί φασι.

Helena died in about her 80th year^e. Gothofredus Chronologia legum p. 28 supposes that she died at Rome 18 Aug. 326. La Baune in Vita Constantini p. 303 places her death at Rome 18 Aug. 327. “*Helena XV Kal. Sept. Romæ obit.*” Tillemont tom. 4 p. 228. 651 refers it to 328, because time was required for her transactions in Palestine described by Eusebius Vit. Const. III. 25. 26. 42 after the council of Nice. Eckhel tom. 8 p. 33 adopts the date of Tillemont. Valesius

^d Steph. Byz. Ναῖσος: πόλις Θράκης, κτίσμα καὶ πατρὶς Κωνσταντίνου τοῦ βασιλέως. Constantin. Porphyg. Them. II. 9 p. 26 ἐπαρχία Δακίας—Ναῖσος ἡ πατρὶς τοῦ μεγάλου Κωνσταντίνου. Hence Cedrenus tom. I p. 269 C relates that he was born περὶ τὴν τῆς Δακίας πόλιν. Firmicus lib. I c. 4 Matheseos apud Valesium ad Ammian. 21. 10, 5 *Apud Naïsum genitus.* On Firmicus see Gibbon Vol. 2 p. 187.

^e Euseb. Vit. Constant. III. 46. 47 ἐπεὶ δὲ λοιπὸν τὰ τῆς αὐτῆς διανύσασα ζωῆς ἐπὶ τὴν κρείττονα λήξιν ἐκαλεῖτο, σχεδὸν πού τῆς ἡλικίας ἀμφὶ τοὺς ὀγδοήκοντα ἑναυτοὺς διαρκέσασα, πρὸς αὐτῷ γενομένη τῷ τέλει συντάττετο καὶ διετίθετο, ἐπὶ μονογενεῖ υἱῷ βασιλεῖ μονάρχῳ κοσμοκράτορι παισὶ τε τούτου Καίσαρσιν ἐαυτῆς ἐγγόνους

τὴν ὑστάτην βουλὴν διορίζομένη—τὴν τοῦ βίου κατέλυσεν τελευτήν παρόντος αὐτῇ καὶ παρестώτος υἱοῦ τοσούτου.—καὶ τὸ σκῆνος δὲ τῆς μακαρίας οὐ τῆς τυχούσης ἤξειοτό σπουδῆς. πλείστη γοῦν δορυφορίᾳ ἐπὶ τὴν βασιλεύουσαν πόλιν ἀνεκομίζετο, ἐνταυθοὶ δὲ ἡρίοις βασιλικοῖς ἀπετίθετο. Repeated by Socrates I. 17 εὐσεβῶς διανύσασα τὴν ζωὴν ἐτελεύτησε περὶ ὀγδοηκοστὸν ἔτος, καὶ τὸ σῶμα αὐτῆς εἰς τὴν βασιλεύουσαν νέαν Ῥώμην διακομισθὲν ἐν τοῖς βασιλικοῖς μνήμασιν ἀπετίθη. And by Sozomen II. 2 ἐπειδὴ ἔδει τὸν τῆδε καταλιπεῖν βίον, εὐκλεῶς ἐτελεύτησεν ἔτη μὴν ἀμφὶ τὰ ὀγδοήκοντα γεγονυῖα, τὸν παῖδα καταλιπούσα ἅμα Καίσαρσιν αὐτῆς ἐγγόνους πάσης τῆς Ῥωμαίων οἰκουμένης ἡγούμενον.

ad Euseb. Vit. Const. III. 47 argues rightly from the time of the death of *Crispus* that *Helena* HELENA lived till A. D. 327. He understands Rome as the place of burial, as likewise La Baune and Tillemont ^{cc}.

Eusebius does not mark the year of her death nor how long she survived after the transactions in Palestine. The date of Gothofredus is wrong, because she survived *Crispus*, and perhaps *Fausta*^f. The account of La Baune is also erroneous, because *Constantine* was present at her death, and *Constantine* was not at Rome in 327. If she died in 327, her death did not happen at Rome. She might have lived later than that year. If *Helena* reached her 80th year, her birth would be placed at the earliest at A. D. 248; perhaps a year or two later. Her husband *Constantius* has 56 years in Nicephorus quoted by La Baune Vita Constantini c. 235. Malalas XII p. 416 gives him 60 years: ἦν δὲ ἐνιαυτῶν ἐξήκοντα. If he was 60 at his death in 306, he might be 2 years or perhaps 3 or 4 years older than *Helena*.

Coins of *Helena*. Eckhel tom. 8 p. 142 *Fl. Jul. Helenæ Aug. + Pax publica. Conse. or pietas Romana*. Conf. Eckhel Ibid. p. 143—145.

Inscriptions. 1 Gruter p. 284. 1 Scaliger ad Euseb. p. 246 Romæ: *Dominæ nostræ Fl. Jul. Helenæ piissimæ Aug. genetrici D. N. Constantini maximi victoris clementissimi semper Augusti aviæ Constantini et Constanti beatissimorum ac florentissimorum principum Julius Maximilianus [Maximianus Scal.] V. C. comes pietati ejus semper dicatiss.* 2 Gruter p. 284. 2 Scaliger Ib. p. 246 Neapoli: *Piissimæ ac venerabili dominæ nostræ Helenæ Augustæ matri domini nostri victoris semper Aug. Constantini et aviæ dominorum nostrorum beatissimorum Cæsarum ordo et populus Neapolitanus.* 3 Gruter p. 1086. 2 Neapoli: *Piissimæ et clementissimæ dominæ nostræ Augustæ Helenæ matri domini &c. et aviæ dominorum nostrorum Cæsarum beatorum uxori divi Constantii ordo Neapolitanorum et populus.* 4 Muratori p. 261. 1 Salerni: *Dominæ nostræ Flaviæ Augustæ Helenæ divi Constanti castissimæ conjugii procreatrici D. N. Constantini maximi piissimi ac victoris Augusti aviæ dominorum nostrorum Fl. Constantini et Constanti beatissimorum ac felicium Cæsarum Alpinus Magnus V. C. corr. Lucaniæ et Brittiorum statuit devotus excellentiæ pietatique ejus.* 5 Murat. p. 261. 2 Romæ: *Dominæ nostræ vener. Helenæ Augustæ genetrici D. N. Constantini maximi victoris et triumphatoris semper Augusti L. Pistrinus V. P. PP. rerum privatarum pietati eorum semper devotissimus.* 6 Murat. p. 260. 7 Romæ ad thermas Helenæ: *D. N. Helena ven. Aug. mat. avia beatiss. therma istr* 7 Mur. p. 260. 6 Mazaræ in Sicilia: *Hel. Aug. respub. COIHLY [sic] devota numini eorum.* Muratori proposes resp. *Lilyb.*

^{cc} In Nicephorus VIII. 31 quoted by Valesius l. c. the body of *Helena* was brought from Rome to CP. two years after her death. But Socrates I. 17 appears rightly to understand Eusebius to speak of CP. and not of Rome.

^f On this account Valesius ad Euseb. l. c. rejects the date of Cedrenus p. 297 A for the death of *Helena*: ἡ μήτηρ αὐτοῦ Ἑλένη πρὸ δώδεκα ἐτῶν τῆς τελευταίας αὐτοῦ ἀποθανοῦσα. which would be 325. Theophanes has these dates: p. 17 B *Constantini* 20^o τούτῳ τῷ ἔτει Κρίσπος—ἐκοιμήθη. p. 20 B *Constantini* 21^o τούτῳ τῷ ἔτει—Ἑλένη—μετὰ χρημάτων ἀπέστειλεν εἰς τὰ Ἱεροσόλυμα ὁ θεὸς Κωνσταντῖνος. p. 21 C κατ' αὐτὸν τὸν καιρὸν καὶ ἡ μακαρία Ἑλένη ἐκοιμήθη ἐν Κυρίῳ ἐτῶν π'.—

ἐτάφη δὲ ἐν τῷ ναῷ τῶν ἁγίων ἀποστόλων ἐν ΚΠ.—πρώτη δὲ ἐν αὐτῷ ἐτάφη ἡ μακαρία Ἑλένη. Repeated by Cedrenus p. 284 B τῷ κ' ἔτει. τούτῳ τῷ ἔτει καὶ Κρίσπος—ἐκοιμήθη, καὶ Ἑλένη ἡ μήτηρ τοῦ βασιλέως—εἰς τὰ Ἱεροσόλυμα ἀπέρχεται. p. 285 A ἡ δὲ μακαρία Ἑλένη ἐξ Ἱεροσολύμων ἐπανελθοῦσα—ἐτελεύτησεν ἐτῶν π', καὶ ἐτάφη ἐν τῷ ναῷ τῶν ἁγίων ἀποστόλων. p. 295 C τῷ κα' ἔτει—ἐν τούτῳ τῷ χρόνῳ ἡ ἁγία—Ἑλένη πρὸς Κύριον ἐκδημεί ἐτῶν οὕσα π' καὶ ἐν τῷ ναῷ τῶν ἁγίων ἀποστόλων θάπτεται πρώτη. The 21st year is consistent with the date of the death of *Crispus*. And this in the reckoning of Cedrenus is 12 years before the death of *Constantine*, to whom he gives 33 years: p. 296 D.

GALERIUS. GALERIUS.

The edict of *Galerius* issued a few days before his death is given in the original by Lactantius, and in a Greek translation by Eusebius^g, who has been faithful to the meaning of his original^h. Valesius ad Euseb. VIII. 17 quoted by Heinechen observes of the tribunician years of *Galerius* in this edict "*Galerius creatus est Cæsar a. 291 Kal. Mart. edictum emisit a. 311. Sequitur edictum illud scriptum fuisse ante Kal. Mart.*" Of *Licinius* he observes "*Licinius Cæsar factus est III Id. Nov. anno 308. Quartus igitur annus tribuniciæ potestatis cœpit anno 311 III Id. Nov. ex quo efficitur edictum datum esse sub exitum anni 311. Quare necesse est horum duorum locorum alteruter mendosus sit.*" But Valosius himself has erred in placing the accession of *Galerius* one year too high, and the accession of *Licinius* one year too low. When these errors are rectified, the numbers in the edict are consistent with each other and with the true dates of those accessionsⁱ.

Coins of the *Cæsar Galerius* A. D. 292—304 Eckhel tom. 8 p. 35 1 *Maximianus nob. Cæsar + primo ausp. or virtus Jovi Cæsaris.* 2 "*antica varia.*" + *principi juventutis. or votis X. or X m. XX. or vot. XX.* 3 *Maximianus nob. Cæsar + XCVI.^k AQ.*

Coins of *Galerius Augustus* A. D. 305—311. Eckhel tom. 8 p. 36 1 *Gal. Maximianus P. F. Aug. + —* 2 *Imp. C. Gal. Val. Maximianus P. F. Aug. + —* 3 *Imp. Maximianus jun. Aug. + principi juventutis. or securit. pepret. DD. NN.* 4 *Imp. C. Gal. Val. Maximianus jun. Aug. + —*

Coins after his death. Eckhel tom. 8 p. 38 1 *Imp. Maxentius divo Maximiano socero or divo Maximiano socero Maxentius Aug. + æternæ memoriæ.* 2 *divo Maximiano Maximinus Aug. fil. + æternæ memoriæ Gal. Maximiani.* 3 *divo Gg^l. Val. Maximiano. + forti fortunæ.*

Inscriptions. 1 Muratori p. 257. 6 Romæ: *Nobilissimo Cæsari domino nostro Galerio Valerio... an. Persico maximo Sarmatico maximo Britannico maximo.* 2 Gruter p. 280. 4 Cluniæ Hispaniæ: *Diocletian. Cæs. Aug. Galerio in Oriente adopt. superstitione Christ. ubiq. deleta et cultu deor. propagato.*

CARAUSIUS. CARAUSIUS. Tables A. D. 287—291. 293.

Coins. Eckhel tom. 8 p. 44. 1 *Imp. Carausius Aug. + adjutrix Aug. or Dianæ cons. or Mars ultor. or Marti pacifero. or victoria Ger.* 2 *Carausius Aug. + adventus Aug. or adventus Augg.* 3 *Imp. Carausius P. Aug. + Apollini cons. Aug.* 4 *Imp. Carausius P. F. Aug. + concordia Aug. or concordia militum. or Constant. Aug. or expectate veni. or fidem militum NN. or Germanicus maxu. or invictus Au. or leg. IIII Fl. or leg. VII Cl. or leg. VIII Ge. or principi juventut. or Romæ æternæ V. or ubertas. or voto publico. or votum publicum. multis XX. imp.* 5 *Imp. C. Carausius P. F. Aug. + felicitas.* 6 *Imp. C. M. Aur. V. Carausius P. Aug. + —* 7 *virtus Carausi. + par Aug. or Romano. renova.* 8 *Imp. C. M. Carausius Aug. + pietas Aug.* 9 *Imp. C. Carausius A. + tutela Aug. Lo.* 10 "*antica incerta.*" + *leg. II Part. VII P. or leg. VIII ... In. or leg. XX V. V. or leg. XXX Ulpia.*

^g See the Tables A. D. 311.

^h In Eusebius p. 76 ed. Heinechen sc. VIII. 17. for τῇ αὐτῇ ἀπονοίᾳ we must adopt the reading of the note τῇ αὐτῇ ἰστονοίᾳ. which is confirmed by Lactantius, who has in *proposito perseverarent*.

ⁱ Scaliger ad Eusebii annum 2326 p. 248 has much mistaken the character of *Galerius*, whom he

represents as an excellent prince and no persecutor: "*Neque Christianos unquam persecutus fuit—bonus princeps et laudabilis, eximius et felix bellator.*"

^k On this number, which also is found upon the coins of *Diocletian*, *Maximian*, and *Constantius Chlorus*, see Eckhel tom. 8 p. 12 p. 507.

SEVERUS. Tables A. D. 305—307.

SEVERUS.

His son *Severianus* was slain in 313: Lactant. M. P. c. 50 *Licinius—Severianum, jam ætate robustum, qui fugientem Maximinum fuerat ex acie secutus, tanquam post obitum ejus de sumenda purpura cogitasset, capitali sententiæ subjectum interemit.*

An inscription apud Muratorium p. 258. 4 Fabriani: *DD. NN. Flavio Valerio Constantio et Galerio Maximiano invictis. et clementissimis Augg. et DD. NN. Flavio Valerio Severo et Gneo Valerio Maximiano [lege cum Muratorio Galerio Valerio Maximino] nobilissimis ac fortissimis.....*

MAXIMINUS DAZA. Tables A. D. 305—308. 311. 313.

MAXIMINUS
DAZA.

Maximinus is mentioned by Hieronymus ad Zachariam c. 14 tom. 6 p. 228 G *Legamus Ecclesiasticas historias, quid Valerianus, quid Decius, quid Diocletianus, quid Maximianus [sc. Galerius], quid sævissimus omnium Maximinus, et nuper Julianus, passi sint, &c.—quod computruerint carnes eorum, et oculi contabuerint &c. [de oculis Maximini Dazæ conf. Lactantium M. P. c. 49.]*

Inscriptions. 1 See Mur. p. 258. 4 quoted under *Severus*. 2 Murat. p. 130. 5 in urbe Teatina: *Pro salute Imp. Maximiani Aug. [sc. Galerii] et Maximini Cæs. taurobolium movit Petronius Marcellus sacerdos de suo.* 3 Murat. p. 258. 5 Panormi: *D. N. Galerio Val. Maximino nobilissimo Cæs. respub. Panormi. D. N. M. Q. ejus.* 4 Gruter p. 280. 5 in foro civitatis Nepesinorum in Faliscis: *D. N. C. Galerio Maximino nob. Cæs. princip. juv. R. P. Nepesinorum.*

MAXENTIUS. Tables A. D. 306—312.

MAXENTIUS.

Lactantius M. P. c. 18 *Erat Maximiani filius Maxentius hujus Maximiani [sc. Galerii] gener.*

The day assigned for the death of *Maxentius* is unnecessarily doubted by Tillemont tom. 4 p. 634, who also tom. 4 p. 132 mistakes the time of the beginning of the war, which he places in 311. The body of *Maxentius* was found the day after his death: Anon. Valesii p. 611 § 12 *postera die corpus levatum flumine &c.* Compare for the fact itself Inoert. Panegyr. c. 18 p. 520 *Reperto et trucidato corpore.* Nazar. Panegyr. c. 32 p. 622 *Caput reddidit Tiberis.*

For variations in the narrative *de Ponte Mulvio* conf. Arntzen. ad incert. Panegyr. p. 516.

Coins: Eckhel tom. 8 p. 57. 1 *Maxentius P. F. Aug. + æternitas Aug. n. or Marti propag. imp. Aug. n. or principi imperii Romani. or conservatores Kart. sucæ. or principi juventutis. or vot. QQ. mul. X. or vot. X fel. or vot. QQ. mul. XX.* 2 *Maxentius princ. invict. or princeps invictus + conservator Africae sucæ.* 3 *Imp. C. Maxentius P. F. inv. Aug. +* 4 *Imp. C. M. A. Val. Maxentius P. F. Aug. + principi juventutis. or victor omnium gentium Aug. n.*

Inscriptions: 1 Muratori p. 462. 5 Veronæ: *Imp. Cæs. M. Aur. Val. Maxentio P. Fel. invicto Aug. M. P. XI.* 2 Muratori p. 462. 6 in vico Avii diocesis Tridentinæ: *Imp. Cæs. M. Aur. Val. Maxentio P. F. Aug.* 3 Murat. p. 462. 7 Romæ: *Donino [sic] nostro Maxentio Pio Felici invicto Augusto VII.*

ROMULUS. Tables A. D. 308. 309.

ROMULUS.

Romulus died before his father *Maxentius*, by whom he was consecrated. Coins *Divi Romuli*: Eckhel tom. 8 p. 59

- | | |
|--|--|
| 1 <i>Divo Romulo nubiss. cons. or nubis. C.</i> | } + æterna memoria. or æternæ memoriæ. |
| 2 <i>Divo Romulo nub. Aug.</i> | |
| 3 <i>Imp. Maxentius divo Romulo nu. filio.</i> | |
| 4 <i>Imp. Maxentius divo Romulo nu. cons. filio.</i> | |

ALEXANDER. ALEXANDER. Tables A. D. 308. 311.

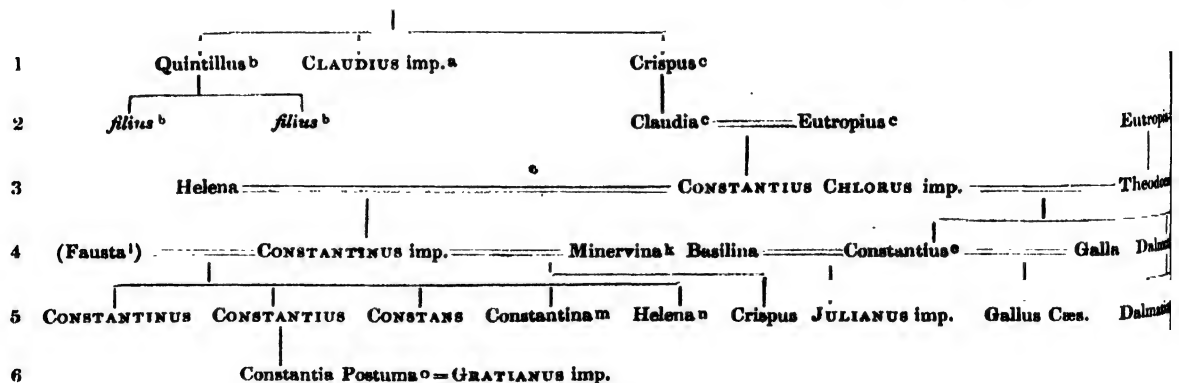
Victor Cæs. p. 349 adds *Ipsæ debili ætate, agrestibus et Pannonicis parentibus recordior*, which Anna Fabri ad c. 40 § 17 apud Arntzenium p. 432 understands of *Maxentius*. But as *Maxentius* was not *debili ætate*, this passage must be referred to *Alexander*, who is here called a Pannonian, although other authors call him a Phrygian.

LICINIUS. LICINIUS.

The renewed war is thus introduced by Anon. Valesii p. 613 quoted in the Tables A. D. 323. *Mox bellum inter ipsum Licinium et Constantinum efferbuit. Item cum Constantinus Thessalonice esset Gothi per neglectos limites eruperunt et vastata Thracia et Mœsia prædas agere cœperunt. Tunc Constantini terrore et impetu repressi captivos illi impetrata pace reddiderunt. Sed hoc Licinius contra fidem factum questus est, quod partes suæ ab alio fuerint vindicatæ. Deinde cum variasset inter supplicantiæ et superba mandata, iram Constantini merito excitavit. Per tempora quibus nondum gerebatur bellum civile, sed item parabatur, Licinius scelere avaritia crudelitate libidine sæviebat, occisis ob divitias pluribus, uxoribus eorum corruptis.* The character of *Licinius* is marked by Victor Cæs. p. 351 *Huic parsimonia et ea quidem agrestis tantummodo inerat.—Licinio ne insontium quidem ac nobilium philosophorum servili more cruciatus adhibiti modum fecere.* And more fully by Victor Epit. p. 388 *Avaritiæ cupidine omnium pessimus, neque alienus a luxu venereo. asper admodum, haud mediocriter impatiens, infestus literis, quas in inscitiam immodicam virus ac pestem publicam nominabat; præcipue forensem industriam. agrarius plane, ac rusticantibus, quia ob eo genere ortus altusque erat, satis utilis, ac militiæ custos ad veterum instituta severissimus, spadonum et aulicorum omnium vehemens domitor, tineas soricesque palatii eos appellans.*

[The son of

CONSTANTINE



^a On *Claudius* consult the following testimonies: Lamprid. Elagab. c. 35 ad Constantinum Aug. *Autor tui generis Claudius.* Trebell. Gallien. c. 7 *Claudio duce, qui postea imperium obtinuit, principe generis Constantini Caesaris nostri.* Conf. c. 14 Claud. 1. 3. 10 Vopisc. Aurel. c. 44 Eutrop. IX. 22 *Constantius per filiam nepos Claudii traditur.* Eumen. panegyr. Constantino c. 2 p. 351 *Ab illo enim divo Claudio manat in te avita cognatio* &c. and *Constantine* is called the third emperor of his family: p. 353 *post duos familie tuæ principes [sc. Claudium Constantium] tertius imperator.* Idem Grat. actio c. 4 p. 429 *Divum Claudium parentem tuum.* Julian Or. I p. 6 D mentions the victories of *Claudius*, and their descent from him Or. II

p. 51 C τὰ γε μὴν τῆς ἡμετέρας συγγενείας ἤρξατο μὲν ἀπὸ Κλαυδίου. Cæs. p. 313 D Κλαύδιος, εἰς ὃν ἀπιδόντες οἱ θεοὶ πάντες ἠγάσθησάν τε αὐτὸν τῆς μεγαλοφυχίας, καὶ ἐπένευσαν αὐτοῦ τῷ γένει τὴν ἀρχὴν δίκαιον εἶναι νομισαντες οὕτω φιλοπάτριδος ἀνδρὸς ἐπὶ πλείστον εἶναι τὸ γένος ἐν ἡγεμονίᾳ.

^b *Quintillus.* Trebell. Claud. c. 10 *de fratre Quintillo, quem consortem habere volebat imperii, responsum est Ostendent terris hunc tantum fata.* c. 12 *Quintillus frater ejusdem vir sanctus—delatum sibi omnium judicio suscepit imperium, non hereditarium sed merito virtutum, &c.* Idem c. 13 *Ipsi Claudio liberi nulli fuerunt, Quintillus duos reliquit.*

^c *Crispus.* Trebell. Claudio c. 13 *Claudius Quin-*

The son of *Licinius* was slain by *Constantine* in the same year with *Crispus*¹. An act still less to be palliated than the other. *Crispus* was slain under a mistaken belief of his guilt. But what can be alleged for *Constantine* to excuse the murder of his sister's son at eleven years of age? He is commemorated in an inscription apud Muratorium p. 260. 4 Bracaræ: *DN..... Valerio..... Liciniano Liciniojuniori nob.* and with *Constantine II* apud Mur. p. 464. 1 On sati in agro Brixiano: *Constantino max. DDD. NNN. Flavio Licinio Liciniano ju. ... Fl. Constantino jun. Cæsar VIII.*

VALENS. Tables A. D. 314.

VALENS.

MARTINIANUS. Tables A. D. 323.

MARTINIANUS

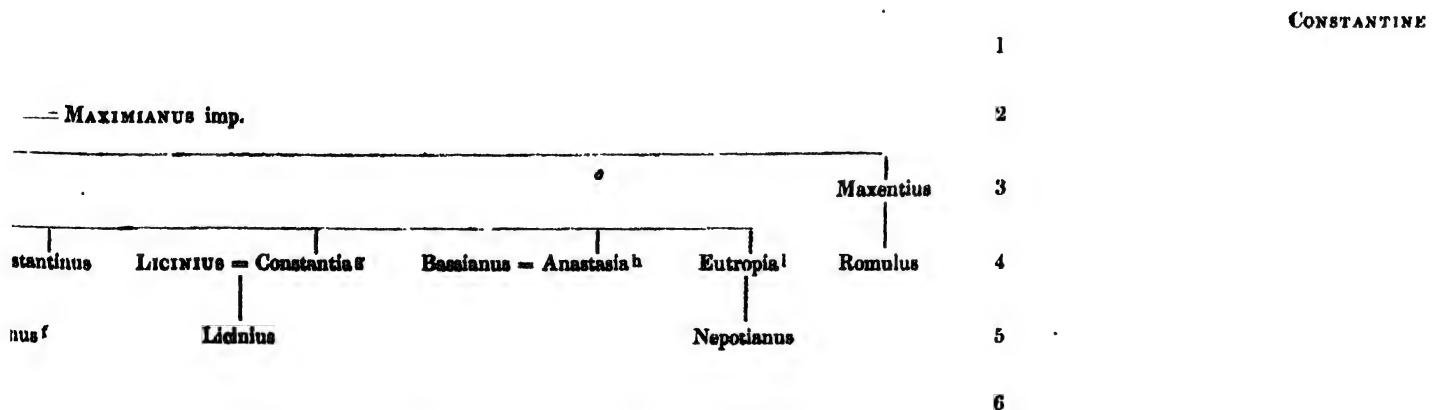
CONSTANTINUS.

CONSTANTINUS

Valesius ad Ammian. 14. 1, 2 p. 5 has given the series of the House of *Constantine* from *Constantius Chlorus* to *Constantia* the daughter of *Constantius II*. The following Table exhibits the pedigree for six generations, beginning with *Crispus* the brother of *Claudius* and ending with *Constantia*. The authorities collected in the notes will illustrate some of the names mentioned in this Table.

The pedigree given by Theophanes p. 15 is both erroneous and defective.

¹ See the Tables A. D. 326.



tillus et Crispus fratres fuerunt, Crispi filia Claudia. ex ea et Eutropio nobilissimo gentis Dardanae viro Constantius Cæsar est genitus. Panegyrista and other writers quoted above represented this as a descent from *Claudius* himself.

^d *Theodora.* The marriage of *Chlorus* with *Theodora* is alluded to in Panegyry. c. 7 p. 326 *Maximiane, —quid providentia tua dignius facere potuisti quam ut ejus filio quem ibi pridem et adfinitate adsciveras et majestate sociaveras, &c.*

^e *Julius Constantius.* See the Tables A. D. 338. Liban. Epitaph. tom. I p. 524 *αὐτῆς τὸ γένος αὐτῆς [Juliano] πάππος μὲν βασιλεὺς, δε μάλιστα δὲ χρημάτων ὑπεριδὼν μάλιστα δὲ τὰς τῶν ἀρχομένων εὐνοίας ἐκτήσατο,*

*πατὴρ δὲ βασιλεὺς μὲν υἱὸς βασιλεὺς δ' ἀδελφὸς, δικαιοτέρος δὲ τοῦ σχόντος τὴν βασιλείαν ἔχειν· ἀλλ' ὅμως ἡσύχαζε καὶ συνέχετο τῷ λαβόντι, καὶ συζῶν ἀδόλως καὶ φιλῶν διετέλει. γήμας δὲ ὑπάρχου θυγατέρα χρηστοῦ [sc. *Basilium Anicii filium*],—ὃν ὁ πολέμιος [sc. *Constantinus*] νενικηκὼς ἡδέσθη,—ποιεῖται τούτων τὸν ἀριστον [sc. *Julianum*].*

^f *Dalmatius* and his sons. See the Tables A. D. 335. 338. Socrates H. E. III. 1 *Κωνσταντίνος—δύο ἔσχεν ὁμοπατέριους ἀδελφοὺς οὐκ ἐκ τῆς αὐτῆς γενομένους μητρὸς, Δαλμάτιος ὄνομα τῷ ἐνὶ, θατέρῳ δὲ Κωνσταντίος.*

^g *Constantia.* Socrat. I. 25 *ἦν ἀδελφὴ τῷ βασιλεῖ Κωνσταντίνῳ τοῦ ὀνόματι Κωνσταντία· γυνὴ δὲ ἐγγεγόνει Λικινίου τοῦ πρότερον μὲν συμβασιλεύσαντος αὐτῷ Κωνσταντίνῳ, μετὰ ταῦτα δὲ τυραννήσαντος καὶ διὰ τοῦτο ἀναρεθείντος. She*

CONSTANTINE

Constantine was born Feb. 27 : *Natales Cæsarum* apud Bucherium p. 276 *Divi Constantini III Kal. Martii*. p. 282 *III Kal. Martii Natalis divi Constantini*. In Britain according to La Baune in *Vita Constantini* p. 296. But this is not asserted in the words *illic oriendo* apud Panegyr. c. 4 p. 320. See the interpreters at p. 320, who shew that *Constantius* was not in Britain till 22 years after the birth of *Constantine*. It has been shewn already^p that he was born at *Naiusus*.

His early life is described by Praxagoras apud Photium cod. 62. He is present at Nicomedia at the abdication in A. D. 305 ; Lactant. M. P. c. 19 *Constantinum omnes intuebantur*.—*Constantinus astabat* &c. Idem c. 18 *Eratque tunc præsens, jampridem a Diocletiano factus tribunus ordinis primi*. He is acknowledged *Cæsar* by *Galerius* in 306^q. The title appears upon coins apud Eckhel tom. 8 p. 72. 1 *Constantinus Cæsar* or nob. C. or nob. Cæs. +— 2 *Fl. Val. Constantinus N. C.* or nob. C. + *concordia imperii*. or plur. natal. fel.

died before *Constantine*: Socrat. Ibid. Muratori p. 260. 5 gives an inscription Romæ: *Inlustri et divinæ prosap. genitæ venerabili soror. D.N. Constantini Aug. et amitæ DD. NN. beatissimorum Cæs. D. N. Flaviæ Constantiæ*.

^h *Anastasia*. Anon. Valesii p. 612 *Constantium Constantinus ad Licinium misit persuadens ut Bassianus Cæsar fieret, qui habebat alteram Constantini sororem Anastasiam; ut exemplo Diocletiani et Maximiani inter Constantinum et Licinium Bassianus Italiam medius obtineret. Et Licinio talia frustrante, per Sinicionem Bassiani fratrem, qui Licinio fidus erat, in Constanti^o num Bassianus armatur. qui tamen in conatu deprehensus Constantino jubente convictus et stratus est*. Conf. Spanheim. ad Julianum p. 43. Ammianus 26. 6, 14 *Anastasianas balneas, a sorore Constantini cognominatas*.

ⁱ *Eutropia*. Zosim. II. 43, 3 *Μαγνητίου διατριβούτος ἐν Κελτοῖς, Νεπωτιανὸς, ἐξ ἀδελφῆς Κωνσταντίνου τεχνεῖς Εὐτροπίης ὄνομα, συναγαγὼν πλῆθος κ. τ. λ.* On *Nepotianus* see the Tables A. D. 350.

^k *Minervina*. The mother of *Crispus*: Zosim. II. 20, 3 *Victor* Epit. p. 388. The lawful wife of *Constantine* according to Panegyr. c. 4 p. 318 (quoted above under *Helena*) *Quo magis continentiam patris æquare potuisti, quam quod te ab ipso fine pueritiæ illico matrimonii legibus tradidisti?* &c. Conf. Panegyr. Constantino c. 4 p. 481 *Te pudicitia soli dicata conjugio* &c.

^l *Fausta*. See the Tables A. D. 326. 327. Zosimus II. 39 has a mistake or a false reading where he mentions the three sons of *Constantine*, *ἐρέχθησαν οὐκ ἀπὸ Φαύστης τῆς τοῦ Ἐρικούλου Μαξιμιανοῦ θυγατρὸς, ἀλλ' ἐξ ἄλλης*. which Reitemeier remarks and endeavours to correct. *Fausta* died a Heathen: Spanheim. ad Julianum p. 85.

^m *Constantina*. First married to *Hannibalianus* and then to the *Cæsar Gallus*: Ammian. 14. 1, 2 *Facinora Cæsaris Galli, &c.—propinquitatem enim regis stirpis efferebatur in fastus.—Cujus acerbitati uxor grave accesserat incentivum, germanitate Augusti turgida supra modum. quam Hannibaliano regi fratris filio antehac Constantinus junxerat pater, Megæra quædam mortalis, inflammatrix sævientis adsidua. humani cruoris avida nihil mitius quam maritus*. Conf. 14. 7, 4. Idem

14. 9, 3 *Cæsaris imperio truci, ac stimulis reginæ exertantis aurem subinde per aulaum, nec diluere objecta permissi nec defensi periere complures*. Zosim. II. 45, 1 *Κωνσταντίος Γάλλον—Καίσαρα καθίστησι καὶ Κωνσταντίαν αὐτῷ κατεγγήσας τὴν ἀδελφὴν κ. τ. λ.* Her death in A. D. 354 on her way to *Constantius* is mentioned by Ammianus 14. 11, 6 *Cum Bithyniam introisset, in statione quæ Cænos Gallicanos adpellatur assumpta est vi febrium repentina*. She was buried at Rome: Ammian. 21. 1, 5 *Inter quæ (Julianus) Helenæ conjugis defunctæ suprema miserat Romam in suburbano viâ Nomentanæ condenda, ubi uxor quoque Galli, quondam soror ejus, sepulta est Constantina*. On her name conf. Vales. ad Ammian. 21. 1, 6 p. 394.

ⁿ *Helena*. See the Tables A. D. 355. Eutrop. X. 14 *Constantius Augustus—mox Julianum Cæsarem ad Gallias misit, patruelem suum, Galli fratrem, tradita ei in matrimonium sorore*. Her death was in 360: see the Tables.

^o *Constantia Postuma*. Ammian. 21. 15, 6 *Constantius—uxorem prægnantem reliquit, unde edita postuma ejusque nomine adpellata, cum adolevisset matrimonii jure copulata est Gratiano*. Idem 26. 7, 10 *Procopius—Constantii filiam parvulam, cujus recordatio colebatur, sinu ipse circumferens, necessitudinem prætendebat et Juliani.—Faustina matre puellæ casu præsentem*. Idem 26. 9, 3 *Ut ante relatum est, Constantii filiam parvulam cum matre Faustina et in agminibus et cum prope in acie starent lectica circumferens &c.* In A. D. 365. She was married to *Gratian* soon after the irruption of the *Quadi* in the autumn of 374: Ammian. 29. 6, 7, 8. To the daughter of *Constantius II* we may with Valesius refer the notice in *Idatius* A. D. 383 *Merobaude II et Saturnino. Ipso anno ingressum est CP. corpus Constantiæ filiæ Augusti Constantini [lege Constantii] die II Idus Septembr.* And Chron. Pasch. p. 304 *C αὐτῷ τῷ ἔτει εἰσῆλθεν τὸ σκῆνωμα Κωνσταντίας τῆς θυγατρὸς Κωνσταντίνου [lege Κωνσταντίου] Αὐγούστου ἐν ΚΠ. μηνί Γορπιαίῳ πρὸ μίας καλανδῶν Σεπτεμβρίων [lege ἰδῶν ex Idatio. conf. F. H. III p. 361] καὶ κατετίθη μὲν Ἀπαλλάει καλάνδαις Δεκεμβρίαις*.

^p Under *Helena* note d.

^q See the Tables.

In 307 *Galerius* names him *filium Augustorum*^r.

CONSTANTINE

Constantine in 306 after his father's death defeated the *Franci*: Eutrop. X. 3 Nazarii Panegy. c. 17 p. 581—583 Eumen. Panegy. Constantino c. 10. 11 p. 377—384. where his cruelty to the vanquished is praised by his panegyrist and excused by Tillemont tom. 4 p. 97. He also at this time invaded the *Bruoteri*: Eumen. Panegy. c. 12 p. 384. to whom he was equally savage: p. 385 *puberes qui in manus venerunt—ad pœnas spectaculo dati sævientes bestias multitudine sua fatigarunt*. Eutropius X. 3 attests these cruelties: *Cæsis Francis atque Alamannis captisque eorum regibus, quos etiam bestiis—objecit*. Another testimony to his cruelty is given by Incert. Panegy. c. 23 p. 533 *tantam captivorum multitudinem bestiis objecit* &c. where Tillemont tom. 4 p. 147 pronounces a better judgment.

After the victories over the *Franci* he married *Fausta*: Panegy. c. 4 p. 319 *multa ille Francorum millia—interfecit* &c. This in A.D. 307^s. In 310 he had already begun his bridge: Eumen. Panegy. c. 13 p. 386 *Insuper etiam Agrippinensi ponte faciundo reliquias adflicte gentis insultas, ne unquam metus ponat* &c. And in 310 all the *principes* are *concordes*: Eumen. c. 1 p. 350 *cum omnes vos, invictissimi principes, quorum concursus est et socia majestas, debita veneratione suspiciam*. Livineius and Paturol. ad locum suppose that *Severus* is included. But *Severus* was dead in 307. The *principes* are *Galerius Licinius Maximin*. Perhaps *Maxentius* might at this time be also acknowledged by *Constantine*. In 311 *Constantine* subdues the *Alamanni* and other barbarous nations: Nazarius Panegy. c. 18 p. 585 *Chamavos, Cheruscos, Vangiones, Alamannos, Tubantes*. After the death of *Maxentius* in 312 he is at least two months at Rome: Nazar. Panegy. c. 33 p. 625 *Quidquid mali sexennio toto dominatio feralis infligerat, bimestris fere cura sanavit*. which Arntzenius p. 463 by a forced interpretation understands of the campaign^o in Italy; but which other interpreters much more justly refer to the evils at Rome redressed by *Constantine* after his victory. In 313 *Constantine* is in Gaul^t, and engages the barbarians: Nazarius Panegy. c. 21 p. 527 *Tibi jam militant quos exutos armis impiis adversus hostes barbaros rursus armavit*, &c. The Gothic war in 332 is described in the Tables. Add to the testimonies Eusebius Vit. Const. IV. 5. 6 τὰ Σκυθῶν καὶ Σαυροματῶν γένῃ μὴ πρότερον δουλεύειν μεμαθηκότα πρῶτος αὐτὸς ὑπὸ ζυγὸν ἤγαγε κ. τ. λ. Socrates H. E. I. 18 μετὰ δὲ ταῦτα [after the building of CP.: I. 16] ὁ βασιλεὺς ἐπιμελέστερος ὦν περὶ τὰ Χριστιανῶν ἀπεστράφη τὰς Ἑλληνικὰς θρησκείας—ὑπὸ δὲ τοὺς αὐτοὺς χρόνους καὶ βαρβάρων Σαρματῶν καὶ Γότθων κατατρεχόντων τὴν Ῥωμαίων γῆν—τοὺς μὲν κατὰ κράτος ἐνέκα κ. τ. λ. Libanius βασιλικῶ tom. 3 p. 282. 5 ἡ Σκυθῶν ἔθνος ἐπιπτεν ἡ Σαυροματῶν ὑπέκυπτεν. The combined testimonies refute Zosimus II. 31. 32, who asserts that after Constantinople was built he had no successful wars: μέινας ἀπολέμος καὶ τρυφῇ τὸν βίον ἐκδούς.

The age of *Constantine* at his death cannot be precisely fixed. By the authorities in the Tables A. D. 337 he is called 66 years current, 65, 62, 63 years. By Eusebius about twice 32 years. As he was born Feb. 27, he survived his birthday 2^m 26^d, and had entered his 64th year according to Eusebius, whom Tillemont follows tom. 4 p. 269.

Cassiodorus reckons the years of *Constantius Chlorus* to *Constantine*: *anni ipsius adscribuntur filio ejus Constantino—qui regnavit ann. XXX menses X*. But as this was the true duration of his reign from the death of his father, it is plain that the reign of *Constantius* was not included in that of his son. And in Hieron. Chron. anno 2321. 2322 two years of *Galerius* are marked between *Diocletian* and *Constantine*: *Galerius solus biennio Augustus imperium tenuit*; and these two years included the reign of *Constantius*. But as *Constantius* is not reckoned in the Chronicon of Hieronymus (who calls *Galerius* the sole *Augustus*), Cassiodorus supposed that his reign was computed in that of *Constantine*. In the duration of the reign of *Constantine* Victor Epit. is incon-

^r Tables 307. 2. 3.

^s See the Tables 307. 3.

^t See the Tables.

CONSTANTINE sistent. He calls it 30 years p. 387,—*annos XXX.* and yet p. 389 he reckons $10 + 12 + 10 = 32$ years.

The character of *Constantine* is not to be taken from Eumenius, Nazarius, Eusebius, or from the Christian writers who followed Eusebius. Eutropius X. 6. 7 impartially weighs his merits and defects: *Insolentia rerum secundarum aliquantum Constantinum ex illa favorabili animi docilitate mutavit. Primum necessitudines persecutus (filium suum) egregium virum et sororis filium commodæ indolis juvenem interfecit, mox uxorem, post, numerosos amicos. Vir primo imperii tempore optimis principibus, ultimo mediis comparandus. Innumerae in eo animi corporisque virtutes claruerunt. Militaris gloriæ appetentissimus fortuna in bellis prospera fuit, verum ita ut non superaret industriam.—Pace Gotthis ad postremum data ingentem apud barbaras gentes memoriæ gratiam collocavit. Civilibus artibus et studiis liberalibus deditus, adfectator justî amoris, quem omni sibi et liberalitate et docilitate quæsit, sicut in nonnullos amicos dubius, ita in reliquos egregius, nihil occasionum prætermittens quo opulentiores eos clarioresque præstaret. Multas leges rogavit, quasdam ex bono et æquo, plerasque superfluas, nonnullas severas. Victor observes Cæs. p. 351 *Constantinus cunctos hostes honore ac fortunis manentibus texit recepitque; eo pius ut etiam vetus veterrimumque supplicium patibulorum et cruribus suffringendis primus removeret. Hinc pro conditore seu deo habitus. Victor Epit. p. 389 Fuit ultra quam æstimari potest laudis avidus.—commodissimus tamen rebus multis fuit calumnias sedare legibus severissimis, nutrire artes bonas, præcipue studia literarum. legere ipse, scribere, meditari, audire legationes et quærimoniae provinciarum.—irrisor potius quam blandus, unde proverbio vulgari Trachala decem annis præstantissimus, duodecim sequentibus latro, decem novissimis pupillus ob profusiones immodicas nominatus.**

If he was merciful to the barbarians, it was in his latter years; for in the beginning of his reign we have seen instances of cruelty admitted by his panegyrists. The edict to abolish gladiators in 325^v may be ascribed to the influence of that purer religion which he had embraced. But the deaths of *Crispus* and *Fausta* and the young *Licinius*, and of those many friends of whom Eutropius speaks, occurred after he became a Christian. An edict against the Arians reported by Socrates I. 9 p. 32 A B shews a sanguinary temper: ἐκείνοι μέντοι προαγορεύω, ὥς εἴ τις σύγγραμμα ὑπὸ Ἀρείου συνταγὴν φωραθείη κρύψας, καὶ μὴ εὐθέως προσενεγκὼν πυρὶ καταναλώσῃ, τοῦτο θάνατος ἔσται ἢ ζημία. And yet he who thus denounced death against those who possessed the books of *Arius* afterwards himself favoured the *Arians*, received baptism from an Arian bishop, and persecuted the orthodox party.

The edict against the Heathen temples is placed by Hieronymus at A. D. 331: *Anno 2347* [A. D. 331¹] *Constantini 25^o Edicto Constantini gentilium templa eversa sunt.* At the 26th and 27th of *Constantine* in Cedrenus p. 296 A τῷ κς' καὶ κς' ἔτει αὐτοῦ τὴν κατὰ τῶν εἰδώλων καὶ τῶν ναῶν αὐτῶν κατάλυσιν ἐπέτεινε, τὰς δὲ εἰσόδους αὐτῶν ταῖς ἐκκλησίαις τοῦ θεοῦ ἐκύρωσε. Noticed by Eunapius V. S. p. 20=p. 37 Κωνσταντῖνος γὰρ ἐβασίλευε, τὰ τε τῶν ἱερῶν ἐπιφανέστατα καταστρέφων, καὶ τὰ τῶν Χριστιανῶν ἀνεγείρων οἰκήματα. Anon. Valesii p. 615 § 34 places this edict before the Gothic war: *Edicto siquidem statuit citra ullam cædem hominum paganorum templa claudi. Gothorum fortissimas et copiosissimas gentes—delevit.*

Laws of A. D. 313. See the Tables 313. 3. Add the following: Cod. Just. I. 22, 3 *Impp. Constantinus et Licinius AA. ad Bassum^w pf. p. Dat. Kalend. Octob. Constantino A. III et Licinio A. III cons.*

Laws of A. D. 319: Cod. Theod. Vol. 3 p. 4 *ad Januarium. Dat. Id. Januar. acc. V Kal. Aug. Corintho Constantino A. V et Licinio Cæs. cons.* Vol. 3 p. 114 l. 1 *de maleficiis. Imp. Constantinus*

^v See the Tables.

^w *Bassus* is named as *pf. p.* in a law of March 18 A. D. 306: Cod. Just. VII. 57, 7. and was consul

in A. D. 317 and *præf. Urbi* in A. D. 317—319. See the Tables 317. 1 Bucherius p. 238, 239.

A. ad Maximum. pp. Kal. Feb. Romæ Constantino A. V et Licinio Cæs. coss. Wenck. II. 4, 1 p. 95 CONSTANTINE
 Gothofr. Vol. 1 p. 96 *Imp. Constantinus A. ad Symmachum. Dat. prid. Non. Feb. Sirmii, accepta VIII*
Id. Mar. Corinthi. Gothofr. Vol. 4 p. 215 *Profuturo pf. annonæ. Dat. IV Id. Feb. Sirmio.* Cod.
 Just. VI. 1, 5 *ad Januarium. Dat. XVI Kal. Martii.* Cod. Theod. Vol. 2 p. 440 *ad Optavianum.*
Dat. XIII Kal. Mart. Sirmio. Vol. 3 p. 418 *ad Priscum rationalem. Dat. V Id. Mar. Sirmio.*
 Vol. 3 p. 112 Cod. Just. IX. 17, 1 *ad Verinum vicarium Africæ. Dat. XI Kal. Dec. Licinio V et*
Crispo Cæs. cons. [A. D. 318] *accept. prid. Id. Mart. Carthagine Constantino A. V et Licinio Cæs.*
cons. Cod. Theod. Vol. 3 p. 169 *ad Verinum. Dat. et acc. XV Kal. April. Constantino A. V et*
Licinio Cæs. coss. Vol. 4 p. 229 *ad Bassum p. U. pp. IV Kal. April. Rom.* Vol. 3 p. 238 *ad*
Verinum vic. Africæ. pp. III Kal. April. Karthag. Wenck. II. 19, 1 p. 129 Gothofr. Vol. 1 p. 172
ad Lucrium Verinum. Dat. Id. April. Sirmio. Cod. Just. VIII. 53, 2 *ad Proculum. Dat. VII*
Kal. Maii. Cod. Theod. Vol. 2 p. 236 Cod. Just. XII. 29, 2 *ad Rufinum pf. p. Dat. V Kal. Maii*
Sirmii. Cod. Theod. Vol. 5 p. 340 *ad Proculum procons. Africæ. pp. Non. Maii Karthagine.*
 Vol. 3 p. 79 *ad Bassum. Dat. [lege pp.] V Id. Maii Romæ.* Wenck. II. 9, 1 p. 109 *ad Rufinum*
pf. p. Dat. IV Id. Mai. III. 5, 1 p. 159 Gothofr. Vol. 1 p. 261 *ad Rufinum pf. p. Dat. III Id.*
Mai. Sirmio. Vol. 3 p. 115 l. 2 *de maleficiis. ad populum. Dat. Id. Maii.* Vol. 3 p. 378 *ad Se-*
verum rationalem Afric. pp. X Kal. Jun. Rom. in foro Trajani. Vol. 5 p. 59 *Amabiliano pf. an-*
nonæ. pp. V Kal. Jun. Constantinop. [dele cum Gothofredo.] *Constantino A. V et Licinio Cæs. coss.*
 Vol. 3 p. 379 *ad provinciales. Dat. III Kal. Jun.* Vol. 2 p. 459 *Imp. Constantinus A. ad Leon-*
*tium. pp. V Id. Jun. Hierapoli.** Cod. Just. II. 13, 22 *ad Bassum pf. U. Dat. XIII Kal. Jul.*
 Cod. Theod. Vol. 4 p. 230 *ad Severum vicarium. Dat. X Kal. Jul. Aquil.* Vol. 4 p. 350 *Patroclo.*
Dat. Kal. Jul. Aquil. Wenck. IV. 9, 1 p. 235 Gothofr. Vol. 1 p. 373 Cod. Just. VII. 10, 7 *ad*
Bassum pf. U. prop. Id. Jul. Cod. Theod. Vol. 2 p. 652 Cod. Just. VI. 60, 1 *consulibus pratoribus*
tribunis plebis senatui salutem dicit. Dat. XV Kal. Aug. Aquileiæ, recitata apud Vettium Rufinum
pf. U. in senatu Non. Sept. Wenck. II. 15, 1 p. 122 Gothofred. Vol. 1 p. 158 *ad Symmachum V. C.*
Dat. VIII Kal. Aug. Naissi. Vol. 3 p. 295 *ad Festum præsidem Sardinie. Dat. IV Kal. Aug.*
 Wenck. III. 1, 1 p. 152 Gothofr. Vol. 1 p. 241 *ad Profuturum pf. annonæ. pp. Id. Aug.* Vol. 5
 p. 151 *ad Profuturum pf. annonæ. pp. Id. Aug.* Vol. 4 p. 110 *ad Catullinum proc. Africæ. pp. VI*
Kal. Sept. Karthagine. Vol. 2 p. 654 *Julio Severo. Dat. VII Id. Sept. Mediol. accept. Non. Oct.* Vol. 3
 p. 74 *ad Bassum p. U. pp. prid. Non. Oct. Rom.* Vol. 2 p. 616 *ad Bassum p. U. Dat. Non. Oct.* Wenck.
 III. 17, 1 p. 182 Gothofr. Vol. 1 p. 316 *Imp. Constantinus A. & Cæs. ad Bassum pf. p. Dat. IV Id. Oct.*
Aquileiæ. Wenck. III. 5, 2 p. 160 Gothofr. Vol. 1 p. 263 Cod. Just. V. 3, 15 *ad Maximum præ-*
fectum Urbis. Dat. XVII Kal. Nov. prop. VI Kal. Sept. y Romæ. Cod. Theod. Vol. 6 p. 22 l. 2
 de episcopis. *Octavio correctori Lucanie et Bruttiorum. Qui divino cultui ministeria religionis in-*
pendunt (id est, hi qui clerici appellantur). ab omnibus omnino muneribus excusentur. Ne sacrilego
livore quorundam a divinis obsequiis avocentur. Dat. XII Kal. Nov. Wenck. I. 16, 3 p. 75 Cod.
 Just. VII. 49, 2 *ad Felicem præsidem Corsicæ. Dat. IX Kal. Nov. Sirmii.* Wenck. II. 6, 2 p. 100
 Gothofred. Vol. 1 p. 110 *ad Felicem præsidem Corsicæ. Dat. IV Kal. Nov. Sirmii.* Wenck. II.
 10, 1 p. 113 *Antiocho pf. vigilum. Dat. Kal. Nov. Serdicæ.* II. 10, 2 *Antiocho pf. vigilum. pp. Kal.*
Nov. Serdicæ. Gothofr. Vol. 4 p. 67 *ad Pacatianum vic. Britanniarum. Dat. XII Kal. Dec.* Vol.
 3 p. 261 *ad Januarium p. U. Dat. VI Kal. Dec. Serdicæ.* Wenck. V. 2, 1 p. 281 Gothofr. Vol. 1
 p. 434 *Rufino pf. p. Dat. Kal. Dec. Sirmii.* Vol. 3 p. 431 *ad populum. Dat. et pp. in foro Trajani*
Kal. Dec. Wenck. I. 2, 4 p. 20 Gothofr. Vol. 1 p. 14 *Crepereo Donatiano. pp. Id. Dec.* Wenck.

* "Ex hac subscriptione colligi videtur hanc legem a Licinio non a Constantino latam fuisse." Gothofred.

y Septembres by an error in all the copies. Gothofr. reads Decembres.

CONSTANTINE I. 12, 2 p. 57 *ad Proculum proconsulem Africae. Dat. VII Kal. Jan.* All these Constantino A. V et Licinio Cæs. coss. IV. 16, 1 p. 254 Gothofred. Vol. 1 p. 389 *ad Proculum. Dat. VII Kal. Jan. Constantino A. V et Licinio coss.*

Laws of A. D. 320: Cod. Theod. Vol. 1 p. 251 *Imp. Constantinus A. ad populum. Dat. prid. Kal. Feb. Serdicæ Constantino A. VI et Constantio [lege Constantino] Cæs. coss.* Vol. 2 p. 643 *ad populum. Dat. prid. Kal. Feb. Serdica pp. Kal. Ap. Rom. Constantino A. VI et Constantio [lege Constantino] coss.* Vol. 4 p. 68 *ad populum. Bat. Kal. Feb. Constantino A. VI et Constantino Cæsare coss.* Vol. 4 p. 351 *ad edictum. pp. X Kal. Mart.* Vol. 3 p. 239 *ad Helianum [lege Ælium] proc. Afric. pp. V Kal. Mart. Carthagine.* Vol. 2 p. 421 *Dat. Kal. Mart. in civitate Velovocorum.* Vol. 2 p. 34 *Æliano p. U. [lege pf.] Dat. VII Id. Mart. Sirmio.* Vol. 3 p. 189 *ad populum. Dat. Kal. April. Aquil.* Vol. 3 p. 380 *ad Domitium Dracontium magistrum privatæ rei Afric. Dat. XIV Kal. Jun. Serdicæ Constantino A. VI et Constante Cæs. coss.* Vol. 3 p. 9 *ad Maximum p. U. Dat. XI Kal. Jun. Sirmio acc. Romæ Constantino A. VII et Constantio C. coss.* [Gothofr. Constantino A. VI et Constantino Cæs.] Cod. Just. V. 26, 1 *ad populum. Dat. XVIII Kal. Jul. Constantinis patre et filio coss.* Cod. Theod. Vol. 3 p. 93 *ad Florentium rationalem. Dat. prid. Kal. Jul. Serdicæ.* Vol. 4 p. 230 *ad Crispinum. Dat. VIII Id. Julias.* Vol. 6 p. 22 l. 3 *de episcopis. ad Bassum pf. p. Cum constitutio omissa præcipiat nullum deinceps decurionem vel ex decurione progenitum, ut etiam instructum idoneis facultatibus adque obeundis publicis muneribus opportunum, ad clericorum nomen obsequiumque confugere, sed eos de cetero in defunctorum dumtaxat clericorum loca subrogari qui fortuna tenues neque muneribus civilibus teneantur obstricti, cognovimus illos etiam inquistari qui ante legis promulgationem clericorum se consortio sociaverint, ideoque præcipimus, his ab omni molestia liberatis, illos qui post legem latam obsequia publica declinantes ad clericorum numerum confugerunt procul ab eo corpore segregatos curiæ ordinibusque restitui et civilibus obsequiis inservire. pp. XV Kal. Aug. Wenck. II. 11, 1 p. 117 Gothofr. Vol. 1 p. 145 *Furio Felici. Dat. V Kal. Aug. Constantino A. VI et Constantino Cæs. coss.* Cod. Just. I. 51, 2 *ad Bassum pf. U. [lege pf. p.] Dat. XV Kal. Sept. Constantino A. VI et Constantino C. coss.* Cod. Theod. Vol. 3 p. 489 *ad Maximum rationalem Africae. Dat. prid. Kal. Oct. Constantino A. VI et Constante Cæs. coss.* Wenck. I. 12, 3 p. 58 *Æliano proconsuli Africae. Dat. Kal. Oct. Constantino A. VI et Constantino Cæs. coss.* Gothofred. Vol. 2 p. 425 *ad universos veteranos. Dat. III Id. Oct. Constantinop. [dele cum Gothofredo]² Constantino A. VI et Constantio [lege Constantino] Cæs. coss.* Vol. 3 p. 240 *ad Januarium agentem vicariam præfecturam. pp. prid. Non. Dec. Rom.* Vol. 6 p. 257 *ad Maximum. l. 1 de paganis³. Si quid de palatio nostro aut ceteris operibus publicis degustatum fulgore esse constiterit, retento more veteris observantiæ, quid portendat, ab haruspibus requiratur et diligentissime scriptura collecta ad nostram scientiam referatur, ceteris etiam usurpandæ hujus consuetudinis licentia tribuenda, dummodo sacrificiis domesticis abstineant, quæ specialiter prohibita sunt. Eam autem denunciationem adque interpretationem quæ de tactu amphitheatri scripta est, de qua ad Heraclianum tribunum et magistrum officiorum scripseras, ad nos scias esse perlatam. Dat. XVI Kal. Jan. Serdicæ, acc. VIII Id. Mart. Crispo II et Constantino II CC. coss.* [sc. March 8 A. D. 321.] In almost all these laws Ed. Gothofred. has Constantio Cæs. for Constantino Cæs.*

Laws of A. D. 321: Cod. Theodos. II. 18, 1 p. 127 Wenck. Vol. 1 p. 168 Gothofr. *ad Maximum. Dat. prid. Id. Januar. Sermii Crispo II et Constantino II coss.* Vol. 4 p. 231 *ad Maximum.*

² The same interpolation, derived from Constantino following, is in a law of Apr. 18 A. D. 329: see the Tables, 329. 2. and in a law of March 8 A. D. 326: see the Tables 326. 3, where in the preceding law XV Kal. Mart. CP. omit CP. which is not expressed in ed. Gothofred. by whom the date of that

law is rightly given XV Kal. Mart. Const. A. VII et Constantio Cæs. coss.

³ Compare with this two laws of A. D. 319, l. 1 de maleficiis Vol. 3 p. 114 Kal. Feb. and l. 2 de maleficiis, Vol. 3 p. 115 Id. Maii.

Dat. prid. Id. Januar. Sirmio. Vol. 2 p. 115 *Severo p.U.* [forte l. p. p.] *Dat. X Kal. Feb. Sirmio* CONSTANTINE acc. Non. Ap. Crispo II et Constantino II CC. cons. Wenck. II. 19, 2 p. 129 Gothofr. Vol. 1 p. 174 *ad Claudium præsidem Daciæ. Dat. VIII Id. Feb. Serdicæ.* Vol. 3 p. 326 *Patronio Probiano. Dat. III Kal. Mart. Serdicæ.* Cod. Just. III. 12, 3 de feriis. *Elpidio. Omnes judices urbanaque plebes et cunctarum artium officia venerabili die Solis quiescant. Rure tamen positi agrorum culturæ libere licenterque inserviant, quoniam frequenter evenit ut non aptius alio die frumenta sulcis aut vineæ scrobibus mandentur, ne occasione momenti pereat commoditas cælesti p[ro]visione concessa. Dat. Nonis Mart.* Cod. Theod. Vol. 2 p. 239 *ad Julium Verum vicarium Italiæ. pp. Id. Mart.* Vol. 4 p. 535 *ad edictum. Dat. VII Id. April.* Wenck. II. 17, 1 p. 125 Cod. Just. II. 45, 2 *ad Verinum. Dat. VI Id. April. Thessal. pp. III Kal. Jun. Romæ.* Cod. Theod. Vol. 5 p. 279 *Menandro. Dat. III Id. April. Sirmio.* Vol. 4 p. 143 *ad Dometium Dracontium. Dat. XV Kal. Maii Sirmio. accep. XV Kal. Jun. Karthag.* Wenck. IV. 7, 1 p. 223 Gothofred. Vol. 1 p. 354 Cod. Just. I. 13, 2 de his qui in ecclesiis manumittuntur. *Osio episcopo. Qui religionis mente in ecclesiæ gremio servulis suis meritam concesserint libertatem, eandem eodem jure donasse videantur quo civitas Romana solemnitatibus decursis dari consuevit. Sed hoc dumtaxat iis qui sub aspectu antistitum dederint placuit relaxari. Clericis autem amplius concedimus ut, cum suis famulis tribuant libertatem, non solum in conspectu ecclesiæ ac religiosi populi plenum fructum libertatis concessisse dicantur, verum etiam cum postremo judicio libertates dederint, seu quibuscunque verbis dari præceperint, ita ut ex die publicatæ voluntatis sine aliquo juris teste vel interpretis competat directa libertas. Dat. XIV Kal. Maii.* Wenck. II. 6, 3 p. 100 Gothofred. Vol. 1 p. 110 *ad Bassum pf. p. Dat. XIII Kal. Junii Sirmii.* Vol. 4 p. 290 *ad Bassum p.U.* [lege p. p.] *pp. XIII Kal. Jun. Sirmio.* Cod. Just. VIII. 10, 6 *Elpidio agenti vicem pf. p. Dat. VI Kal. Jun. Viminacii.* Cod. Theod. Wenck. II. 8, 1 p. 104 Gothofred. Vol. 1 p. 118 l. 1 de feriis. *Helpidio. Sicut indignissimum videbatur diem Solis venerationis suæ celebrem altercantibus jurgiis et noxiis partium contentionibus occupari, ita gratum ac jucundum est eo die quæ sunt maxime votiva compleri. Atque ideo emancipandi et manumittendi die festo cuncti licentiam habeant, et super his rebus acta non prohibeantur^b. pp. V Non. Junii Caralis.* Vol. 3 p. 116 l. 3 de maleficiis. Cod. Just. IX. 18, 4 *ad Bassum pf. p.* [sic Cod. Just.] *Dat. X Kal. Jul. [Jun. Cod. Just.] Aquileiæ Crispo II et Constantino II Cæs. cons.* [sic Cod. Justin.] Wenck. IV. 12, 1 p. 243 Gothofr. Vol. 1 p. 379 Cod. Just. IV. 61, 4 *ad Junium Rufum consularem Æmilicæ. Dat. Kal. Jul. [Cod. Just. X Kal. Jul.]* Vol. 6 p. 23 l. 4 de episcopis. Cod. Just. I. 2, 1 *ad populum. Habeat unusquisque licentiam sanctissimo catholico venerabilique concilio decedens bonorum quod optaverit relinquere. Non sint cassa judicia. Nihil est quod magis hominibus debetur quam ut supremæ voluntatis, postquam jam aliud velle non possunt, liber sit stilus, et licitum, quod iterum non redit, arbitrium. pp. V Non. Jul. Romæ.* Wenck. IV. 12, 2 p. 244 Cod. Just. IV. 61, 5 *Menandro. Dat. III Id. Jul.* Wenck. IV. 12, 3 *Menandro. Dat. Kal. Aug.* Gothofr. Vol. 5 p. 23 l. 1 de medicis et professoribus. conf. Cod. Just. X. 52, 6 *ad Volusianum. Medicos, grammaticos, et professores alios literarum immunes esse cum rebus quas in civitatibus suis possident præcipimus, et honoribus fungi. In jus etiam vocari eos vel pati injuriam prohibemus, &c. pp. Kal. Aug. Sirmio.* Wenck. II. 24, 1 p. 134 Gothofr. Vol. 1 p. 195 *ad Verinum. Dat. IV Kal. Sept.* Vol. 3 p. 352 *ad Maximum pf. Dat. XVIII Kal. Oct. Sirmio.* Wenck. I. 4, 1 p. 24 l. 1 de responsis prudentum. *ad Maximum pf. p. Perpetuas prudentum contentiones eruere cupientes Ulpiani et Pauli in Papinianum notas, qui, dum ingenii laudem sectantur, non tam corrigere eum quam depravare maluerunt, aboleri præcipimus. Dat. IV Kal. Oct.* Gothofred. Vol. 3 p. 170 Cod. Just. IX. 24, 1 *ad Januarium. Dat.^c XII Kal. Dec. Rom.* Gothofr. Vol. 6 p. 221 l. 3 de Judæis. *Decurionibus Agrippinensibus. Cunctis ordinibus generali lege concedi-*

^b Compare a law of Theodosius Nov. 3 A. D. 386: 425: Tables 425. 3.
Tables 386. 2 and a law of Theodosius II Feb. 1 A. D. ^c "Dat. pro reddita vel proposita." Gothofr.

CONSTANTINE *mus Judæos vocare ad curiam. Verum, ut aliquid ipsis ad solatium pristinae observationis relinquatur, binos vel ternos privilegio perpeti patimur nullis nominationibus occupari. Dat. III Id. Dec. Wenck. V. 1, 1 p. 270 Gothofred. Vol. 1 p. 422 ad Bassum pf. U. [lege pf. p.] pp. XIV Kal. Januar. Rom. All these are dated Crispo II et Constantino II Cæss. coss.*

Laws of A. D. 322 : Cod. Theod. Vol. 3 p. 5 *ad Agricolanum. pp. V Id. Feb. Probiano et Juliano coss.* Cod. Justin. III. 11, 5 *ad Maximum præfectum Urbi. pp. Romæ VIII Kal. April. Probiano et Juliano coss.* Wehk. IV. 8, 4 p. 224 Cod. Just. VII. 16, 42 *ad Maximum pf. U. Dat. prid. Id. Jun. Sirmii.* Gothofr. Vol. 1 p. 98 Wenck. II. 4, 2 p. 96 *Maximo pf. p. [lege pf. U.] Dat. X Kal. Jul. Sirmii.* Vol. 4 p. 190 *Menandro. Dat. prid. Non. Jul. Romæ.* Wenck. IV. 8, 5 p. 225 Gothofred. Vol. 1 p. 357 *ad Maximum pf. U. Dat. XIII Kal. Aug. Sirmio.* Gothofred. Vol. 1 p. 5 Wenck. I. 1, 1 §. 12 l. 1 *de constitutionibus principum et edictis. ad Lusitanos. Si qua posthac edicta sive constitutiones sine die et consule fuerint deprehensa, auctoritate careant. Dat. VII Kalendas Aug. Sabariæ Probiano et Juliano VV. CC. coss.* Gothofred. Vol. 3 p. 267 l. 1 *de indulgentiis criminum. ad Maximum p. p. [lege p. U.] Propter Crispi adque Helenæ partum [paratum Gothofr.] omnibus indulgemus præter veneficos, homicidas, adulteros. Acc. III Kal. Nov. Romæ.* Wenck. III. 21, 1 p. 196 *ad Severum. Dat. XV Kal. Januar. Serdicæ.* Cod. Just. V. 71, 18 *Imp. Constantinus A. et Constantinus C. ad Senatum. Dat. XII Kal. Januar. All Probiano et Juliano coss.*

Add to the laws of A. D. 324^d Cod. Theod. Vol. 4 p. 614 Cod. Just. X. 51, 6 *Imp. Constantinus A. Dalmatio. Dat. XIV Kal. Feb. Sirmii Crispo III et Constantino III CC. coss.*

Laws of A. D. 326^e : Cod. Theod. Vol. 3 p. 459 *ad Maximum p. U. pp. VIII Kal. April. in foro Trajani Constantino A. VII et Constantio Cæss. coss.* Vol. 5 p. 170 *Lucrio Verino. Dat. III Id. April.* Vol. 3 p. 80 *Maximiano Macrobio. Dat. XIV Kal. Mart. Sirmio.* Vol. 3 p. 57 Cod. Justin. IX. 9, 30 *ad Evagrium pf. p. pp. Nicomediæ VII Kal. Maii.* Cod. Theod. Vol. 4 p. 294 *ad Ælianum procons. Afric. pp. VI Kal. Maii Karthag.* Vol. 4 p. 357 *ad Evagrium pf. p. Dat. XVI Kal. Jun.* Vol. 5 p. 27 *ad Rufinum pf. p. Dat. XII Kal. Jun.* Vol. 2 p. 246 Cod. Just. XII. 31, 1 *ad Severum pf. U. pp. X Kal. Jun.* Vol. 3 p. 71 Cod. Just. IX. 11, 1 *ad populum. Dat. IV Kal. Jun. Serdicæ.* Cod. Theod. Vol. 6 p. 30 l. 6 *de episcopis ecclesiis et clericis. ad Ablavium pf. p. Neque vulgari consensu neque quibuslibet potentibus sub specie clericorum a muneribus publicis vacatio deferatur. &c. pp. Kal. Jun.* Vol. 2 p. 515 *Menandro. Dat. X Kal. Jul.* Vol. 5 p. 280 *Secundo pp. Dat. III Kal. Jul.* Vol. 3 p. 173 Cod. Just. IX. 24, 2 *ad Tertullum procons. Afric. Dat. prid. Non. Jul. Mediolani.* Cod. Theod. Vol. 5 p. 407 l. 4 *de infirmendis his quæ sub tyrannis &c. ad senatum. Super his qui ex senatoribus ad navicularium munus a tyranno [sc. Licinio] dejecti sunt, ac restitui suis natalibus deprecantur, placuit vestrae sanctitati judicium examenus mandare &c. Dat. Id. Jul.* Vol. 2 p. 440 *ad Severum. Dat. III Kal. Aug. Aquileiæ.* Vol. 3 p. 419 *ad Severum p. U. Recitata III Non. August. in palatio.* Wenck. IV. 11, 4 p. 241 *Kal. Sept. Serdicæ.* Gothofred. Vol. 5 p. 61 *ad Ablavium pf. p. Dat. XIV Kal. Oct.* Wenck. IV. 22, 1 p. 263 Gothofred. Vol. 1 p. 408 *Severo. Dat. X Kal. Nov. Mediolan.* Vol. 5 p. 92 *ad decretum naviculariorum. Dat. V Kal. Nov.* Vol. 2 p. 574 *ad Philippum pf. p. Dat. III Nemas Nob. Arelato.* Vol. 4 p. 357 *ad * pf. p. Dat. VIII Kal. Decemb.* Wenck. IV. 4, 1 p. 203 Gothofred. Vol. 1 p. 384 * * * *pf. U. Dat. XI Kal. Jan.* Wenck. III. 17, 2 p. 183 Gothofr. Vol. 1 p. 317 *ad populum. Dat. pridie Kal. Jan. ipso A. VII et Cæss. coss.* Vol. 3 p. 381 Cod. Just. X. 1, 7 *ad Volusianum pf. U. Dat. prid. Kal. Januar. Sirmii.* Some of these, as Vol. 3 p. 80 Vol. 6 p. 30 Vol. 1 p. 334, have Constante for Constantio ; the rest Constantino A. VII et Constantio Cæss. coss.

^d See the Tables 324. 3.

^e See the Tables 326. 2. 3.

Gothofred. places in 326 Cod. Just. VI. 62, 1 *Mastichiano præfecto annonæ. pp. XV Kal. * CONSTANTINE Lastronæ Constantio A. VII et Constante O. III coss. lege Constantino A. VII et Constantio Cæs.*

Laws of A. D. 327: Cod. Theod. Wenck. I. 5, 2 p. 26 *ad Maximum pf. p. Dat. XII Kal. Febr. Constantino et Maximo coss.* Gothofred. Vol. 4 p. 54 *Acacio com. Macedonia. Dat. III Kal. Mart. Thessal. Constantio et Maximo coss.* Vol. 2 p. 35 *Juliano p. U. Dat. prid. Non. Mart. acc. Romæ Constantio et Maximo coss.* Vol. 4 p. 358 *ad Annium Tiberianum com. pp. XI Kal. Maii Karthag. Constantio et Maximo coss.* Vol. 4 p. 70 *ad Afros. Dat. XV Kal. Jun. Serdicæ Constantino et Maximo coss.* Wenck. II. 24, 2 p. 135 Gothofred. Vol. 1 p. 198 *ad Constantium pf. p. Dat. IV Kalend. Jun. Constantinopoli Constantio et Maximo coss.* Wenck. II. 7, 2 p. 102 Gothofred. Vol. 1 p. 114 *ad Julianum p. U. Dat. XIV Kal. Aug. pp. Romæ Constantino Cæs. V et Maximo coss.* Vol. 4 p. 235 *Victori rationali Urb. Rom. Dat. prid. Kal. Aug. Constantio et Maximo coss.* Wenck. I. 4, 2 p. 24 *ad Maximum pf. p. Dat. V Kal. Oct. Treviris Constantino [Cæs. V] et Maximo coss.* Wenck. ad locum: "*Cæs. V. quæ a Cod. absunt, recte addit Closs. jubentibus Fastis.*" And Closs has made the same addition in Wenck. p. 26, which Wenck also approves. But this consul is not *Constantinus Cæsar* the son of *Constantine* (who was not *cos. IV* till A. D. 329, and never was *cos. V* at all), but *Constantius* the brother of *Constantine*. *Cæs. V* is properly absent from all the laws of the Code, except the law of *XIV Kal. Aug.* where *Cæs. V* is interpolated in both the copies.

For the laws of A. D. 329 see the Tables 329. 2. To which may be added the following: Cod. Theod. Vol. 4 p. 531 *Imp. Constantinus A. Tiberiano com. per Afric. Dat. Nicomediæ III Kalend. Aug. Constantino A. VII et Constante Cæs. coss.* But a law is issued on the same day, July 30 A. D. 326, from Aquileia. Wherefore we may, as Gothofred suggests, refer the law to A. D. 329 and read *Constantino A. VIII et Constantino Cæs. IV coss.*

Wenck. II. 25, 1 p. 136 Gothofred. Vol. 1 p. 199 Cod. Justin. III. 38, 11 *Imp. Constantinus A. Gerulo rationali trium provinciarum. Dat. III Kal. Maii Proculo et Paulino cons.* The consuls are corrupt in all the copies, and Gothofred. ad Cod. Theod. Vol. 1 p. 199 and Beek ad Cod. Just. p. 312 restore the true consuls *Optato et Paulino coss.* and refer this law to Ap. 29 A. D. 334.

Inscriptions: 1 Muratori p. 258. 6 Mutinæ: *Imp. Cæsari Flavio Constantino maximo semper Augusto divi Constanti filio bono reip. nato.* 2 Murat. p. 258. 8 item p. 260. 2 Arelate: *Imp. Cæs. Fl. Val. Constantino P. F. Aug. divi Constantii Aug. Pii filio.* 3 Murat. p. 258. 7 Arelate: *Imp. Cæs. Fl. Val. Constantino P. F. Aug. restitutori.* 4 Murat. p. 259. 1 Romæ: *Fundatori pacis et restitutori reipublicæ D. N. Fl. Constantino maximo victori ac triumphatori semper Augusto.* 5 p. 259. 2 Mazariæ in Sicilia: *Clementissimo et victoriosissimo D. N. Flavio Valerio Constantino maximo Pio Felici invicto Aug. Beticius Perpetuus V. C. corr. prov. Sicil. devotus numini majestatique ejus semper dicatus.* 6 p. 259. 3 Alatri: *Fortissimo et indulgentissimo principi DNO NRO Constantino victori perpetuo semper Augusto Decimius Germanianus vir clarissimus consularis provinciæ Bæticæ numini majestatique illius dicatissimus.* Compare Gruter p. 283. 8 below at N^o. 20. 7 p. 259. 4 in oppido Divitensi: *Virtute D. N. Constantini max. Pii Fel. invic. Aug. suppressis domitisque Francis in eorum terris mil. castr. Divitensium sub præsentia principis sui devoti numini majestatiq. ejus duodeviginti hæc vota fecer.* 8 p. 259. 6 in agro Bononiensi: *D. N. Fl. Valerio Constantino Pio Felici invicto Aug. Fl. Valeri Constanti divi Augusti Pii filio bono reip. nato.* 9 p. 259. 7 Nicisæ: *Imp. Cæs. Flavio Valerio Constantino Aug. Constanti Pii Augusti filio.* 10 Mur. p. 260. 1 item p. 1078. 2 Salerni: *Reparatori orbis sui D. N. Flavio Valerio Constantino Pio Felici invicto Augusto ordo populusque Salernitanus devoti numini majestatique ejus.* 11 Mur. p. 1994. 8 Gruter p. 281. 2 Mirabellæ: *Orbem terræ Romano nomini subjuganti domino nostro Fl. Constantino Pio Fel.*

* On this interpolation see the note ² at p. 90.

² See this law in the Tables A. D. 327. 3.

CONSTANTINE *semper Aug. Annius Antiochus V. P. corr. Æmil. et flam. senatus.* 12 Mur. p. 1994. 10 Surrenti: *Instauratori orbis terrarum perpetuo ac ntissimo imp. D. N. Valerio Constantino maximo Pio Felici semper victori Aug. resp. Surrentinorum.* 13 Murat. p. 463. 6 Cæsennæ: *D. N. Imperatori Cæsari Fl. Constantino maximo P. F. vict. Aug. pont. max. trib. pot. XXIII imp. XXII consuli VII p. p. proconsuli humanarum rerum optimo principi Divi Constanti fil. bono R. P. nato. M. P. XV.* A similar inscription at Parma (also extant in Muratori p. 259. 5) is given in the Tables A. D. 328 from Gruter. A third bearing the same numbers, Altini, is in Gruter p. 283. 3. 14 Mur. p. 1995. 1 CP. *νικάη τύχη Κωνσταντίνου μεγάλου βασιλέως τοῦ συστατικοῦ νικητοῦ αἱ βενέτων εὐνοούντων.* 15 Gruter p. 282. 1 Romæ: *Imp. Cæs. Fl. Constantino Maximo triumphatori Pio Fel. Aug. p. p. ob res bene armis consiliisque gestas et rempubl. pacatam S. P. Q. R.* 16 apud Panvinium p. 394 Gruterum p. 282. 2 Inscriptio arcus Constantini in capito viæ Appiæ: *Imp. Cæs. Fl. Constantino Maximo P. F. Augusto S. P. Q. R. quod instinctu divinitatis mentis magnitudine cum exercitu suo tam de tyranno^h quam de omni ejus factione uno tempore justis rempublicam ultus est armis arcum triumphis insignem dicavit, liberatori urbis, fundatori quietis.* 17 Gruter p. 283. 5 Celeisæ: *D. N. Fl. Constantino clementissimo atq. vict. Aug. Martinianus V. P. præses provinc. Norici mediterr. D. N. M. ejus.* 18 Gruter p. 283. 4 Ravennæ: *Propugnatori imperi Romani fundato. quietis publicæ D. Fl. Constantino Max. vict. semp. Aug. D. Claudii nepoti divi Constanti filio Sertorius Silvanus V. P. præpositus fabricæ devotu. N. M. Q. E.* 19 Gruter p. 283. 6. 7 Viennæ Allobrogum: *Virtute fortissimo et pietate clementissimo D. N. Fl. Constantino maximo et invicto Aug. M. Alfius Apronianus p. p. f. Viennæ. D. N. M. Q. ejus.* 20 Gruter p. 283. 8 Cordubæ. Similar to N^o. 6; except that Gruter has *Geminianus* and *domino nostro* and *N. M. Q. E.* 21 Gruter p. 283. 9 Tarracone: *Piissimo fortissimo felicissimo DN. Constantino maximo victori semper Augusto Badius Macrinus V. P. P. P. H. Tarrac. numini majestatique ejus semper devotissimus.* 22 Gruter p. 1078. 9 Neapoli: *D. N. Fl. Val. Constantino Pio Fel. invicto Aug. divi Constanti Pii filio.* 23 Grut. p. 1086. 4 Nolæ: *D. N. Fl. Valerio Constantino Pio Felici imp. semper Aug. ordo populusque Nolanus D. N. M. Q. ejus.* 24 Gruter p. 1086. 6 Romæ: *Restitutori publicæ libertatis defensori urbis Romæ communis omnium salutis auctori D. N. imp. Fl. Val. Constantino Pio Felici invicto semper Aug. codicarii nabiculari infernates devoti N. M. Q. ejus, curante Aur. Victoriano V. P. præf. ann.* 25 Gruter p. 284. 5 *Imp. Cæsari Val. Constantio [lege Constantino] Pio Fel. invicto Aug. divi Constanti Pii Aug. filio For. Cl. Val. bono reipublice nato.* 26 Murat. p. 260. 3 Romæ: *Piissimo ac fortissimo fundatori pacis et restitutori publicæ libertatis victoriosissimo D. N. Fl. Val. Constantino maximo Pio Felici invicto Aug. Val. Rusticus V. P. rat. S. R. D. M. Q. ejus curante Val. Pelagione proc. SMV. una cum PP. et officinatoribus.* 27 Mur. p. 1092. 5 Spinatiolæ ultra Venusiam: *DN. N. Constantino Pio Fel. Aug. perp. p. p. triumphatori orbis ordo et plebs universa Venusinorum D. D.* 28 Gruter p. 165. 2 Fani Fortunæ in Piceno, in porta antiqua, quam ab Augusto primum erectam posteri in honorem Constantini—verterunt. The inscription which refers to Constantine and his sons is this: *Divo Augusto Pio Constantino patri dominorum nostrorum, curante L. Turcio Secundo Aproniani præf. urb. fil. Asterio corr. Flam. et Piceni.* Upon Asterius see the inscriptions of Constantius II N^o. 3. 4.ⁱ

CRISPUS.

CRISPUS.

Cæsar in 317.^k Slain in the 10th year^l. The legitimate son of Constantine^m.

Philostorgius II. 4 p. 470 C has the following account of the death of Crispus: *φησὶ τὸν Κων-*

^h Referring to *Masentius*, who was overthrown in A. D. 312.

ⁱ Other inscriptions of the reign of Constantine are

given in the Tables A. D. 321. 322. 323. 328. 334.

^k Tables.

^l Tables 326.

^m See above, *Helena, Minervina.*

σταυτῖνον ἀνελεῖν τὸν ἴδιον παῖδα Κρίσπον, διαβολαῖς τῆς μητρὸς συναρπασθέντα· κακέκνην δὲ πάλιν CONSTANTINE φωραθεῖσάν τινα τῶν κουρσώρων μοιχωμένην τῇ τοῦ λούτρου ἀλέᾳ ἐναποπνιγῆναι προστάζει. καὶ τῷ παιδίῳ τοῦ ξίφους δίδοντα Κωνσταντῖνον τὴν δίκην, μετ' οὐ πολὺν χρόνον ὑπὸ τῶν ἀδελφῶν φαρμάκοις κατὰ τὴν Νικομήδειαν διατρίβοντα ἀναιρεθῆναι.

Chrysostom Serm. 15 ad Philipp. tom. 4 p. 87 Sav.= tom. 11 p. 318 Montf. without giving names alludes to the deaths of *Crispus* and *Fausta* with many other tragic events of the emperors down to *Arcadius*—ὁ νῦν κρατῶν. *Fausta* was exposed to wild beasts: θηρίοις ἐξέδωκεν. *Crispus* slain: ὁ αὐτὸς δὴ οὗτος τὸν νῦν ἀπέσφαξε τὸν αὐτοῦ.

Coins of *Crispus*: Eckhel tom. 8 p. 100. 101. 1 *Crispus nob. Cæs. + juventus. or moneta urbis vestræ.* 2 *Jul. Crispus nob. Cæs.* 3 *Fl. Jul. Crispus nob. Cæs. + Alamannia devicta. or gaudium Romanorum. Alamannia.* “in aliis Francia.” 4 *D. N. Crispus nob. Cæs.* 5 “Antica varia” + *Jovi Conservatori. or Soli invicto comiti. or principi juventutis. or principia juventutis. or ubique victores.* From the first two coins under No. 5 it is proved that after A. D. 317 *Constantine* and *Crispus* still acknowledged the heathen gods. For although we grant to Tillemont tom. 4 p. 139. 635 that inscriptions with Pagan references might be erected by pagan cities without the approbation of the emperors, yet we cannot admit what he asserts tom. 4 p. 223 that coins would be so inscribed; because these were issued by the order of the emperors themselves.

Other coins are given in the Tables.

Inscriptions: 1 Muratori p. 462. 5 Veronæ: *DD. NN. Jul. Crispus et Cl. Constantinus nobb. Cæss. M. P. XI.* 2 Mur. p. 1995. 2 in vico Lamar in Lusitania: *Divo Flavio Julio Crispo nob. Cæs. Divo* would imply that this was placed after his death, which is not probable. We may therefore read *DNO* for *DIVO*. 3 Gruter p. 284. 7 Romæ: *Flavio Valerio Crispo nobilissimo Cæs. filio Constantini maximi adque invicti semper Aug. et nepoti divi Constanti Ovinius Gallicanus V. C. præf. Urb. et judeæ sacrarum cognitionum devotus N. M. Q. ejus.*

CONSTANTINE II.

CONSTANTINE
II.

The succession of the three sons of *Constantine* is marked by Eunapius Vit. *Ædes.* p. 45 τὸν παῖδα κατέλιπε Κωνσταντῖον, συμβασιλεύσαντα μὲν αὐτῷ, διαδεξάμενον δὲ τὴν ἀρχὴν τοῦ πατρὸς σὺν Κωνσταντίνῳ καὶ Κώνσταντι τοῖς ἀδελφοῖς. And Eusebius Vit. C. I. 9 τρίτην παίδων γονὴν τῆς ἀρχῆς διάδοχον ἐγείρας.

The death of *Constantine II* is fixed by Gothofredus to April, from the laws quoted in the Tables at A. D. 340. But he assumes a greater certainty than the testimonies warrant. The first law, dated from Naissus, is rightly given to *Constans* by Gothofred. Vol. 1 p. xli Vol. 4 p. 370. In the second from Naissus the three provinces are the three Islands (Gothofr. Vol. 3 p. 434), and these belonged to *Constans*, to whom the law is rightly given Vol. 4 p. 370, although he calls it a law of *Constantius* at Vol. 3 p. 434, and of *Constantius* and *Constans* jointly Vol. 3 p. 433. The fourth law, from Aquileia, is inscribed *Imp. Constantinus et Constans A.A.* and Gothofred. Vol. 1 p. 116 argues that *Constantine* was already dead: “ex hac lege factum discimus ante V vel VI Id. April. quo die hæc lex data dicitur Aquileiæ.” And again on another law from Aquileia of the same date, which he gives to *Constans*, he observes Vol. 3 p. 474 “data Aquileiæ post cæsum fratrem.” He argues again from the fifth law quoted in the Tables Vol. 4 p. 96 *Imp. Constantinus A. ad Marcellinum*—that this is a law of *Constans*, that *publicus inimicus* there mentioned is his brother *Constantine*, and that *Constantine* was then dead, at least before Ap. 29. This evidence is not conclusive. It does not follow that the edict of *Constans* issued from Aquileia Ap. 9 was of necessity issued after his brother's death. The interpretation of *inimicus* is properly questioned

by Tillemont tom. 4 p. 670 and even doubted by Gothofred. himself Vol. 4 p. 97. The only proof then that *Constantine* fell before April is founded upon Zonaras, and upon the progress of *Constans* from Naissus to Aquileia, and thence to Milan.

The law from Milan June 25 is properly given to *Constans*, because *Tatianus* to whom it is addressed was præfect of Rome: Bucherius p. 240 *Constantio II et Constante* [A. D. 339]—*VIII Kal. Nov. Fabius Titianus P. U. Acyndino et Proculo* [A. D. 340] *ex die III Non. Maii in VII Id. Junii Junius Tertullus vicarius cognovit, eo quod ad Augustum projectus est, postea reversus Fabius Titianus P. U.* Quoted by Gothofred. Vol. 3 p. 137.

Inscriptions: 1 Muratori p. 259. 8 Arausione: *Constantino Pio nobili Cæsari divi Constantini Pii Augusti filio.* For *DIVI* we may read *D. N.* *Constantine II* after the death of his father, as Muratori remarks, was no longer *Cæsar*. 2 Murat. p. 261. 3 Salonæ: *Ol. Constantino nobilissimo ac præstantissimo Cæsari fabrum Veneris.* 3 Murat. p. 262. 6 Belgentiaci in diœcesi Tolosana: *D. N. Flavio Claudio Constantino patre Aug. majoribus impp. nato Cæsari orbi terræ [sic] profuturo.* 4 Murat. p. 464. 2 Parmæ: [T.] *Fl. Claudius Constantinus jun. nob. Cæs. M. P. L.* 5 Murat. p. 2011. 6 in agro Forojuliensi: *Imp. Cæs. Fl. Val. Constantino P. F. Aug. divi Maximiani Aug. nepoti divi Constant. Aug. Pii filio. XXXIII.* *Constantine* the Great was also the grandson of *Maximian* by adoption; but as he would not have commemorated *divum Maximianum*, this inscription is to be assigned to *Constantine* the son, after A. D. 337. 6 Grut. p. 178. 1 Romæ: *Imp. Cæs. Fl. Constantinus max. Aug. sempiternus divi Constantini Aug. f. toto orbe victoriis suis semper ac feliciter celebrandus thermas fisci sui sumptu a fundamentis ceptas ac peractas civitati suæ Remorum pro solita liberalitate largitus est.* 7 Gruter p. 284. 6 Montoro, decimo a Corduba lupide: *DD. NN. Constantino et Constantio BB. beatissimisque Cæss. RP. EP.* 8 An inscription p. 282. 6 Romæ is given by one editor to *Constantius*: *Piissimo ac fortissimo fundatori pacis ac publicæ libertatis auctori D. N. Flavio Val. Constantino [al. Constantio] nobilissimo Cæs. Val. Honoratus V. P. rat. S. R. D. N. M. Q. ejus.* 9 Muratori p. 1994. 9 Aquis Flavis in Lusitania: *Dom. N. Constantinus NB. Cæs.*

CONSTANTIUS II.

Born in Illyricum: Julian. Or. I p. 5 D'Ἰλλυριοὶ, ὅτι παρ' αὐτοῖς γέγονας κ. τ. λ. On the 13th of August according to Cod. Theod. Vol. 2 p. 42°. But Aug. 7 in Bucherius *Natales Cæsarum* p. 276 *Domini Constantii VII Idus Augusti.* p. 284 *Augustus. VII Idus Natalis Constantii.* Whence in Cod. Theod. we may correct the date and read *VII Id. Aug.* Tillemont tom. 4 p. 638 examines this question and seems to doubt the account of Bucherius.

Theophanes p. 29 A places the death of *Delmatius* in the 2nd year of *Constantius*. Followed by Cedrenus p. 297 D τῇ β' ἔτει Δαλμάτιος Καῖσαρ ὑπὸ στρατιωτῶν ἀναπεῖται. This account strictly interpreted would place the death of *Delmatius* after May 22 A. D. 338. But Theophanes antedates the years of *Constantius II*; for he reckons A. M. 5777 the 1st year of *Diocletian*^p and A. M. 5829 the 1st year of *Constantius II*. The exact term then of 52 years had elapsed at the accession of *Constantius*. But the true interval from Sept. 17 A. D. 284 to May 22 A. D. 337 was 52^v 8^m 6^d. Theophanes then antedated the years of *Constantius II* and threw back his second year to Sept. A. D. 337. And the death of *Delmatius*, at its true date assigned in the Tables, would fall within the second year by the computation of Theophanes.

The action at Singara, which some refer to A. D. 345, may be rather placed at 348. The arguments for 348 are these.

1 *Ildatus* and Hieronymus both agree, or nearly so,

^a See the Tables A. D. 356,

^p See the Tables A. D. 284. 4,

2 Libanius βασιλικῶ tom. 3 p. 306. 21 calls this the *last battle*—τῆς τελευταίας μάχης—ἣν τελευταίαν τε καὶ μεγάλην τὴν αὐτὴν ἔξεστι προσειπεῖν. But Athanasius ad Monachos tom. 1 p. 819 B alludes to a victory claimed by *Constantius* in A. D. 347 at the time of the synod of Sardica: ἀλλὰ προφάσει χρησάμενοι ὡς βασιλέως αὐτοῖς ἐπινίκια κατὰ Περσῶν γράψαντος. Now if a victory was claimed in 347, the battle in 345 could not be called by Libanius the *last battle*. Moreover the second siege of Nisibis was in 346; and if the battle of Singara had preceded the repulse of the Persians from Nisibis, it could not have been called the last battle.

3 The date of Julian, as it now stands,—ἕκτον ἔτος—will not place the battle of Singara in 345. For the “sixth year” from January A. D. 350 will carry back the date to the summer of 344, and this is still less consistent with *τελευταία μάχη* in Libanius.

The marriage with *Eusebia*^q is referred by Tillemont tom. 4 p. 676 to 352, because ἤδη or *déjà* in Julian implies that the war was not yet completed, and because Ammianus in lib. 14 makes no mention of the marriage. But Julian p. 110 D expressly says that *Constantius* married μετὰ τὰ τροπαῖα, and τὰς πόλεις ἐστιῶν κ. τ. λ. and this could not be done while the war was yet pending, and *Magnentius* to be encountered at the Cottian Alps. And as a part of Ammianus only remains, he may have described the marriage after the death of *Magnentius* in some former passage. In the 14th book no description is given of the revolt of the Jews^r which was suppressed in 353; and *Constantius* first appears at Arelate in October^s. An interval of two months, Aug. 11—Oct. 10, after the death of *Magnentius* is not described in the extant history. The silence then of Ammianus is no proof that the marriage occurred in 352. After the death of *Eusebia* he married *Faustina*: Ammianus XXI. 6, 4 *Eodem tempore* [in the winter of A. D. 362] *Faustinam nomine sortitus est conjugem, amissa jampridem Eusebia*. *

Faustina is commemorated in an inscription apud Muratorium p. 263. 2 Lunæ: *Faustinae Constanti Aug. piissimæ et nobilissimæ C. Junius Vitrasius V. C. augur D. N. M. Q. E. D. D.*

Constantius is called 45 or 46 at his death^t. Libanius μουφδ. tom. 1 p. 510. 4 gives him only 40 years: *τεσσαράκοντα ἔτη κατέσχε τὴν γῆν, καὶ μόλις ποτὲ ἀπῆλθε νόσῳ*. Ammianus 21. 15, 3 is mutilated: *Abiit e vita III Non. Octobrium imperii vitæque anno quadragesimo et mensibus paucis*. We may correct and supply *III Non. Novembrium imperii anno tricesimo octavo vitæque quinto et quadragesimo et mensibus paucis*. As he was born in August, he was in the third month of another year at his death Nov. 3. If in his 46th year, he was born Aug. A. D. 316.^v He was buried at OP.^w and treated with honour by *Julian*: Mamertin. Panegy. c. 27 p. 754 Liban. Epitaph. tom. 1 p. 561. 562. Ammianus says 21, 15, 2 “It was reported that he named *Julian* his successor.” But this must remain doubtful. See Wagner ad Ammian. p. 423.

The timid character of *Constantius* is marked by Ammianus 16. 8, 10. Idem 16. 12, 69 *Magniloquentia elatus adulatorum tunc et deinde edictis propositis arroganter satis multa mentiebatur, se solum, cum gestis non adfuisset, et dimicasse et vicisse &c.* He was governed by the eunuchs of the palace: Ammianus 18. 4, 3 names *Eusebius*. Libanius tom. 3 p. 437 (quoted by Valesius ad Ammian. l. c.) ἡγάπα δὲ καὶ περὶ αὐτὸν εἶχε καὶ συμβούλους καὶ διδασκάλους ἐποιεῖτο—ὀλέθρους τινὰς εὐνούχους κ. τ. λ. Athanasius ad Monachos p. 834 D εὐνούχοι δὲ ἦσαν οἱ καὶ ταῦτα καὶ τὰ κατὰ πάντων κινεῦντες. See other testimonies apud Valesium ad l. c. p. 307. Victor Cæs. p. 355 draws his character in his lifetime in A. D. 360, but admits the evil influence of court sycophants: *Hæc tanta—ministratorum parte maxima absurdi mores—fœdare, atque, uti verum absolvam brevi, ut imperatore ipso clarius,*

^q Placed in the Tables at A. D. 353.

^r To this revolt he may allude in 14. 7, 7 *Serenianus ex duce, cujus ignavia populatam in Phœnice Celsen ante retulimus*.

^s See the Tables A. D. 353.

^t See the Tables A. D. 361.

^v Conf. Vales. ad Ammian. 21. 15, 3 p. 423.

^w Ammian. 21. 16, 20.

CONSTANTIUS
II.

ita apparitorum plerisque magis atrox nihil. Ammianus 14. 5 speaks of his inexorable temper. In 21. 15 the historian largely enters upon the character of *Constantius*, and describes his good and evil qualities. Of his conduct towards the Christians it is said 21, 16, 18 *Christianam religionem absolutam et simplicem anili superstitione confundens, in qua scrutanda perplexius quam componenda gravius excitavit discidia plurima; quæ progressa fusius aluit concertatione verborum, ut catervis antistitum jumentis publicis ultro citroque discurrentibus per synodos (quas adpellant) dum ritum omnem ad suum trahere conantur arbitrium, rei vehiculariæ succideret nervos.* Notwithstanding his persecution of the Consubstantialists and his support of the Arians *Constantius* is yet mentioned favourably by Theodoret H. E. III. 1 p. 914. He distinguishes him from *Valens* V. 7 p. 1024 *Κωνσταντίου τε ἡ εὐκολία καὶ ἡ Βάλεντος μοχθηρία.* Gregorius Naz. Or. 25 *εἰς Ἡρώνα* in A. D. 379 admits that *Constantius* authorised persecution: p. 460 D *πάλιν πονηρὰ βασιλεῖα, καὶ πάλιν ἀναξὴ τὸ κακὸν—καὶ λύκοι βαρεῖς ἄλλος ἄλλοθεν διαλαβόντες ἡμᾶς τὴν ἐκκλησίαν σπαράττουσιν· ἱερεῖς τε κατὰ ἱερέων ἐξοπλισθέντες, καὶ δῆμοι δῆμοις ἐπιμανέντες, καὶ βασιλεὺς ἀσεβείᾳ διδοὺς παρρησίαν καὶ κατὰ τῆς ὁρθῆς δόξης νομοθετῶν.* And yet in Or. 4 *κατὰ Ἰουλιανοῦ* in A. D. 363 p. 93 A—94 B D he highly praises *Constantius*, without noticing his Arianism. In Or. 21 *εἰς Ἀθανάσιον* Gregorius p. 399 A speaking of *Georgius* of *Cappadocia* who expelled *Athanasius* in 356* adds concerning *Constantius* *οἰκειοῦται* [sc. *Georgius*] *τὴν βασιλέως ἀπλότητα· οὕτω γὰρ ἐγὼ καλῶ τὴν κουφότητα, αἰδούμενος τὴν εὐλάβειαν. καὶ γὰρ ἦν, εἰ δεῖ τάληθες εἰπεῖν, ζῆλον μὲν ἔχων ἄλλ' οὐ κατ' ἐπίγνωσιν.*

Inscriptions: 1 Muratori p. 262. 1 *Imp. D. N. Fl. Julio Constantio nobilissimo Cæs.* 2 Murat. p. 1067. 5 *Parmæ: Imp. Cæs. Fl. Val. Constantio et Fl. Val. Constanti D. N. N. mag. maxim. et clement. vict. perpetuis semper Augg. Parmenses optata devotione dedicarunt B. R. N.* 3 Muratori p. 463. 9 *Tibure: Beatissimo sæculo dominorum nostrorum Constanti et Constantis Augustorum senatus populusque Romanus clivum Tiburtinum in planitiem redegit curante L. Turcio Secundo Aproniani præf. Urb. fil. Asterio V. O. correctore Flam. et Piceni.* 4 Gruter p. 1079. 1 *Tibure: Constant. Constantis Augustorum senatus populusque Romanus pontem refecit curante L. Tur. Aproniani præf. [adde Urb. fil.] Asterio V. C. Flam.* 5 Murat. p. 262. 4 *Romæ: D. N. Constantio Augusto Fl. Leontius V. C. præf. Urbi iter. vice sacra judic. D. N. M. Q. ejus.* 6 Gruter p. 280. 6 *Romæ: Restitutori urbis Romæ atque orb. et extinctori pestiferæ tyrannidis D. N. Fl. Jul. Constantio victori ac triumphatori semper Augusto Neratius Cerealis V. C. præf. urbi vice sacra judicans D. N. M. que ejus.* 7 Gruter p. 179. 2 *prope Clitumni fluvium: Reparatores orbis adque urbium restitutores DD. NN. Fl. Jul. Constantius P. F. semper Aug. et Julianus nobilissimus ac victoriosissimus Cæs. ad æternam divini nominis propagationem thermas Spoletinis in præteritum igne consumptas sua largitate restituerunt.* 8 Gruter p. 1023. 1 *in Dalmatia: Virtute et felicitate omnes retro principes*

* See the Tables.

† *Apronianus* was *præf. urbis* in A. D. 339: see the Tables A. D. 337. 1. *Asterius* his father and grandfather are commemorated in A. D. 346 in an inscription *Romæ* apud Gruterum p. 476. 7 (quoted in the Tables at A. D. 346. 1): *Asterii L. Turcio Aproniano V. C. filio L. Turci Aproniani V. C. præfecti urbis* [A. D. 339] *nepoti L. Turc. Secundi V. C. consulis quæstori prætori quindecimviro sacris faciundis correctori Tusciæ et Umbriæ omni virtute præstanti statuam &c.* Muratori p. 379. 1 *Romæ: Asteri constantiæ abstinentiæ testimonium sæmpiter. L. Turcio Aproniano V. C. fil. Turci Aproniani C. V. præf. urbi nepoti Turci Secundi cos. quæstori prætori XV sacris faciundis correctori Tusciæ et Umbriæ ob ejus insigne meritum singularemque justitiam qua omnifaria Lu-*

censium utilitati honestatq. prospexit consensu obsequentissimi ordinis ac ejusdem civitatis populi exacto administrationis tempore statuam ex ære patrono collocatam. Administravit DD. NN. III et II cos. [sic lege cum Corsinio. sc. A. D. 342], *decreta est autem post consulatum Amantii et Albini.* [A. D. 346.] On these inscriptions see Corsin. *præf. Urb.* p. 191—196.

‡ Upon *Leontius* conf. Ammianum XIV. 11, 14. XV. 7, 1.

§ Sc. A. D. 352. 353. See the Tables. De *Neratio Cereale* Gruter p. 441. 3 *Romæ: Neratio Cereali V. C. consuli ord.* [sc. A. D. 358] *præf. Urb. conditori balnearum Cursius Satrius patrono omnia præstantissimo.*

¶ This inscription within A. D. 356—360.

supergresso D. N. Fl. Jul. Constantio victori ac triumphatori semper Aug. Fl. Jul. Rufinus Sarmentius CONSTANTIUS
V. C. præses prov. Dalmatiæ D. N. M. ejus. 9 On the base of the obelisk erected by Constantius II.
 at Rome in A. D. 357^b. Gruter p. 186. 3.

Parte australi :

*Patris opus munusque [suum] tibi, Roma, dicavit
 Augustus [toto Constan]tius orbe recepto, ,
 Et quod nulla tulit tellus nec viderat ætas
 Condidit, ut claris exa[equ] et dona triumphis.
 Hoc decus ornatum genitor cognominis urbis
 Esse volens, cæsa Thebis de rupe revellit.*

Parte orientali :

*Sed gravior divum tangebatur cura vehendi
 Quod nullo ingenio nisuque manuque moveri
 Caucasæam molem discurrens fama monebat.
 At Dominus mundi Constantius omnia fretus
 Cedere virtuti terris incedere jussit
 Haut partem exiguum montis, pontoque tumentis.*

Parte septentrion. :

*Credidit, et placido [vexerunt æquora fl]uctu
 Litus ad Hesperium T[ibet] mirante carinam.
 Interea Romam Tu . . . ro vastante tyranno,
 Augusti jacuit donum studiumque locandi,
 Non fastu sprete, sed quod non crederet ullus
 Tantæ molis opus superas consurgere in auras.*

Parte occidentali :

*Nunc veluti rursus ru . . . avulsa metallis
 Emicuit, pulsatque polos hæc gloria dudum
 Auctori servata suo cum cæde tyranni
 Redditur atque aditu Ro[mæ] virtute reperto
 Victor ovans, Urbique] tropæum
 Principis et munus condi que triumphis.*

Laws of A. D. 355.^c Cod. Theod. Vol. 4 p. 289 *Imp. Constantius A. ad Volusianum pf. p. Dat.*
Kal. Jan. Med. Arbitione et Lolliano coss. Cod. Just. VI. 22, 6 *ad Volusianum pf. U. [lege pf. p.]*
Dat. XII Kal. Mart. Mediolani Arbitione et Lolliano coss. III. 26, 8 *ad Taurum pf. p. Dat. V*
Non. Mart. Sirmii. Cod. Theod. Vol. 2 p. 625^o Cod. Just. VIII. 56, 8 *ad Orfitum p. U. Dat. V*
Kal. April. Cod. Theod. Vol. 2 p. 301 *ad Taurum. Dat. VIII Id. April.* Vol. 2 p. 619 *ad Orfi-*
tum p. U. Dat. VIII Kal. Maii. Vol. 1 p. 296 *ad Volusianum vicarium urbis. Dat. [so. reddita*
cum Gothofr.] prid. Kal. Maii Romæ. Vol. 5 p. 152 *ad Orfitum p. U. [lege pf. p. ob Leontium p. U.*
conf. Corsin. præf. urb. p. 214] Dat. prid. Non. Jul. Med. Vol. 4 p. 382 *ad Taurum pf. p. Dat.*
XVI Kal. Aug. Med. I. 5, 5 p. 27 Wenck. *ad Taurum pf. p. Dat. XII Kal. Aug. Mediolani.*

^b See the Tables p. 438.

^c For the preceding and following years see the
 Tables. Add in A. D. 354 Cod. Justin. II. 20, 11
Imp. Constantius A. ad Evagrium pf. p. X Kal. Oct.

Aquileiæ Constantio A. VII et Constantio Cæs. III
coss. I. 19, 3 Imp. Constantius A. ad populum. Dat.
prid. Kal. Oct. Constantio A. VII et Constantio Cæs.
III coss.

CONSTANTIUS II. Gothofred. Vol. 2 p. 192 *ad Lollianum p.p. Dat. XI Kal. Aug. Med. acc. XII Kal. Sept.* Vol. 4 p. 245 Cod. Just. VII. 62, 21 *ad Lollianum pf.p. Dat. VIII Kal. Aug. Messadensi. pp. Capua.* Cod. Theod. Vol. 1 p. 77 *ad Taurum pf.p. Data VIII Kal. Aug. Mediolani. Arbitione et Juliano [lege Lolliano] coss.* Vol. 4 p. 302 *ad Volusianum pf.p. Dat. IV Kal. Aug.* Vol. 4 p. 246 Cod. Just. VII. 62, 22 *ad Volusianum pf.p. Dat. III Kal. Aug.* Cod. Theod. Vol. 4 p. 580 *ad Taurum pf.p. Dat. Kal. Aug. Med.* Vol. 4 p. 73 *ad Taurum pf.p. Dat. IV Non. Sept. Dinummæ, acc. prid. Id. Nov. Karthag.* Vol. 6 p. 37 *Severo suo salutem. Data epistula IX Kal. Oct. acc. Non. Oct.* Vol. 3 p. 242 *ad populum. Dat. prid. Kal. Nov. Med.* These *Arbitione et Lolliano coss. Messadensis*, from whence *Constantius* dates July 25, is probably a place near Milan, and not, as Gothofredus Vol. 1 p. LIV supposes, a place in Rhætia. The Rhætian war we may place with Tillemont tom. 4 p. 683 within Feb. 18—July 6.

CONSTANS. CONSTANS.

His character is unfavourably drawn by Victor Cæs. p. 353 *Ministrorum pravitate execrabilis, atque præceps in avaritiam despectumque militarium &c.* Victor Epit. p. 390 *Hic fuit debilis pedibus manibusque articulorum dolore; fortunatus cæli temperie, fructuum proventu, nulla a barbaris formidine; quæ profecto majora fierent, si provinciarum rectores non pretio sed judicio propeisset.* Eutropius X. 9 *Constantis imperium strenuum aliquamdiu et justum fuit; mox cum et valetudine improspere et amicis pravioribus uteretur, ad gravia vitia conversus, cum intolerabilis provincialibus militibus injucundus esset, factione Magnentii occisus est.* Eutropius adds however *Rebus plurimis strenue in militia gestis, exercituique per omne vitæ tempus sine gravi crudelitate terribilis.* *Constans* was contracted to the daughter of *Ablabius*, afterwards married to *Arsaces*: Ammian. 20. 11, 3 (*Constantius*) *Olympiada Ablabii filiam præfecti quondam pratorio ei [sc. Arsaci] copulaverat conjugem, sponsam fratris sui Constantis.* Noticed by Athanasius ad Monachos p. 856 C (quoted by Vales. ad Animian. l. c.) (Κωνσταντίος) τὴν μνηστὴν αὐτοῦ τὴν Ὀλυμπιάδα βαρβάροις ἐκδέδωκεν, ἢν ἐκεῖνος [sc. *Constans*] μέχρι τελευτῆς ἐφύλαττε καὶ ὡς ἰδίαν ἀνέτρεφεν ἐαυτῷ γυναῖκα.

Coins: Eckhel tom. 8 p. 110 1 *Constans Augustus* + — 2 *Constans P. F. Aug. + Bononia Oceanen.* or *urbs Roma.* or *urbs Roma beata.* 3 *Imp. Constans Aug. + —* 4 *D. N. Constans Aug. + virtus exercitum.* or *vota publica.* 5 *Fl. Constans vel Constantis P. F. Aug. + —* 6 *Fl. Jul. Constans Aug. vel P. F. vel Pius Felix Aug. + felicia decennalia. vot. X mult. XX.* or *felicitas perpetua. SIS.* or *ob victoriam triumphalem. vot. X mult. XV—mult. XX.* or *tr. SIS.* or *MT. ES.* or *triumfator gentium barbararum.* or *virtus exercitus Gall.* 7 *Fl. Jul. Constans perp. Aug. + victoria Augustorum. XXV. SMNC.* 8 “*Antica varia.*” + *fel. temp. reparatio.* or *vot. XV mult. XX.* or *vot. XX mult. XXX.* An inscription apud Muratorium p. 261. 4 in civitate Penensi: *D. N. Constanti piissimo felicissimo victori semper Augusto C. Aveninus Sex. Tranq. IIII vir ex S. C.*

The sons of *Constantine* issued l. 4 de paganis apud Cod. Theod. Vol. 6 p. 263^d *ad Taurum pf.p. Placuit omnibus locis adque urbibus claudi protinus templa, et accessu vetitis omnibus licentiam delinquendi perditis abnegari. Volumus etiam cunctos sacrificiis abstinere [see the Tables A. D. 341. 3]. Quod si quis aliquid forte hujusmodi perpetraverit, gladio ultore sternatur. Facultates etiam perempti fisco decernimus vindicari, et similiter adfligi rectores provinciarum, si facinora vindicare neglexerint. Dat. Kal. Dec. Constantio IV et Constante II AA. cons.* We must read either *Constantio III et Constante II AA.* sc. A. D. 341, or *Constantio IV et Constante III AA.* sc. A. D. 346. Gothofred

^d Conf. Cod. Just. I. 11, 1 *ad Taurum pf.p.* where *Constantio IV et Constante AA. cons.* Sc. A. D. the editions before Beck give the date *Kal. Dec.* 346.

Vol. 6 p. 263. 387 reads *Constantio VI et Constantio II coss.* A. D. 353 or *Constantio VII et Constantio III* A. D. 354, because *Taurus* was “*præfectus prætorio ab anno 353 ad annum 361.*” But this would place the law after the death of *Constans*; and *Constans* concurred in the edicts against the pagans. See Sozomen III. 17 p. 529 B Theodoret H. E. V. 20 Symmachus Ep. X. 54 p. 288 quoted by Gothofred himself. *Taurus*, if the inscription is genuine, might be another *Taurus*, earlier in time than the *Taurus* of whom Ammianus speaks^c. There might be two of the name of *Taurus* in those times, as there were two of the name of *Florentius* apud Ammianum 22, 3, 6.

MAGNENTIUS. Tables A. D. 350—353. VETRANIO A. D. 350. 351. DECENTIUS A. D. 351. MAGNENTIUS. 353. NEPOTIANUS A. D. 350. Victor Cæs. p. 353—*Magnentii, utpote gentis barbaræ, diro atrocique ingenio, simul his quæ post accidere, adeo extincta omnia sunt ut illud imperium haud injuria desideraretur. Tum quia Vetranio literarum prorsus expers et ingenio stolidior idcircoque agresti recordia pessimus, cum per Illyrios peditum magisterio milites curaret, dominationem, ortus Mæsie superioris locis squalidioribus, improbe occupaverat.* Of *Nepotianus* he adds p. 354 *Cujus stolidum ingenium adeo plebi Romanæ patribusque exitio fuit ut passim domus fora viæ templaque cruore ac cadaveribus opplerentur.* On *Magnentius* conf. Zosimum II. 54 on *Vetranio* Philostorg. III. 22 Chron. Pasch. p. 291 D 292 A. *Decentius* is mentioned by Steph. Byz. Δεκέτιοι: ἔθνος Παννονίας, ἀπὸ Δεκευτίου τοῦ Μάγνου παιδὸς Μαγνευτίου δ' ἀδελφοῦ. Inscriptions: 1 Murat. p. 1995. 3 in Lusitania: *D. N. imperatori semper Aug. Maximo Magnentio terra mariq. victori prov. dedicavit.* 2 Mur. p. 263. 3 Cartamæ in Hispania: *D. N. Magno Decentio imp. nostro piissimo florentissimo Cæsari.* 3 Mur. p. 2011. 5 in Lusitania: *D. N. Magno Decentio nobilissimo et florentissimo Cæsari B. R. P. nato. M. P. XXXII.*

Tzschutke ad Eutropium p. 784. 7 supposes *Idatius* to mark the date of the fall of *Nepotianus*. “*Id factum esse notant fasti Idatiani A. D. 351 die VIII Kal. Januar. id est, anno 350 Decemb. 25.*” But *VIII Kal. Januar.* of the year 351 is not Dec. 25 of the year 350, and *Idatius* there speaks of *Vetranio* and not of *Nepotianus*.

SILVANUS. Tables A. D. 355. *Silvanus* was the son of a *Frank*: Ammian. 15. 5, 33 *Licet ob tempestivam illam cum armaturis proditionem ante Mursense prælium obligatum gratia retineret Constantium, ut dubium tamen et mutabilem verebatur, licet patris quoque Boniti prætenderet postea facta, Franci quidem, sed pro Constantini partibus in bello civili acriter contra Licinianos sæpe versati.* Victor Cæs. p. 354 *Silvanus in Gallia ortus barbaris parentibus, ordine militiæ simul a Magnentio ad Constantium transgressus pedestre ad magisterium adolescentior meruerat*^f.

GALLUS. Tables A. D. 351. 354. Ammianus names as the emperor's ministers in the death of *Gallus Eusebius, Pentadius, Mellobaudes, Serenianus, Apodemius*; and *Scudilo* and *Barbatio* as the enemies of *Gallus*. Philostorgius mentions *Eusebius*. Zosimus II. 55 *Dynamius*^g, *Picentius*,

^c A *Taurus* is *pf. p.* July 21 A. D. 353 in a law quoted in the Tables. And yet *Taurus* apud Ammianum 14. 11, 14 is *quæstor* in A. D. 354: *Eoque tempore Taurus quæstor ad Armeniam missus.* The *Taurus* of Ammianus is *pf. p.* in A. D. 355—361. See the laws, of 355 quoted in the Appendix p. 99 and of A. D. 357—361 quoted in the Tables, and the testimonies given in 359. 4. He was consul in 361. See the Tables and Ammianus there quoted. Banished at the close of that year: Ammian. 22. 3, 4

Dein Taurum ex præfecto pratorio in exsilium egere Vercellum.

^f Julian. ad Athenienses p. 273 D names *Silvanus* according to the emendation of Vales. ad Ammian. 15. 5, 3 p. 124, who for τοῦ Νεῖλου κἀν ἐν αὐτῷ reads τὸν Σιλουανὸν αὐτῷ. *Nepotianus* and *Silvanus* are named by Mamertinus Juliano c. 12 p. 698 *Heus Nepotiane atque Silvane*, &c.

^g *Dynamius* by an error. Conf. Vales. ad Ammian. 15. 5, 3. 4.

GALLIUS. *Lampadius.* Julian ad Athenienses p. 270 D, as might be expected, charges *Constantius* with all the wrong: ἐξ μὲν ἀνεψιούς ἐμοῦ τε καὶ ἑαυτοῦ, πατέρα δὲ ἐμὸν ἑαυτοῦ δὲ θεῖον, καὶ προσέτι κοινὸν ἕτερον τὸν πρὸς πατρός θεῖον, ἀδελφόν τε ἐμὸν τὸν πρεσβύτατον^h, ἀκρίτους κτείνας· ἐμὲ δὲ καὶ ἕτερον ἀδελφὸν ἐμὸν ἐθελήσας μὲν κτείνειν, τέλος δὲ ἐπιβαλὼν φυγῇν.—ἐκείνου δὲ ὀλίγῃ πρότερον τῆς σφαγῆς ἐρρύσατο τὸ τοῦ Καίσαρος ὄνομα. Julian p. 271 A speaks of *Gallus* again: τὸν μακαρίτην ἀδελφὸν ἐμὸν Γάλλον. more fully p. 272 eis χάριν ἐνὸς ἀνδρογύνου τοῦ κατακριμιστοῦ. sc. the eunuch *Eusebius*. He admits however the cruelty of *Gallus*: p. 271 D εἴ τι περὶ τὸν τρόπον ἀγριον καὶ τραχὺ τῶν ἐκείνου κατεφάνη. κ. τ. λ.

JULIANUS. *JULIANUS.* For his birth see the Tables A. D. 331. His early life and education are described by Socrates H. E. III. 1 Κωνσταντίῳ δύο ἐγεννήθησαν υἱοί, Γάλλος καὶ Ἰουλιανός. ὥς οὖν μετὰ τὴν τελευτὴν τοῦ κτίστου τῆς ΚΠ. οἱ στρατιῶται τὸν νέον ἀνείλον Δαλμάτιον [A. D. 338], τότε δὴ καὶ οὗτοι ἀπορφανισθέντες τοῦ οἰκείου πατρὸς μικροῦ δεῖν τῷ Δαλματίῳ συνεκινδύνευσαν, εἰ μὴ Γάλλον μὲν νόσος προσδοκίαν ἔχουσα θανάτου ἐρρύσατο Ἰουλιανὸν δὲ ἡ ἡλικία, ὀκταετὴς γὰρ ἦν ἔτι, διέσωσεν. ἐπεὶ δὲ ἡ κατ' αὐτῶν τοῦ βασιλέως ὀρμὴ ἐκεχαύνωτο, Γάλλος μὲν τοῖς ἐν Ἰωνίᾳ κατὰ τὴν Ἐφεσον ἐφόλτα διδασκάλοις, ἐνθα αὐτοῖς καὶ κτῆσις ἦν ἐκ προγόνων πολλή· Ἰουλιανὸς δὲ αὐξηθεὶς τῶν ἐν ΚΠ. παιδευτηρίων ἡκροῶτο—ὑπὸ Μαρδονίου τοῦ εὐνούχου παιδαγωγούμενος^k. τῶν μὲν οὖν γραμματικῶν λόγων Νικοκλῆς ὁ Λάκων^l ἦν αὐτῷ παιδευτής· ῥητορικὴν δὲ παρὰ Ἐκκεβολίῳ κατάρθου τῷ σοφιστῇ Χριστιανῷ τῷτε τυγχάνοντι. τούτου δὲ ὁ βασιλεὺς Κωνσταντίος προενόησε μήπως Ἕλληνας διδασκάλους ἀκροώμενος πρὸς δεισιδαιμονίαν ἐκκλίνει. Χριστιανὸς γὰρ ἦν ἐξ ἀρχῆς Ἰουλιανός.—μεθίστησιν αὐτὸν ἐκ τῆς μεγαλοπόλεως εἰς τὴν Νικομήδειαν, κελεύσας μὴ φοιτᾶν παρὰ Λιβανίῳ τῷ Σύρῳ σοφιστῇ. τότε γὰρ ὁ Λιβάνιος ὑπὸ τῶν παιδαγωγῶν τῆς ΚΠ. ἐκβληθεὶς ἐν τῇ Νικομηδείᾳ τὰς διατριβὰς ἐποιεῖτο^m.—Ἰουλιανὸς δὲ ἐκωλύετο φοιτᾶν παρ' αὐτῷ διότι Λιβάνιος Ἕλληνα τὴν θρησκείαν ἐτύγχανεν ὦν. ὅμως δὲ ἐραστὴς ὦν τῶν λόγων αὐτοῦ λεληθότως συνάγων αὐτοὺς ἡσκεῖτο. προκόπτουτος δὲ αὐτοῦ κατὰ τὴν ῥητορικὴν, ἐφίσταται τῇ Νικομηδείᾳ Μάξιμος ὁ φιλόσοφος—ὁ Ἐφέσιοςⁿ. ὃν ὕστερον ὡς μαγγανείας ποιοῦντα ὁ βασιλεὺς Οὐαλεντινιανὸς ἀναιρεθῆναι ἐκέλευσεν^o. By *Maximus Julian* was perverted—εὐθὺς ἐμμεῖτο καὶ τὴν θρησκείαν τοῦ παιδευτοῦ Socrates Ibid.

Julian ad Athenienses p. 278. 279 places the recovery of Agrippina in his second campaign, and after the recal of *Marcellus*. Having mentioned his first campaign A. D. 356: p. 278 A οὐ κακῶς—τοῦ πρώτου στρατηγηθέντος ἐνιαυτοῦ, καὶ πραχθέντος σπουδαίου—and his danger in the winter quarters A. D. 356 P, he proceeds p. 278 B ἐκεῖνα μὲν οὖν οὕτως ἐπράχθη τότε· ὥς δὲ καὶ ὁ τῶν στρατοπέδων ἀρχων^q ἐν ὑποψίᾳ γενόμενος αὐτῷ παρηρέθη καὶ ἀπηλλάγη τῆς ἀρχῆς, οὐ σφόδρα ἐπιτήδειος δόξας, ἔγωγε ἐνομίσθην ἥκιστα σπουδαῖος καὶ δεινὸς στρατηγός κ. τ. λ. Then follows his second cam-

^h On these see Valesius ad Ammian. 21. 16, 8. The elder brother of *Julian* and *Gallus*, here mentioned by *Julian*, is mentioned nowhere else.

ⁱ *Julian* inherited from his grandmother property in Bithynia: *Juliani fragm.* p. 290 D ἀπεσώθη μοι τέλειος ὁ κληρὸς τῆς τίτθης κ. τ. λ. Ep. 46 p. 426 D συγκτησεῖδιον μικρὸν ἀγρῶν τεττάρων δοθέντων μοι παρὰ τῆς τίτθης ἐν Βιθυνίᾳ τῇ σῇ διαθέσει δῶρον δίδωμι.

^k *Julian* Misopog. p. 352 A B ἀρα ποθεῖτε καὶ τοῦνομα ὑμῖν φράσω τοῦ παιδαγωγοῦ—Σκύθης μὲν τὸ γένος, ὁμώνυμος δὲ τοῦ τὸν Πέρξην ἀναπέσιωτος ἐπὶ τὴν Ἑλλάδα στρατεύσαι.—εὐνούχος ἦν, ὑπὸ τῷ ἐμῷ τετραμμένος πάππῃ, τὴν μητέρα τὴν ἐμὴν ὅπως ἀγάγῃ διὰ τῶν Ὀμήρου καὶ Ἡσιόδου ποιημάτων.—μετ' ἐνιαυτὸν ἑβδομὸν αὐτῷ παρεδόθη. *Libanius Epitaph.* tom. 1 p. 525 διέτριβε περὶ αὐτοὺς ἐν τῇ μεγίστῃ μετὰ τὴν Ῥώμην πόλει, φοιτῶν ἐς

διδασκαλεῖον, ὁ βασιλεὺς μὲν υἱοὺς βασιλέως δὲ ἀδελφίδους βασιλέως δὲ ἀνεψίους. His preceptors are εὐνούχος, βέλτιστος σωφροσύνης φύλαξ, καὶ παιδαγωγὸς ἕτερος, οὐκ ἄμιρος παιδείας.

^l *Libanius ad Julianum* Vol. 1 p. 450 alludes to *Nicocles*: ἀνὴρ Λακεδαιμόνιος, ἱερὸς δικαιοσύνης, ἡγεμὼν παιδείας, εἰδὼς, εἴπερ τις, τῆς Ὀμήρου γνώμης τὰ ἀπόρρητα—ὃν εἰδὼς μὲν νῖος ἄν.

^m See the Tables A. D. 350. 3.

ⁿ *Libanius ad Julianum* tom. 1 p. 408 refers to *Maximus*: ὥς δὲ ἦκε εἰς Ἰωνίαν καὶ εἶδες ἄνδρα καὶ δοκοῦντα καὶ οὐτα σόφον κ. τ. λ.

^o See the Tables A. D. 372. 3. He was put to death by *Valens* and not by *Valentinian*.

^p See the Tables A. D. 356 *Julian.* p. 278 B.

^q *Marcellus.* See the Tables A. D. 357.

paigh: p. 278 D ὁ Κωνσταντῖος—δίδωσί μοι τῶν στρατοπέδων τὴν ἡγεμονίαν ἥρος ἀρχῇ κ.τ.λ. p. 279 B JULIANUS. ἐν τούτοις οὖσαν καταλαβὼν ἐγὼ τὴν Γαλατίαν πόλιν τε ἀνέλαβον τὴν Ἀγριππῖναν ἐπὶ τῷ Ῥήνῳ—καὶ τεῖχος Ἀργέντορα πλησίον πρὸς ταῖς ὑπωρεῖαις αὐτοῦ τοῦ Βαρσέγου. After this campaign two years followed, A. D. 358, 359: p. 279 D τὸ δὲ μετὰ τοῦτο δεύτερος ἐνιαυτὸς καὶ τρίτος· καὶ πάντες μὲν ἀπελήλαντο τῆς Γαλατίας οἱ βάρβαροι πλείους δὲ ἀνελήφθησαν τῶν πόλεων, κ.τ.λ. This remarkable variation of Julian from Ammianus^r is noticed by Petavius ad locum p. 99.

Zosimus III. 3—8 is not accurate in the Gallic campaigns and other acts of *Julian*. 1 c. 3 “at Argentoratum 60,000 were slain, and as many more perished in the Rhine.” ὥστε εἴ τις ἐθέλοι τῇ πρὸς Δαρείον Ἀλεξάνδρου μάχῃ ταύτην παραβαλεῖν τὴν νίκην, οὐκ ἂν εὗροι ταύτην ἐκείνης ἐλάττω. Although we were to admit that the numbers were corrupted in the text, yet the comparison of *Julian* to *Alexander* is a gross exaggeration. 2 c. 4 “*Julian* crosses the Rhine, penetrates to the Hercynian forest, captures *Badomarius* the king’s son, and sends him to *Constantius*.” Petavius ad Julianum p. 101 has observed that *Badomarius* is a mistake for *Chnodomarius*. Reitemeier justly adds that the time is inaccurately marked. *Chnodomarius* was captured in the second campaign, before *Julian* had crossed the Rhine^s; *Badomarius* after *Julian* was *Augustus*, in A. D. 360^t. And these chiefs were not merely the sons of kings, but kings themselves. 3 c. 6. 7. 8 “The Saxons send the *Quadi* to expel the *Salii*—*Julian* spares the *Salii*—spares both the *Salii* and *Quadi*. Meanwhile *Constantius* is in the East.” Although we allow to Reitemeier that *Quadi* for *Chamavi* is an error of the transcriber, yet there are other mistakes. The *Salii* and *Chamavi* were encountered in the third campaign and not in the fourth; before the defeat of *Badomarius* and not after it. *Constantius* was not yet in the East, which he did not reach till after *Julian*’s fourth campaign was ended^v. 4 c. 8^a “Through *Julian* Illyricum is safe, and the barbarians beyond the Danube are repressed.” This was effected by *Constantius* himself in 358 and 359^w. Falsely ascribed to *Julian* by Zosimus. 5 c. 8 “*Sapor* besieges Nisibis, which *Lucillianus* defends; and *Julian* himself describes all that was then done. *Constantius* sends for two legions.” Petavius acknowledges the error of placing here the siege of Nisibis. Heyne ad locum p. 636 attempts to justify Zosimus. To whom we may answer that *Lucillianus* might now be governor of Nisibis, since he was now in the East: Ammian. 17. 14, 3. But Zonaras XIII. 9 p. 20 A, who relates that Nisibis was attempted by *Sapor* in 359, is refuted by Ammianus; from whom we know that there was no siege of *Nisibis* in that year, but that *Amida* was besieged and taken^x. Moreover *Julian* relates that siege of Nisibis in his panegyric upon *Constantius*, composed at least four years before 359. Nor does *Julian* name *Lucillianus*, who did not command in Nisibis at the siege described by *Julian*^y. 6 c. 9 “*Constantius* refuses *Julian* the title of *Cæsar*, and only grants him life.” But *Julian* himself ad Athen. p. 286 BC admits that *Constantius* allowed him to be *Cæsar*: πρὸς τούτοις ἐτι νῦν μοι Καῖσαρι γράφει. Recorded by Am-

^r And also from his own account of the time of the recapture of Agrippina: p. 279 B. quoted in the Tables A. D. 356. Libanius Epitaph. tom. 1 p. 537. 538 relates the capture of Agrippina ἑωγγος, and before *Julian* had the full authority: οὕτω τοῦ πᾶν ἐδianoηθείη πράττειν εἰς ἐξουσίαν ἡκων. Then he mentions the recal of *Marcellus*, as quoted in the Tables A. D. 357.

^s Tables A. D. 357.

^t Tables A. D. 359.

^v See the Tables A. D. 359. 360.

^w See the Tables.

^x See the Tables A. D. 359.

^y Spanheim p. 188 ad Julianum p. 168 calls the siege of Nisibis in 350 the *second* siege and supposes the third in 359 or 360. But he is obliged to admit that this third siege in 359 could be only “paucorum dierum, et irritam:” p. 189. Not therefore one of the three celebrated sieges mentioned by Festus. See the Tables A. D. 338. Valesius ad Ammian. 20. 7, 1 calls the siege in 350 the second, condemns Hieronymus for placing the second in 348, and assigns the third to 359, “cujus meminit Ammianus noster 18. 7.” But Ammianus so far from mentioning a siege in 359 distinctly says that there was *no* siege; *Nisibi transmissa* 18. 7, 8.

JULIANUS. mianus 20. 9, 4 *Intra Cæsaris se potestatem continere præcipiens.* § 6 *Cæsaris potestatem sufficere Juliano censebat.* 7 Zosim. III. 11 “δέκα διαρρήσας ἐν τῇ Βυζαντίῳ μῆνας.” Inaccurate. See the Tables A. D. 362 p. 448.

Zosimus in his narrative of *Julian's* last campaign has also some inaccuracies. 1 III. 12, 4 “He enters Edessa.” That he did not enter Edessa we know from Ammianus, conf. Reitem. ad Zosimum l. c. 2 III. 26, 5 He omits *Julian's* retreat. Conf. Reitem. ad locum. 3 III. 30, 10—31, 1 “*Jovian* passes the Tigris before the treaty.” But Ammianus 25. 7, 14—8, 1 shows that the treaty preceded the passage of the river. 4 III. 36, 1. 2 “The empire is offered to *Sallust* after the death of *Jovian*.” But Ammianus 25, 5, 3, who was himself present, attests that this was done after the death of *Julian*. Finally we may observe that Zosimus III. 29, 1 describes the Persian monarchy as not far from ruin at the death of *Julian*—οὐ πόρρω ἀπωλείας ἐσχάτης. And yet a few days afterwards III. 30, 11 the Romans are ἐν πᾶσι κινδύνοις, ὑπο τε τῶν περιστώτων κακῶν καὶ πρόσετι ἐνδείᾳ τροφῆς πιεζόμενοι.

Noris Ep. Syromac. p. 238—240 quoted in the Tables A. D. 362 p. 448 reads *Julio* for *Junio* in Hieronymus, first because *Thammuz* was *July* and *Haziram* was *June*; secondly because *Julian* was still at CP. May 12 and then travelled 816 miles; thirdly because he composed the *Misopogon* after he had been 7 months at Antioch; and when he was “propediem ad bellum Persicum profecturus,” and after the death of his uncle *Julianus*. Written therefore in the end of February; and the seven months carry us back to the end of July. Noris on the death of the uncle *Julianus* argues thus. He was still alive Feb. 7. “Extat lex ad Julianum Com. Or. dat. VII Id. Mart. Antiochiæ.” But, as *Julian* had already left Antioch March 5, “levi emendatione VII Id. Feb. legendum est. Itaque incunte*Februario adhuc vivebat Julianus comes Or.” Noris adds, quoting Ammianus, “Rufinum—in locum avunculi sui recens defuncti provexit. Addit vomitu sanguinis extincto Felice comite S. L. eumque comite Juliano sequuto—præcesserat aliud sævum; nam Kal. Jan. quidam sacerdos” &c. Noris infers “Quare cum hic casus contigerit ante mortem Juliani com. Or. hujusce obitus accidit labente jam anno 363” &c. There is no need of altering the text of Hieronymus. For *Thammuz* corresponded partly with June and partly with July. 2 *Julian* would not occupy more than six weeks in his journey; which he hastened: *properans*. 3 We must carefully distinguish the two count *Julians* who are here described by Ammianus 23. 1, 4 *Isdem diebus* &c. *imperator Apronianum Romæ decrevit esse præfectum, Octavianum proconsulem Africæ, Venusto vicariam commisit Hispaniæ, Rufinum Aradium comitem Orientis in locum avunculi sui Juliani recens defuncti provexit. Quibus—ordinis terrebat omine quodam.—Felice enim largitionum comite profuvio sanguinis repente extincto, eumque comite Juliano sequuto, vulgus publicos contuens titulos Felicem Julianum Augustumque pronuntiabat.* This *Julianus* is properly distinguished from the emperor's uncle by Wagner^z, as *comes largitionum*.⁴ *Julianus com. Or.* was already dead, and his successor appointed, before the death of *Felix*; and in Theodoret^a the death of *Julian* the emperor's uncle is related before the death of *Felix*. The date of the law quoted by Noris being corrupted will yield us no evidence. The emendation is a conjecture. We may read in that law VII Id. Jan.^b If we refer it to Jan. 7 A. D. 363 the death of *Julianus comes orientis* might happen in January, and the *Misopogon* might be composed at the end of the same month^c.

^z In Indice ad Ammianum.

^a H. E. III. 9 Ἰουλιανὸς μὲν γὰρ [ὁ τοῦ Ἰουλιανοῦ θεῖος III. 7] παραύτικα νόσφ' χαλεπῇ περιπεσὼν—διεφθάρη.—ὁ δὲ Φιλιξ ἐξαπίνης θεήλατον καὶ αὐτὸς δεξάμενος μάστιγα—ἀπίσθη καὶ αὐτός.

^b Cod. Just. VIII. 36, 12. See the Tables A. D. 363 p. 458.

^c See the Tables A. D. 363. 3 p. 455 for the *Misopogon*.

Ammianus 24. 8, 5 quoted in the Tables A. D. 363 p. 456 names *XVI Kal. Jul.* and then JULIANUS. 25. 5, 1 gives *V Kal. Jul.* as the day after the death of *Julian*. Wagner^d remarks "*Quintum Kal. Julias*. Reinesius adscripsit *Decimum quintum*." Reinesius then supposed that *Julian* died *XVI Kal. Jul.* But Ammianus is consistent with the other authorities on the day of *Julian's* death. He enumerates many days between *XVI Kal. Jul.* and that event. 25. 1, 1 *Ubi primum dies inclaruit*. then a march to Hucumbra § 4. then a halt *per biduum*. then follows *postridie* § 5. then a progress to Maranga § 10. 11. and a halt of three days: *triduo indutiis destinato* c. 2, 1. After which *exorto jam die promoti castra* § 8. These incidents account for the space of ten days from the beginning of the retreat June 16 to the death of *Julian* June 26.

The character of *Julian* is fully drawn by Ammianus 25. 4 and by Eutropius X. 16. Victor Epit. p. 393 *Fuerat in eo literarum ac negotiorum ingens scientia. Equaverat philosophos et Græcorum sapientissimos. Usu promptior corporis quam validior quidem, sed brevis fuit. Hæc minuebat quarundam rerum neglectus modus. Cupido laudis immodica, cultus numinum superstitiosus. audax plus quam imperatorem decet.* Augustine^c C. D. V. 21 *Ipse apostatæ Juliani, cujus egregiam indolem decepit amore dominandi sacrilega et detestanda curiositas, cujus vanis deditus oraculis erat.* Eutropius adds *religionis Christianæ insectator, perinde tamen ut cruore abstineret.* Confirmed by Orosius VII. 30 *Arte potius quam potestate Christianam religionem insectatus &c.* Hieronymus Chron. Anno 2378 *Juliano ad idolorum cultum converso, blanda persecutio fuit, illiciens magis quam impellens ad sacrificandum* § 5. Socrates III. 12 τὴν μὲν ὑπερβάλλουσαν ἐπὶ Διοκλητιανοῦ ὠμότητα ὑπερέθετο· οὐ μὴν πάντῃ τοῦ διώκειν ἀπέσχετο. διωγμὸν δὲ λέγω τὸ ὅπως οὖν ταραττεῖν τοὺς ἡσυχάζοντας.

But his narrow and intolerant spirit in forbidding the Christians to teach Grammar and Rhetoric is recorded by Ammianus 22. 10, 7 *Illud autem erat inclemens obruendum perenni silentio, quod arcebat docere magistros rhetoricos et grammaticos ritus Christiani cultores.* 25. 4, 20 *Erat illud inclemens, quod docere vetuit magistros rhetoricos et grammaticos Christianos, ni transissent ad numinum cultum.* And justifies the invective of Gregory of Nazianzus: In Julianum I p. 132 C *ἦθ' οὖν ἐπὶ ἡλθέ σοι τοῦτο, ὃ κουφότερον πάντων καὶ ἀπληστότατον, τὸ λόγων ἀποστερηθῆαι Χριστιανούς; τοῦτο γὰρ οὐ τῶν ἀπειλουμένων ἦν, ἀλλὰ τῶν ἤδη νενομοθετημένων. πόθεν, κακὸς τίνος αἰτίας; κ. τ. λ.* He had already mentioned this p. 79 D τῶν λόγων ἡμᾶς ἀπῆλασεν κ. τ. λ.^h

^d Ad 25. 5, 1.

^e Quoted by Valesius ad Ammian. 25. 4, 1 who adds the lines of Prudentius in Apotheosi 449 *Principibus tamen e cunctis non defuit unus Me puero, ut memini, ductor fortissimus armis, Conditor et legum celeberrimus, ore manuque Consultor patriæ, sed non consultor habendæ Religionis, amans tercentum millia divum. Perfidus ille Deo, quamvis non perfidus orbi.*

His management of the finances of the empire is praised by Ambrosius apud Vales. ad Ammian. 25. 4, 15 *Hoc laudant provinciæ Julianum &c.*

^f Conf. Greg. Naz. epitaph. in Cæsarium p. 205 DE κλέπτων τὸν διωγμὸν ἐν ἐπαικείᾳ πλάσματι—πειθοῦς ὄνομα προσεῖναι τῷ γινόμενῳ μὴ τυραννίδος—καὶ τοὺς μὲν χρήμασι τοὺς δὲ ἀξιώμασι τοὺς δὲ ὑποσχέσεσι τοὺς δὲ παντοίοις τιμαῖς ὑφελάττομενος.

^g Tzschucke ad Eutropium p. 803. 34 asserts, "*Neque tamen actum est sine cruore, ut docent exempla misere occisorum quæ passim leguntur.*" But the authorities which he quotes are not sufficient to

prove this. Ammianus 22. 11 does not shew that *Julian* put the Christians to death for their religion. Theodoret H. E. III. 6. 7 Chron. Pasch. p. 295. 296 Theophanes p. 41. 42 and Zonaras cannot be received as impartial witnesses against the clear testimony of Orosius and Hieronymus. These last in what they add record no acts of *Julian*, but speak only of what he intended to do: Hieron. anno 2379 *Julianus in Persas profectus nostrum post victoriam diis sanguinem voverat.* Orosius VII. 30 *Christianorum sanguinem diis suis vovit, palam persecuturus ecclesias, si victoriam potuisset adipisci.*

^h Gregory returns to this subject again in Julianum II p. 174 A ταῦτα οἱ τῶν λόγων ἀποκλεισθέντες ἡμεῖς, κατὰ τὴν μεγάλῃν καὶ θαυμαστὴν σου νομοθεσίαν. Socrates H. E. III. 12 νόμος ἐκέλευε Χριστιανούς παιδεύσεως μὴ μετέχειν, ἵνα μὴ (φησὶν) ἀκονώμενοι τὴν γλῶτταν ἑτοιμῶς πρὸς τοὺς διαλεκτικούς τῶν Ἑλλήνων ἀπαντῶσιν. Theodoret. H. E. III. 4 καὶ πρῶτον μὲν ἀπηγόρευσε τῶν Γαλιλαίων τοὺς παῖδας—ποιητικῶν καὶ ῥητορικῶν καὶ φιλοσόφων μεταλαγχάνειν λόγων· τοῖς οἰκείοις γὰρ (φησὶ) πτερυῖς,

JULIANUS. Ammianus 25. 6, 6 in relating the death of *Julian* mentions a rumour—*rumore jactato incerto, telo cecidisse Romano*. Libanius Epitaph. tom. 1 p. 614 in A.D. 365, adopting this rumour, charges the death of *Julian* upon the Christians: “I do not know the name of the man who slew *Julian*. “That he was not a Persian clearly appears from this, that no one claimed the reward which the “king of Persia offered for the service. We must therefore look among ourselves for the slayer “of *Julian*. Those to whom his life was no benefit (because they lived in violation of his laws), “those who had long plotted against him and had not liberty in his reign for their religious wor- “ship, took that opportunity of effecting the deed.” He alludes to this in another oration tom. 3 p. 440. 16 ἄδικος ἐν Περσίδι σῖδης—*and in an oration addressed to Theodosius περὶ τῆς τιμωρίας Ἰουλιανοῦ*^{hh}. Although he had before ascribed the wound to a Persian handⁱ. Sozomen VI. 1. 2, quoting Libanius tom. 1 p. 614, thinks that the charge against the Christians might be true. But the words of Ammianus shew that Libanius founded his charge upon an uncertain rumour^k.

Laws of A. D. 362. See the Tables. Upon the law dated *Kal. Aug. Nicomediae* Gothofredus rightly questions the date, because *Kal. Aug.* is named in the law as a day yet future, and because before *Kal. Aug.* *Julian* was already at Antioch. But his correction Vol. 1 p. LXIII * *Kal. Aug.* “Dies *Kal. Aug.* intercidit,” cannot be admitted. *Julian* could not have been at Nicomedia in any part of July. He was already at Pessinus in June^l. On another law Wagner ad Ammianum 22. 9, 8 observes, “*Ancyram*] Reinesius adscripsit Hic data est lex Cod. Theod. [Vol. 2 p. 146] *ad Secundum pf. p. VII Kal. Oct.*^m *legam tamen Nov. vel VII Id. Oct.*” This is not intelligible. Neither was that law dated from Ancyra, nor was *Julian* at Ancyra in any part of October 362.

Inscriptions. 1 Panvinus p. 410 Gruter p. 284. 8 Romæ, to *Julian* as *Cæsar*: *Domino nostro Cl. Juliano nobilissimo ac fortissimo Cæs. Memmii Vitrasius Orfitus V. C. iterum præf. Urb. judex sacrar. cognition. tertium, D. N. M. Q. ejus*ⁿ. 2 Panvinus p. 411 Gruter p. 284. 9 Altini in columnæ: *Æterno principi D. N. Flavio Claudio Juliano ubique venerando &c.* More accurately given below at N°. 10 from Muratori. 3 Gruter p. 1086. 7 in foro Popilii: *Claudio Juliano victor ac triumphatori semper Aug. domino orbis terrarum, B. R. P. nato.* 4 Gruter p. 201. 5 in Hispania: *Trifinium Iivir. Sacilernusi. Idiensis, Soliensis, ex sentent. Juli Proculi jud. imp. Cæsare Juliano Aug.* 5 Murat. p. 264. 1 Augustæ Taurinorum: *Imp. Cæs. pontifex max. Claudius Julianus semper Augustus.* 6 Murat. p. 263. 4 Ancyra: *Domino totius orbis Juliano Augusto ex*

κατὰ τὴν παροιμίαν, βαλλόμεθα. See the Tables A. D. 362 col. 3. Add Sozomen V. 18 οὐ μὴν οὐδὲ τοὺς τῶν Χριστιανῶν παῖδας ξυνεχώρει ἐκδιδάσκεισθαι τοὺς παρ’ Ἑλλησι ποιητὰς καὶ συγγραφείας, οὐδὲ τοῖς τούτων διδασκάλους φοιτᾶν. *Julian* himself apud Cyrillum VII p. 229 C —Ε τοῦ χάριν ὑμεῖς τῶν παρ’ Ἑλλησι παρεσθίετε μαθημάτων, εἴπερ αὐτάρκης ὑμῖν ἐστὶν ἢ τῶν ὑμετέρων γραφῶν ἀνάγνωσις; He endeavours to justify his prohibition by argument in Ep. 42 p. 422. He adds however p. 424 A ὁ βουλόμενος τῶν νέων φοιτᾶν οὐκ ἀποκλείεται· οὐδὲ γὰρ οὐδὲ ἐβλογον ἀγνοοῦντας ἐπὶ τοὺς παῖδας ἐφ’ ὃ τι τρέπωνται τῆς βελτίστης ἀποκλείειν ὁδοῦ, φόβος δὲ καὶ ἄκοντας ἄξειν ἐπὶ τὰ πάτρια.—καὶ γὰρ, οἶμαι, διδάσκειν ἀλλ’ οὐχὶ κολάζειν χρὴ τοὺς ἀνοήτους. The prohibition was what Ammianus has explained it to be. addressed to those who taught, and not to those who learned; to the professors, and not to the pupils. Orosius VII. 30 rightly *Aperto præcepit edicto ne quis Christianus docendorum liberalium studiorum professor esset.* And Augustine Confess. VIII. 5 *Lege data prohibiti sunt Christiani docere literaturam et oratoriam.*

^{hh} Libanius in that oration tom. 2 p. 27 urges *Theodosius* to revenge the murder of *Julian* by seeking and punishing the assassin; and asserts that the late calamities of the empire were to be ascribed to the anger of the Gods, because the murderer was left unpunished.

ⁱ See the Tables A. D. 363. 3 p. 461.

^k Greg. Naz. in *Julian*. II p. 155 attests that there were many reports: οὐχ εἰς λέγεται λόγος, ἄλλος δὲ ἄλλω συμφέρεται καὶ συντίθεται, τῶν τε παρόντων ὁμοίως τῇ μάχῃ καὶ τῶν ἀπόντων. οἱ μὲν γὰρ ὑπὸ Περσῶν αὐτὸν κατηκοντίσθαι φασὶν κ. τ. λ.

^l See the Tables.

^m Given in the Tables A. D. 362 p. 450.

ⁿ *Orfitus* was *Præf. U.* for the first time from Dec. 8 A. D. 353: See the Tables 353. 1. 354. 1. He was *præf. U.* the second time in A. D. 357: Ammianus 17. 4, 1 quoted in the Tables at 357. 2. He is still *præf. U. II* at March 25 A. D. 359: See Cod. Theod. quoted in the Tables 359. 3. Within 357—359 this inscription was erected to the *Cæsar Julian*.

Oceano Britannico viis per barbaras gentes strage resistentium patefactis 7 Murat. p. 263. 5 in J^{III} castello Camponisco: *Restitutori omnium rerum et totius felicitatis domino nostro Fl. Juliano Pio Felici perpetuo semper Aug. bono reipublicæ nato.* 8 p. 263. 6 Juderæ: *D. N. Julianō victori ac triumphatori totiusque orbis Aug. bono reip. N.* 9 Mur. p. 263. 7 Regii Lepidi: *D. N. magno invicto Fl. Claudio Juliano victori ac triumphatori semper Aug. vic. rum bono reipublicæ nato.* 10 Mur. p. 263. 8 Parmæ: *Æterno principi D. N. Flavio Claudio Juliano ubiq. venerando semper Augusto ordo possessoresque Briwillanorum pia devotione dedicarunt* bono reipublicæ nato. The same inscription is quoted at N° 2°.

A. D.

Works of Julian P.

355. Or. I ἐγκώμιον πρὸς τὸν αὐτοκράτορα Κωνστάντιον. After the appointment of *Julian* to be *Cæsar*: p. 44 D 45 B οὐκ ἀπόχρη σοι—τοῖς φίλοις ἀρχὰς καὶ τὰς ἐπ' αὐτοῖς τιμὰς διανέμειν, ἀλλ' εἰ μὴ καὶ βασιλείας ἔλοι κοινωνόν κ. τ. λ.—δῆλον ἐκ τοῦ λέγοντος ὅτι μὴ ψευδεῖς ἐπεισάγει λόγους. Composed in the winter of A. D. 35½, as it contains no incidents later than that date.
- 357 { II περὶ τῶν τοῦ αὐτοκράτορος πράξεων.
III ἐγκώμιον πρὸς τὴν βασιλισσαν Εὐσεβίαν. } Tables A. D. 357.
IV εἰς τὸν βασιλέα Ἡλίον πρὸς Σαλούστιον. Addressed to *Sallust*: ὦ φίλε Σαλούστιε p. 157 B. Rome is called ἡ βασιλεύουσα πόλις p. 131 D. conf. p. 153 D. as in Or. I p. 5 B Ep. 35 p. 408 A p. 409 C. On *Julian's* boast p. 157 C that this piece was written in three nights—ἐν τρισὶ μέλιστα νυξί—see the Tables A. D. 362. 3 p. 451. The inscription at the beginning Ἰουλιανοῦ Καίσαρος would imply that it was composed before A. D. 360. But as it was written after *Julian* had openly professed Paganism: conf. p. 131 A. and therefore not sooner than Dec. A. D. 361, that title of the piece is inaccurate.
- 362 { VII πρὸς Ἡράκλειον κυνικόν.
V εἰς τὴν μητέρα τῶν θεῶν.
VI εἰς τοὺς ἀπαιδεύτους κύνας. } Tables A. D. 362.
- 357 VIII παραμυθητικὸς ἐπὶ τῇ ἐξόδῳ Σαλουστίου. Tables A. D. 357.
(361) Θεμιστίῳ φιλοσόφῳ.^q
- 361 { Ἀθηναίων τῇ βουλῇ καὶ τῷ δήμῳ.^r
πρὸς Κορινθίους. } Tables A. D. 361.
- 362 { Καίσαρες.
libri III κατὰ Χριστιανῶν. } Tables A. D. 362.

° For other inscriptions see the Tables 362. 2 p. 452.

P Suidas p. 1777 C Ἰουλιανὸς ὁ παραβάτης καὶ ἀποστάτης, Ῥωμαίων βασιλεὺς, Κωνσταντίνου τοῦ μεγάλου βασιλέως ἀνεψιός.—ἔγραψε κ. τ. λ.

Suidas enumerates

1 Καίσαρας.

2 περὶ τῶν τριῶν σχημάτων.

3 Κρόνια. Quoted by Suidas Ibid. Ἐμπεδόκιμος p. 1221 A. Mentioned by *Julian* himself Or. IV p. 157 C.

4 Μισοπάγωνα ἢ Ἀντισοχικόν.

5 πῶθεν τὰ κακά.

6 πρὸς τοὺς ἀπαιδεύτους. Sc. Or. VI.

7 πρὸς τὸν κύνα Ἡράκλειτον, πῶς κυνιστίον. Sc. Or. VII.

8 ἐπιστολὰς παντοδαπὰς, καὶ ἄλλα.

q In reply to a letter of *Themistius*: p. 263 B C. who had named to him *Areius*, *Nicolaus*, *Thrasyllus*, *Musonius*: p. 265 C. *Julian* mentions his former letters to *Themistius*: p. 260 A. his love for Athens: Ibid. describes the difficulties of supreme power: p. 260—262. and prefers the influence of *Socrates* to that of *Alexander*: p. 264 C. He names p. 259 C *Carterius* and *Arazius*. Written at the beginning of his reign, as *Petavius* p. 95 justly remarks.

r Libanius *Juliano* tom. I p. 412. 20—413. 1 τὴν συγγραφὴν ἣν ὦν αὐτὸς ἐπραξας συνέθηκες, ὁ αὐτὸς γενόμενος καὶ στρατηγὸς καὶ συγγραφεύς. Referring probably to this piece.

- JULIANUS. A. D. 363 *Fragmentum*^s.
 Μισοπώγων ἢ Ἀντιοχικός. Tables p. 455.
*Epistola*¹.

JOVIANUS. JOVIANUS.

The cause of his death is thus described: Eutropius X. 18 *Multi exanimatum opinantur nimia cruditate: inter cœnandum enim epulis indulserat; alii odore cubiculi, quod ex recenti tectorio calcis*

* Written after he had attempted to rebuild the Temple: See the Tables A. D. 363 p. 454. (Add to the testimonies there referred to Chrysostom. in Matt. 4 p. 47 A in Judæos 5 tom. 1 p. 646 A.) Addressed to some one person: p. 298 B C. He vindicates idolatry: p. 293. declaims against the Hebrew prophets: p. 295 C. against the Christians: p. 305 C D. Priests (that is, heathen priests) are to be honoured: p. 297. He thinks p. 292 C that a single pair could not have peopled the earth. The Gods are omniscient and invisible: p. 299 B. Most of the books of the Epicureans and Pyrrhonists were not then extant: p. 301 C μήτε Ἐπικούρειος εἰσιέτω λόγος μήτε Πυρρώνειος. ἤδη μὲν γὰρ καλῶς ποιῶντες οἱ θεοὶ καὶ ἀνθρώποις, ὥστε ἐπιλείπειν καὶ τὰ πλείστα τῶν βιβλίων. He mentions p. 295 B τὸν μέγαν Ἐμπεδοκτῆμον. Also mentioned by Julian, not, as Petavius p. 103 supposes, in the Cæsars, but in the Κρόνια. from which Suidas Ἐμπεδοκτῆμος p. 1221 A preserves a fragment. Also given by Suidas Ἰουλιανός p. 1777 D. (Julian there quotes the Chalcidian Iamblichus: μικρὸν πρότερον καὶ ὁ κλεινὸς ἡμῖν ἔδειξε καὶ ἱεροφάντων Ἰάμβλιχος whom he also quotes in other passages given in the Tables A. D. 312. 3 p. 363.)

† Heyler has collected 83 epistles, of which 64 are contained in Spanheim's edition of the works of Julian. All these are given in the following list.

- Nº 1 p. 372 ed. Spanheim. —
 2 p. 373 D Proæresio.
 3 p. 374 C Libanio. Priscus is mentioned.
 4 p. 375 A Ἀριστοξένῳ φιλοσόφῳ. Ἀριστομένει φιλ. Petav. Spanh.
 5 p. 375 D Theodora τῇ αἰδουσιμωτάτῃ.
 6 A. D. 362 p. 376 A Ecdicio pf. Ægypti. Tables 362. 4 p. 451.
 7 p. 376 C Artabio. He instructs him to spare the Christians.
 8 p. 377 A Georgio.
 9 A. D. 362 p. 377 D Ecdicio pf. Ægypti. Tables 362 p. 449. 451.
 10 A. D. 362 p. 378 D Alexandrinis. Tables 362 p. 449. 451.
 11 p. 380 D Byzantiis.
 12 p. 381 A Basilio.
 13 A. D. 361 p. 382 B Juliano avunculo. Tables 361 p. 447.
 14 p. 382 D Libanio. Item Nº 3. 27. 44. 76.
 15 p. 383 A Maximo philosopho.
 16 p. 383 C Maximo philosopho.

- 17 A. D. 356 p. 384 A Oribasio. Tables 356.
 18 p. 386 B Eugenio philosopho.
 19 p. 387 A Hecebolo.
 20 p. 387 D Eustochio.
 21 A. D. 362 p. 388 C Callixenæ. He appoints her priestess at Pessinus.
 22 p. 389 B Leontio. He appoints him one of the milites domestici: ἐγκατελεξάμην σε τῷ τῶν οἰκείων συντάγματι.
 23 A. D. 362 p. 389 D Hermogeni ex præf. Ægypti. After the death of Constantius: ἐκείνος ἦν οἷος ἦν—ἐκείνῳ μὲν οὖν. ἐπειδὴ μακαρίτης ἐγένετο, κούφη γῆ. And before the trial of his minions: ἐπειδὴ αὐτοῖς ἐπανίστανται πολλοὶ κατήγοροι, δικαστήριον ἀποκεκλήρωται.
 24 p. 390 B Sarapioni τῷ λαμπροτάτῳ.
 25 A. D. 363 p. 396 D Ἰουδαίων τῷ κοινῷ. He is preparing for the Persian war and for the rebuilding of Jerusalem: p. 397 D 398 A.
 26 A. D. 362 p. 398 C Alexandrinis. Tables 362 p. 451.
 27 A. D. 363 p. 399 B Libanio sophistæ. Written from Hierapolis in A. D. 363 describing his march to Persia.
 28 p. 402 C Gregorio ἡγεμόνι.
 29 (A. D. 360) p. 402 D Alypio (ἀδελφῷ Καισαρίου.) Written by Julian now βασιλεὺς, and from Gaul. Between the spring A. D. 360 and the autumn A. D. 361.
 30 p. 403 C Alypio eidem.
 31 A. D. 362 p. 404 C Actio episcopo. Tables 362 p. 449.
 32 p. 404 D Luciano sophistæ.
 33 p. 404 D Dositheo.
 34 p. 405 B Iamblichio. Item 40. 41. 53. 60. 61.
 35 p. 407 C ἀνεπίγραφος ὑπὲρ Ἀργείων. After praising the Argives, he proceeds to relate that they had been oppressed by the Corinthians now for the 7th year: p. 408 B. although they were entitled to the ἀτίλεια on account of the Nemean games, which Delphi and Elis enjoyed on account of the Pythian and Olympic, and Corinth itself on account of the Isthmian. He addresses p. 410 A the person who is to judge the question, and names p. 410 B Diogenes and Lamprias, Argive citizens, who had come forward as advocates in this cause.
 36 A. D. 362 p. 411 B Porphyrio. Tables 362. 4 p. 451. Conf. Suidam ἐπιστολή p. 1400 C.
 37 p. 412 A Amerio.
 38 A. D. 361 p. 414 A Maximo philosopho. Written soon after the death of Constantius.

grave quiescentibus erat: quidam nimietate prunarum quas gravi frigore adoleri multas jusserat. JOVIANUS. Ammianus 25. 10, 12. 13 *Super cujus obitu dubietates emersere complures. Fertur enim recenti calce cubiculi illiti ferre odorem novium nequivisse, vel extuberato capite perisse succensione prunarum immensa, aut certe ex colluvione ciborum avida cruditate distentus.* Orosius VII. 31 *Dum ad Illyricum rediens per Galatiam iter agit, cum in cubiculum quoddam novum sese cubitum recepisset, calore prunarum et nidore parietum nuper calce illitorum adgravatus et suffocatus.* Sozomen H. E. VI. 6 ὁ δὲ

39 p. 416 A *Maximo philosopho.* He sends him home on account of ill health.

40 A. D. 363 p. 416 C *Iamblichus.* Tables 363. 3 p. 457.

41 p. 420 B *Iamblichus.* "You shall receive the orations which I lately composed (*ἑναγχος*), by the emperor's command, upon the celebrated bridge over the Hellespont." See Heyler p. 367.

42 p. 422 A Christian professors are forbidden to lecture upon Heathen authors. See above p. 105.

43 p. 424 C an edict confiscating the property of the church at Edessa.

44 p. 425 B *Libanio.*

45 A. D. 362 p. 426 A *Zenoni medico* (see the Tables 355. 3 p. 431). He restores *Zeno* from exile to Alexandria after the death of *Georgius*.

46 p. 426 D *Evagrio.* He gives him a farm in Bithynia.

47 p. 428 C *Thracibus.* He grants them a remission of taxes.

48 p. 429 B *Zenoni.* To whom he addressed Ep. 45.

49 p. 429 C *Arsacio pontifici Galatiæ.* Conf. Sozom. V. 16. *Julian* p. 430 D fragm. p. 305 B C testifies to the charity of the Christians towards the poor.

50 p. 432 B *Ecdicio præf. Ægypti.* De Nilo. Written about Oct. A. D. 362.

51 A. D. 362 p. 432 D *Alexandrinis.* Tables 362. 4 p. 453.

52 A. D. 362 p. 435 D *Bostrenis.* Tables 362. 4 p. 449.

53 p. 438 D *Iamblichus.* *Julian* is wintering in Thrace: ἡμᾶς μὲν ἐν Θράκῃ διάγειν μέση καὶ τοῖς ἐνταῦθα σιροῖς ἐγγειμάζειν.

54 p. 440 B *Georgio καθολικῷ.* See No 8.

55 p. 441 A *Eumenio et Phariano.* In praise of philosophy. Written from Gaul: p. 441 C *ἐκβεβαρ- βαρμένοι.* The third month of the fourth year since he had been separated from them. Perhaps written at the end of A. D. 358.

56 p. 442 A *Ecdicio.* Conf. N. 6. 9. 50. Concerning Alexandria.

57 p. 442 D *Elpidio philosopho.* *Libanius* Ep. 33 p. 15 *Juliano* (quoted by Heyler) writing to *Julian* in Gaul after the overthrow of Nicomedia in 358 (Tables A. D. 358. 3) mentions *Elpidius*: καὶ γὰρ εἰ νεώτερος Ἐλπίδιου σὺ γέγονας, τῶν καλῶν τούτων Ἐλπίδιον διδάσκαλος τῷ προσβυτέρῳ, τῆς ἐπισκίας, τῆς προθυμίας τοῦ ποιῆν ἐφ' τοὺς φίλους κ. τ. λ.

58 p. 443 B *Alexandrinis.* On an obelisk to be removed to CP. After the death of *Constantius*: ὁ μακαρίτης Κωνσταντῖος.

59 p. 443 C *Dionysio.* Given more fully and correctly by Heyler p. 111—121. An invective against *Dionysius*, whom he chastises with an epistle rather than by imperial authority: p. 120 Heyl. *Dionysius* is now γέρων p. 117. A line of *Babrius* is quoted p. 113. In p. 118 read from Curtius IV. 8, 7 *ἔπειτα τὰ περὶ τὸν Ἑκτορα (τὸ Παρμενίωνος παιδίον) τὸν ἐν Αἰ- γύπτῳ*—The words τὸ Π. π. are not to be expunged, as Heyler p. 456 supposes, but to be transposed.

60 p. 446 C *Iamblichus.*

61 A. D. 363 p. 448 D *Iamblichus.* Tables 363. 3 p. 457.

62 p. 450 B a fragment. The beginning is wanting. A letter of reproof to some priest. *Julian* is now *pont. max.* p. 451 B. conf. Misop. p. 362 B *Libanium* tom. I p. 394.

63 p. 452 A *Theodoro ἀρχιεπί.* He appoints him high priest of Asia. Defective at the end. *Julian* attests the firmness of the Jews in adhering to their rites: p. 453 D.

64 May 12 A. D. 362 p. 398 B p. 133 Heyler Cod. Theod. Vol. 5 p. 29 *ad medicos.* Tables 362. 2 p. 450.

65 p. 134 Heyler. *ad populum.*

66 p. 134 πρὸς ζῳγράφων.

[67] p. 135 *Arsaci Armenio.*

68 p. 136 *Sosiputro.*

69 A. D. 363 p. 137 *Philippo.* He mentions τῷ μακαρίτῳ Κωνσταντίῳ, and the Spring of his own expedition (into Persia).

70 p. 139 *Eutherio.* Written from CP.

71 p. 139 *πατριάρχῃ.*

72 p. 140 *Diogeni.*

73 p. 141 *Prisco.*

[74] p. 142 *Libanio.*

75 p. 143 *Euclidi philosopho.*

76 p. 144 *Libanio.* On his oration ὑπὲρ Ἀριστοφάνους. See the Tables A. D. 363. 3 p. 453. Conf. *Libanii* Ep. 670 Ἰουλιανῷ βασιλεῖ.

(77) p. 145 *Basilio.* Conf. num. 12.

[78—82] p. 147.

83 p. 150 *Eustathio philosopho.* Conf. *Eustathium* in Hom. II. κ' p. 800. 9 apud Heyler p. 526.

Ep. 67. 74. 78—82, and perhaps 77, we may with Heyler reject as spurious. He has not (p. 495) shewn sufficient cause for rejecting Ep. 68—73. 75.

JOVIANUS. Ἰοβιανὸς ἀμφὶ ὀκτὼ μῆνας* ἐν τῇ βασιλείᾳ διαγενόμενος ἀπὼν ἐπὶ τὴν ΚΠ. ἐξαπλῆς ἐν Δαδαστάνοις χωρίῳ τῆς Βιθυνίας καθ' ὃδὸν ἐτελεύτησεν, ἢ ἀφειδέστερον, ὥς τινες λέγουσι, δειπνήσας, ἢ ὑπὸ τῆς ὀσμῆς τοῦ οἰκήματος ἐν ᾧ ἐκάθευδεν, ἀσβέστῳ προσφάτως ἐγχρισθέντος· ἐπιγενέσθαι γὰρ ἰκμάδα καὶ νοτισθῆναι τοὺς τοίχους ἀμέτρως, πολλῶν ἀνθρώπων αὐτόθι καιομένων, ὥς ἐν ὥρᾳ χειμῶνος, διὰ τὴν ἄλεαν.

Ammianus 25. 10, 14—16 gives the character of *Jovian*.

An inscription is extant apud Muratorium p. 464. 4 Veronæ: *D. N. Fl. Joviano victori ac triumphatori semper Augusto B. R. P. N. XV.*

VALENTINIANUS.

A native of Cibala: Hieron. Anno 2380 *Valentinianus tribunus scutariorum e Pannonia Cibalensis apud Nicæam Augustus appellatus fratrem Valentem CP. in communionem regni assumit.* Socrates IV. 1 Παννόνιος μὲν ἦν τὸ γένος, πόλεως Κιβάλεως. Zosimus III. 36 ἐκ Κιβάλεως ὤρμητο, πόλις δὲ αὕτη Παιονική. Libanius tom. 1 p. 665. 4 ἐξεταξέσθω δὴ καὶ τοῖν ἀδελφοῖν, οἷς πόλις ἡ Κίβαλις.

His character is given by Hieronymus Anno 2381: *Valentinianus egregius alias imperator et Aureliano moribus similis, nisi quod severitatem ejus nimiam et parcitatem quidam crudelitatem et avaritiam interpretabantur.* Victor Epit. p. 394 *Fuit vultu decens, solers ingenio, animo gravis, sermone cultissimus. quanquam enim ad loquendum parcus, severus, vehemens, infestus tamen vitiis, maximeque avaritiæ; cujus punitor ipse fuit acer, et in iis quæ memoraturus sum Hadriano proximus &c.* Zosimus III. 36 πολέμων μετασχὼν οὐκ ὀλίγων παιδεύσεως οὐδεμιᾶς μετεσχέκει. Ammianus has the following passages: 27. 7, 4 *Quanquam Valentinianus, homo propalam ferus, inter imperitandi exordia, ut asperitatis opinionem molliret, impetus truces retinere nonnunquam in potestate animi nitebatur, serpens tamen vitium et dilatum aliquamdiu licentius erupit ad perniciem plurimorum.* 27. 9, 4. 5 *hunc imperatorem omnium primum in majus militares fastus ad damna rerum auvisse communium, dignitates opesque eorum sublimius erigentem; et, quod erat publice privatimque dolendum, inflexa sævitia punientem gregariorum errata, parcentem potioribus.* 30. 5, 3 *eo more, quo erat severus in gregariis corrigendis, remissior erga majores fortunas vel verbis asperioribus incessendas.* § 19 *Innata feritate concitus, ut erat immanis, dexteram stratoris militis jussit abscidi &c.* Sulpicius Severus de Martino II. 6* *ad animum illius immitem ac superbum uxor accesserat Ariana.* Socrates IV. 1 speaks favourably: μεγαλόψυχος ὁ ἀνὴρ, καὶ ἀεὶ τῆς παρούσης τύχης μελῶν ἐφαίνετο. The faith of the two brothers, the one orthodox the other an Arian, is distinguished by Socrates IV. 1 ἀμφω μὲν ἦσαν Χριστιανοὶ διεφώνουν δὲ περὶ τὴν τοῦ Χριστιανισμοῦ πίστιν. Οὐαλεντινιανὸς μὲν γὰρ τὴν πίστιν τῆς ἐν Νικαίᾳ συνόδου ἔσεβεν, Οὐάλης δὲ τῷ Ἀρειανῷ δόγματι ἐκ προλήψεως μᾶλλον προσέκειτο. τὴν δὲ πρόληψιν ἐποιήσατο τὸ ὑπὸ Εὐδόξιου τοῦ προεστῶτος τῆς ἐν ΚΠ. Ἀρειανῆς θρησκείας βεβαπτίσθαι αὐτόν· καὶ ζῆλον μὲν εἶχον ἀμφω σπουδαῖον περὶ τὸ ἕκαστος ἔσεβε. And by Sozomen VI. 6 ἀμφω Χριστιανῶ τὴν θρησκείαν ἐγενέσθην, διαφόρῳ δὲ τὴν δόξαν καὶ τὸν τρόπον· Οὐάλης μὲν γὰρ Εὐδόξῳ τῷ ἐπισκόπῳ μυσταγωγῷ χρησάμενος ἡνίκα ἐβαπτίσθη τὴν Ἀρείου πίστιν ἐξῆλου, καὶ δεινὸν ἠγείτο μὴ βιάζεσθαι πάντας ὁμοδόξους αὐτῷ ποιεῖν· Οὐαλεντινιανὸς δὲ τὰ αὐτὰ φρονῶν τοῖς ἐν Νικαίᾳ συνελθοῦσι τούτους μὲν ὠφέλει τοῖς δὲ ἐτέρως δοξάζουσιν οὐδὲν ἠνώχλει.

* See the Tables A. D. 364 p. 460.

† Ammianus 29. 3, 2—9 gives examples of his cruelty. He admits however the useful qualities of *Valentinian*: 29. 4, 1 *Et hæc quidem morum ejus et propositi cruenti sunt documenta verissima. Solertia vero circa rempublicam usquam digredientis neque eum vel obtrektor pervicax incusabit.* And in his character of *Valentinian* 30. 8, 1—9, 6.

* Quoted by Valesius ad Ammianum 27. 7, 3.

† Socrates IV. 1 also attests the forbearance of *Valentinian*: τοὺς μὲν αἰεὶ οὐκ ἀνέχετο τοῖς δὲ ἀρειανίζουσιν οὐδαμῶς ἦν ὀχληρὸς. And Ammianus 30. 9, 5 *Inter religionum diversitates medius stetit, nec ququam inquietavit neque ut hoc coleretur imperavit aut illud.* Both the brothers had refused to sacrifice in the reign of *Julian*: Socrates Ibid. For which *Va-*

His father *Gratian* is mentioned by Ammianus 30. 7, 2 *Natus apud Cibalas Pannoniæ oppidum Gratianus major ignobili stirpe cognominatus est a pueritia prima Funarius &c.*—Ob ergo validi corporis robur et peritiam militum more luctandi notior multis post dignitatem protectoris atque tribuniz comes præfuit rei castrensi per Africam, unde furtorum suspicione contactus digressusque multo postea pari potestate Britannum rexit exercitum. *Valentinian* was born in A. D. 321^a; his brother *Valens*, whom he raised to the empire, was about 8 years younger^b. His son *Gratian*, whom he associated in 367^c, was born in A. D. 359^d before the elevation of his father. *Valentinian* married *Justina* the widow of *Magnentius*: Zosimus IV. 19 τῆς πρότερον Μαγνευτίῳ συνοικησάσης. c. 43 Ἰουστίνῃ Μαγνευτίῳ μὲν, ὡς εἴρηται μοι, πρότερον συνοικήσασα, μετὰ δὲ τὴν ἐκείνου καθαίρεσιν Οὐαλεντινιανῶ τῷ βασιλεῖ διὰ κάλλους ὑπερβολὴν συναφθεῖσα. his former wife the mother of *Gratian* being still alive^e.

At the division of the provinces between the two emperors^f in 364^g the great officers of the Empire, named by Ammianus 26. 5, were thus distributed:

To *Valentinian*

Jovinus. per Gallias magister armorum. promoted by *Julian*. Consul in 367.

Equitius. Illyriciano præponitur exercitui, nondum magister, sed comes. He is consul in 374: see the Tables. and still in Illyricum: Ammian. 29. 6, 3. After the death of *Jovian*,—obscuris paucorum susurris nomen præstringitur *Equitii*, scholæ primæ scutariorum etiam tum tribuni: Ammian. 26. 1, 4. See an inscription to *Equitius* in the Tables 370. 1.

Dagalaiphus. promoted by *Jovian*. Comes domesticorum under *Julian* in 361: Ammian. 21. 8, 1. Consul in 366.

Mamertinus. præfect of Italy Africa and Illyricum. He had been Comes *Largitionum* under *Julian*:

Valentinian lost his command according to Orosius VII. 32, and was banished according to Sozomen VI. 6, who affirms that he was in exile at Melitine in Armenia at the accession of *Jovian*. Ambrosius tom. 5 p. 113 B qui militiam sub *Juliano* et tribunatus honores fidei amore contempsit.

^a Victor Epit. p. 394 has the same account, and adds, eo merito adscitus in militiam usque ad præfecturæ prætorianæ potentiam conscendit.

^b For he died in his 55th year in A. D. 375: See the Tables 375 p. 484.

^c *Valens* was near 50 at his death in August A. D. 378: Tables 378 p. 492. which places his birth at about A. D. 329.

^d Tables A. D. 367.

^e Tables A. D. 359 p. 442.

^f *Valesius* ad Ammianum 30. 10, 4 comparing the account of Zosimus with reason rejects as fabulous the tale of Socrates IV. 31 that *Valentinian* had two wives at the same time. He has another sufficient argument against that account in his note upon Socrates p. 58. The first wife however of *Valentinian* was still living at the time of the second marriage; for *Gratian* after the death of his father acted in the matter of *Doryphorianus matris consilio*: Ammianus 28. 1, 57 *Doryphorianum capitis reum trusumque carcere Tulliano matris consilio princeps (Gratianus) exinde rapuit*, &c. But this is explained by Chron. Pasch. p. 302 C 303 C which records that *Valentinian*

put away his first wife (called *Marina* in Chron. Pasch. but *Severa* in Socrates): ἐξώρισεν αὐτὴν τῆς πόλεως. and that *Gratian* after his father's death recalled her: Γρατιανὸς Αἰγούστος ἀνεκάλεσται τὴν οἰκίαν μητέρα Μαρίναν τὴν δέσποιναν. *Justina* must have been very young at the death of her first husband, since *Valentinian II* the son of her second marriage was born in A. D. 371 (see the Tables 375 p. 486) 18 years after the death of *Magnentius*. She was already married to *Valentinian* in 369; for in that year Ammianus 28. 2, 10 mentions her brothers as kinsmen of *Valentinian*: *Constantianus tribunus stabuli impetu est clandestino exceptus moxque interfectus, Valentiniani adfinis, Cerealis et Justinæ germanus*. *Cerealis* assisted at the elevation of *Valentinian II* in 375: *Cerealis avunculus ejus* &c. Ammian. 30. 10, 5.

^g In A. D. 364 both the emperors after their elevation were seized with fever: Ammian. 26. 4, 4 *Quibus perfectis* [the elevation of *Valens*] *constricti rapidis febribus imperatores ambo diu, spe vivendi firmata—suspectas morborum causas investigandas acerrime Ursacio officiorum magistro Delmata crudo, et Juventio Sisciano quæstori tunc commiserunt; ut loquebatur pertinax rumor, invidiam cientes Juliani memoriæ principis* &c.—Sed hoc evanuit facile, ne verbo quidem tenuis insidiarum indicio ullo reperto. Zosimus IV. 1 represents *Valentinian* alone as sick, and at Nicæa, before the appointment of *Valens*.

^h Tables 364 p. 462.

VALENTI-
NIANUS.

Ammian. 21. 8, 1. and consul: Tables A. D. 362. where his other offices under *Julian* are mentioned.

Germanianus. præfectus Galliarum. Appointed by *Julian* in 361 to the post of *Nebridius*: Ammian. 21. 8, 1. (De *Nebridio* Ammianus 21. 5, 11.)

To Valens

Secundus Sallustius. præf. Orientis. He held this office under *Julian*: Ammianus 25. 3, 14. and was offered the empire on the death of *Julian*: Ammian. 25. 5, 3 *Itum est voluntate omnium in Sallustium: eoque causante morbos et senectutem* &c. A different person from *Sallustius* who was *præf. Galliarum* in 361: Ammian. 21. 8, 1. and consul in 363: Tables A. D. 363. The præfect of the East is called *Secundus Sallustius* by Ammianus 22. 3, 1. and is employed by *Julian* at Chalcedon in December A. D. 361: Ammianus Ibid.^b

Victor. A general under *Julian*: Ammian. 24. 1, 2 Zosim. III. 11, 6. 13, 6. 21, 7. Promoted by *Jovian*. Consul in 369. A native of CP.: Themist. Or. IX p. 128 D ἐγκαλλωπίσασθαι τῇ πατρίδι.

Arintheus. One of the generals of *Julian* in the Persian war: Ammian. 24. 1, 2. Consul in 372.

Lupicinus. Served under the *Cæsar Julian* in Gaul in 359: Ammian. 18. 2, 7. Sent into Britain in 360: Idem 20. 1, 2. Consul in 367. *Lupicinus* is mentioned by Libanius de vita sua tom. 1 p. 108. Conf. Valesium ad Ammian. 26. 8, 4.

Serenianus. Sociatus Valenti domesticorum præfecit Scholæ. His death and character are in Ammianus 26. 10, 1. 2.ⁱ

^b The two *Sallustii* are distinguished by Ammianus 23. 5, 4—6 *Julianus dum moratur apud Cercusiunt* [in April A. D. 363: Tables 363 p. 456]—*litefus tristes Sallustii Galliarum præfecti suscipit orantis suspendi expeditionem in Parthos—Posthabito tamen suasore cautissimo, fidentius ultra tendebat.—Hic quoque omen illestable visum est, adparitoris cujusdam cadaver extantum, carnificis manu deleti, quem præfectus Sallustius præsens—damnarat.* And by Suidas p. 3246 D ὅτι Σαλούστιος, ὁ τῆς αὐλῆς ἐπαρχος ἐπὶ Ἰουλιανοῦ, ἀνὴρ ἦν διαφερόντως περιττὸς εἰς φιλανθρωπίαν. ὦγε τοσούτου ἡμερότητος καὶ πρᾶότητος ὑπῆρχεν εἰς ἀπαντας ὥστε καὶ τὸν Μάρκελλον ἐκείνου τὸν, ἥνικα ἦν Καῖσαρ, ἰβριστικῶς αὐτῷ χρησάμενον, κ. τ. λ. from Eunapius: conf. Vales. ad Ammian. 22. 11, 2. who corrects the error of Suidas: Idem p. 3247 B Σαλούστιος ἐπαρχος πραιτωρίων, ὃς προεβάλετο βασιλέα Βαλεντινιανόν. The first *Sallustius*, the præfect of Gaul, is referred to by Libanius by the name of *Phænix*. See the Tables A. D. 357. 3 p. 439. Improperly understood by Valesius ad Ammian. 25. 5, 3 of the præfect of the East. Valesius l. c. rightly however refers to the præfect of the East Greg. Naz. in Julianum I p. 125 B φασὶ τοὶ διὰ ταῦτα καὶ τὸν τνηκαῦτα ὑπαρχον (γενέσθαι γὰρ ἀνδρα Ἑλληνα μὲν τὴν θρησκείαν, τὸν τρόπον δὲ ἐπὲρ Ἑλλῆνα καὶ κατὰ τοὺς ἀρίστους τῶν παλαι καὶ νῦν ἐπαινουμένων), ἐκεῖνο πρὸς τὸν βασιλέα μετὰ παρηρησίας εἰπεῖν κ. τ. λ. Explained by Socrates III. 19 (Σαλουστίῳ τῷ ἐπάρχῳ) and Sozomen V. 20 (Σαλούστιος ὁ τὴν ὑπαρχον ἐξουσίαν ἐπιτετραμμένος) to be *Sallustius*. They speak of *Julian* at Antioch in A. D. 364. The two *Sallustii* are confounded by Wolf ad Libanii Ep. 1148 p. 550. and by Valesius himself ad Ammianum 26. 7, 4. whom Reitemeier follows ad Zosimum p. 580.

The præfect of the East was removed in 365: Ammian. 26. 7, 4 *Nebridius in locum Sallustii præf. præf. factione Petronii recens promotus.* Conf. Zosim. IV. 6, 2. And appointed by *Valens* a second time: Zosimus IV. 10, 6 ὑπαρχον τῆς αὐλῆς Αὐξόνιον ἀπεδείκνυ, Σαλούστιον ταύτης διὰ τὸ γῆρας ἀφείς, ἥδη δεύτερον ταύτην μεταχειρισάμενον τὴν ἀρχήν. Conf. Eunapium V. S. p. 61=109. ubi Σαλοντίῳ et Ἐξόνιον. He was dismissed from his second præfecture in A. D. 367. An inscription apud Gruter. p. 465. 8 is assigned to *Sallustius* præfect of the East by Pagi Vol. 1 p. 503 Tilenmont tom. 4 p. 697 and by Wernsdorf Himerio p. 12. *Saturnio Secundo V. C. præsidii provinciae Aquitanicæ magistro memoriae comiti ordinis primi proconsuli Africa, item comiti ordinis primi intra consistorium et quæstori, præf. prætorio iterum, ob egregia ejus in rempublicam merita DD. NN. Valentinianus et Valens victores ac triumphatores semper Augusti statuum sub auro constitui locarique jusserunt.* *Secundus præf. præf.* appears in Cod. Theod. within the years 362—365. He assisted at the election of *Valentinian*: Philostorg. VIII. 8 p. 513 C συνεφαφάμενον τῇ πράξει Σεκούνδου τε τοῦ ἐπάρχου καὶ Ἀρυνθαίου τοῦ στρατηγοῦ καὶ Δαγαλαῖφον τῶν δομestikῶν οὕτος ἡγεῖτο. The same person as the *Secundus* of Gruter. But if *Saturnius Secundus* was no other than *Sallust*, it is remarkable that the name *Sallustius* should not appear in that inscription.

ⁱ Zosimus IV. 2, 5 οἱ μὲν οὖν ἄλλοι πάντες ὅσοι παρὰ Ἰουλιανοῦ διοικήσεις ἐθνῶν ἢ ἄλλας ἀρχὰς ἔτυχον ἐπιτετραμμένοι παρελύοντο τούτων ἐν οἷς καὶ Σαλούστιος ὁ τῆς αὐλῆς ὑπαρχος ἦν μόνου δὲ Ἀρυνθαίου καὶ Βίκτωρος αἰς εἶχον πρότερον στρατιωτικαῖς ἀρχαῖς ἐπιμεινάντων ἡγεμονίας, παρήσαν ἐπὶ τὰς ἀρχὰς, ὡς ἔτυχον, οἱ τούτων ἐπι-

Inscriptions. 1 Gruter p. 285. 6 Romæ: *Victoriis triumphisque magnifico D. N. Valentiniano inclyto principi semper Aug. Rufus Volusianus V. C. præf. Urb. iterum iudex sacrarum cognitionum clementiæ ejus dedicatus.* 2 Gruter p. 285. 7 Romæ: *Piissimo felicissimoq. principi Valentiniano invictissimo semper Aug.* 3 Murat. p. 264. 2 Asculi: *Propagatori Romani imperii D. N. Fl. Valentiniano Aug. semper victori ordo devotus M. ... Mes. P. O. Auc. D. D.* 4 Murat. p. 78. 4 Puteolis in basi: *Felicitati perpetuæ temporis D. Valentiniani victoris ac triumphatoris semper Aug. Avinius Valentinus V. C. cons. Camp. devotus numinis majes. que ejus.* 5 Gruter p. 1086. 9 *Legum domino Romanarum justitiæ æquitatisque rectori, domitori gentium barbararum conservatori libertatis D. N. Fl. Valentiniano fortissimo invictissimoque principi semper Augusto Fl. Maximus V. P. præf. Vig.^k D. N. M. Q. ejus.* 6 Corsini præf. Urb. p. 229 ex Gudii marmore: *DD. NN. Valentinianus et Valens Augusti ornatui publico constitui locarique jusserunt, administrante Rufio Volusiano V. C. ex præf. præf. Urbi jud. iterum scm. cog.* 7 Gruter p. 285. 10 *DD. NN. Fl. Valentiniano et Fl. Valenti divinis fratribus semper Augg.* 8 Muratori p. 264. 7 Augustæ Taurinorum: *Valentiniano et Fl. Valenti felicissimis Augg.* 9 Gruter p. 1086. 8 Muratori p. 264. 4 circa Brixiam in columna: *DD. NN. Flavio Valentiniano et Flavio Valenti divinis fratribus semper Augustis devota Venetia collocavit DDD. NNN. Valentiniano Valenti et Gratiano perpetuis piis felicibus semper Augustis.* 10 Muratori p. 265. 1 In Lavarote urbis Aquilanae: *L. XXXIII. DDD. NNN. Flavii Valentiniano Valenti et Gratiano piis felicibus ac triumphatoribus semper Auggg. bono R. P. natis.* 11 Murat. p. 265. 2 Reate: *DDD. NNN. FFF. LLL. Valentiniano Valenti et Gratiano piis felicibus ac triumphatoribus semper Auggg. bono R. natis. votis X multis XX.* 12 Murat. p. 264. 8 Romæ in foro Palatino: *Forum populo Romano doximi et principes nostri Valentinianus et Valens et curante Flavio Eupraxio V. C.*

Laws of A. D. 364, bearing *divo Joviano et Varroniano coss.*¹

Cod. Theod. Vol. 4 p. 102 *Imp. Valentinianus et Valens AA. ad Volusianum p. U. Dat. VI Id. April.* Vol. 5 p. 238 *Jovio p. U. Dat. VI Kal. [lege VI Id.] April.* Vol. 2 p. 636 *ad Jovinum p. U. Dat. III Id. April. CP.* Vol. 5 p. 8 *Secundo pf. p. Dat. XV Kal. Maii CP.* Vol. 2 p. 307 *ad Symmachum p. U. Dat. X Kal. Maii Antiochiæ^m.* Vol. 3 p. 415 *ad Mamertinum p. p. Dat. X Kal. Maii Sirmio.* Vol. 4 p. 148 *ad Mamertinum pf. p. Dat. VI Kal. Maii.* Vol. 2 p. 276 l. 5 *de re militari. Dat. III Kal. Maii Hadrianopoli.*

Vol. 4 p. 403 *ad Mamertinum pf. p. Dat. Non. Maii.* Vol. 2 p. 488 Vol. 4 p. 404 *ad Mamertinum p. p. Dat. III Id. Maii Hadrianopoli.* Vol. 4 p. 73 *ad Dracontium vic. Afric. Dat. III Id. Maii Hadrianop. Acc. VIII Kal. Oct. Karth.* Vol. 5 p. 67 *ad Ampelium proc. Afric. Dat. III Id. Mart. [lege Maii cum Gothofredo] Hadrianop.* Vol. 2 p. 531 *ad Mamertinum pf. p. Dat. III Id. Maii.* Vol. 2 p. 532 *ad Symmachum p. U. Dat. IX Kal. Jul. [Jun. Gothofr.] Philippopolim.* Vol. 5 p. 287 Cod. Just. VIII. 12, 5 *ad Symmachum pf. U. Dat. VIII Kal. Jun. Philippis.* V. 13, 14 p. 302 Wenck. Cod. Just. XI. 58. 3 *ad Mamertinum pf. p. Dat. VII Kal. Jun.* Cod. Theod. Vol. 2 p. 310 *ad Victorem mag. mil. Dat. VI Kal. Jan. [Jun. Gothofredus] Bonamansioneⁿ.* Vol. 5 p. 146 *ad Symmachum p. U. Dat. Kal. Jan. [dat. * Kal. Jun. Gothofr.] Bonamansione pp. in foro Trajani.* Vol. 4 p. 587 *ad Mamertinum pf. p. Dat. III Kal. Jun. Serdicæ.*

θυμωντες τυχεῖν. Tillemont tom. 5 p. 21 observes that this account is not accurate. In the preceding list given by Ammianus are many who had held command under Julian.

^k The same *Maximus* is in an inscription of Gratian: Gruter p. 1086. 10 Romæ: *libertatis D. N. Fl. Gratiano fortissimo invictissimoque principi*

semper Augusto Flavius Maximus V. P. præf. Vig. D. N. M. Q. ejus.

¹ See the Tables 364 col. 1.

^m Gothofredus p. LXVIII understands an island Antiochia near Constantinople.

ⁿ "A station between Philippopolis and Serdica:" Gothofred.

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Vol. 5 p. 153 *ad Symmachum p.U. Dat. IV Non. Jun. Naissus.* Vol. 5 p. 154 *ad Symmachum pf. Urb. Dat. VIII Id. Jun. Naissus.* I. 6, 2 p. 34 Wenck. *ad Symmachum pf.U. Dat. VI Id. Jun. Mediolani*^o. Gothofred. Vol. 5 p. 186 Vol. 5 p. 261 Vol. 5 p. 288 *ad Symmachum p.U. Dat. VI Id. Jun. Naissus.* Vol. 5 p. 154 *ad Symmachum p.U. Dat. VI Id. Jan. [Jun. Gothofred.] Naissus.* Vol. 5 p. 155 *ad Symmachum p.U. Dat. VI Id. Jan. [Jun. Gothofr.] Naissus.* Vol. 5 p. 226 *ad Symmachum p.U. Dat. VI Id. Jul. [Jun. Gothofr.] Naissus.* Vol. 3 p. 297 *ad Symmachum p.U. Dat. V Id. Jun. Naissus.* Vol.³ p. 298 *Anthemio. Dat. III Id. Jun. Naissus.* Vol. 5 p. 32 *ad Mamertinum pf.p. Dat. III Id. Jan. [Jun. Gothofr.]* Vol. 4 p. 16 *ad Symmachum p.U. Dat. Id. Jun. Naissus.* Vol. 5 p. 289 *Tauromedi duci Dacire ripensis. Dat. XIII Kal. Jul. Med.*

Vol. 1 p. 132 *Ampelice. Dat. III Non. Jul. Sirmio.* V. 13, 15 p. 303 Wenck. *ad Mamertinum pf.p. Dat. IV Kal. Aug. Sirmio.*

Cod. Just. X. 26, 2 *Anthemio præsidi. Dat. VII Kal. Sept. Arelati.* Cod. Theod. Vol. 4 p. 603 *ad Mamertinum pf.p. Dat. V Kal. Sept. Emonæ.* Vol. 2 p. 133 l. 2 de domesticis. *ad Severum comitem domesticorum. Dat. IV Kal. Sept.* Vol. 2 p. 133 l. 3 de domesticis. *ad Severum comitem domesticorum. Dat. XIII [lege IIII] Kal. Sept. Med. [dele Med.] p.*

Vol. 4 p. 587 *ad Mamertinum pf.p. Dat. VII Id. Sept. Aquil.* Vol. 5 p. 10 *ad Florentium com. S. L. Dat. VI Id. Sept.* Vol. 3 p. 126 *ad Secundum p.p. Dat. V Id. Sept.* Vol. 4 p. 405 Vol. 6 p. 45 *ad Byzacenos. Dat. IV Id. Sept. Aquil.* V. 13, 16 p. 304 Wenck. *ad provinciales Byzacenos. Dat. prid. Id. Sept. Aquileia.* Gothofred. Vol. 3 p. 437 Vol. 4 p. 406 *ad Byzacenos. Dat. prid. Id. Sept. Aquil.* Vol. 2 p. 533 *ad Florianum comitem R. P. Dat. prid. Id. Sept.* Vol. 4 p. 252 *ad Dracontium vic. Afric. Dat. prid. Id. Sept. Aquil. Acc. XVIII Kal. Dec. Tacapis.* Vol. 4 p. 144 *provincialibus Byzacenis. Dat. Id. Sept. Aquil.* Vol. 2 p. 240 *Have, Anthemi, karissime nobis. Dat. XIII Kal. Oct. Aquileia.* Vol. 2 p. 479 *ad Artemium correctorem. Dat. XIII Kal. Oct. Aquil. Acc. XV Kal. Nov. Salerni.* Vol. 2 p. 533 *ad Artemium. Dat. III Kal. Oct. Aquileia.* Vol. 3 p. 224 *ad Mamertinum p.p. Dat. prid. Kal. Oct. Altino.*

I. 16, 9 p. 81 Wenck. Gothofred. Vol. 1 p. 43 *Have Anthemi carissime nobis. Dat. Kal. Oct. Aquileia.* Vol. 3 p. 226 Vol. 5 p. 419 *ad Buleforum cons. Campaniæ. Dat. III Non. Oct. Altino.* Vol. 4 p. 304 Vol. 5 p. 260 *ad Symmachum p.U. Dat. VIII Id. Oct. Altino. acc. XVI Kal. Nov.* Vol. 5 p. 155 *ad Viventium p.U. Dat. VIII Id. Oct. Altino.* Vol. 3 p. 298 *Artemio. Dat. VIII Id. Oct. Altino.* Vol. 4 p. 281 *ad Mamertinum pf.p. Dat. Id. Oct. Veronæ.* V. 13, 17 p. 304 Wenck. *ad Mamertinum pf.p. Dat. et pp. Romæ VI Kal. Nov.* Gothofred. Vol. 4 p. 407 *ad Terentium corr. Tusc. Dat. V Kal. Nov.*

Vol. 3 p. 384 *ad Cæsarium com. R. P. Dat. pridie Non. Feb. Med.* Vol. 4 p. 252 Vol. 4 p. 303 *Salutem dicunt ordini civitatis Karthaginis. Dat. prid. Non. Febr. Med.* In all these Gothofred. reads *prid. Non. Nov.* conf. Vol. 3 p. 386. Vol. 2 p. 430 *ad universos provinciales. Dat. XV Kal. Dec. Romæ.* Vol. 3 p. 332 *ad Symmachum p.U. Dat. VII Kal. Dec. Mediol.*

Vol. 1 p. 147 II. 12, 2 p. 118 Wenck. *Sallustio p.p. pp. VI Id. Dec.* Gothofred. Vol. 4 p. 408 *ad Symmachum p.U. Dat. IV Id. Dec. Mediol.* Vol. 2 p. 308 *ad Mamertinum p.p. Dat. Idibus Decembr. Tric.* Vol. 2 p. 603 *ad Eugrammimum. Dat. XVII Kal. Jan. CP.* V. 14, 3 p. 326

^o Read *Med.* as below *XIII Kal. Jul. Med.* that is, *Mediana*, mentioned by Ammianus quoted in the Tables A. D. 364 p. 462. *Valentinian* is at Naissus June 8 and 19.

^p At this date, Aug. 19 or 29, *Valentinian* had left *Mediana*, and had not yet arrived at *Mediolanum*. Perhaps for *Med.* we may read *Emon.* from whence he dates Aug. 28. *Med.* is probably derived by the transcriber from *Med.* which occurs in l. 4 de do-

mesticis p. 135.

^q See below, note ^r.

^r Perhaps *pp. XV Kal. Dec. Romæ.* as in Wenck. p. 305 at Oct. 27 *Dat. et pp. Romæ.* where we may read *Dat. Med. pp. Romæ.*

^s Gothofr. Vol. 1 p. LXXI observes "Vitium in die." The fault is in the place; as Gothofr. himself admits Vol. 2 p. 308, and proposes *Trid. sc. Tri-denti.*

Wenck. *ad Mamertinum pf. p. Dat. X Kal. Januar. Mediolani divo Jovi* Gothofred. Vol. 4 VALENTINIANUS. p. 589 *Victori duci Aegypti. Dat. V Kal. Januar.* Vol. 1 p. 79 II. 1, 4 Cod. Ambros. apud Wenck p. 90 *ad Terentium correctorem Tusciae. Dat. Kal. Januar. Mediolani divo Joviano &c. Logo Dat. * Kal. Januar.* Sc. Dec. A. D. 364[†].

In the following the date requires correction: Vol. 2 p. 530 l. 17 *de cursu publico. Imp. Valentinianus et Valens AA. ad Menandrum. Dat. prid. Idib. Mart. Med. divo Joviano et Varroniano coss.* As Valens was not yet emperor, and Valentinian was at Nicomedia, on the 14th of March, we may read *Imp. Valentinianus A.—Dat. prid. Id. Mart. Nicomed.* Vol. 2 p. 247 Cod. Just. XII. 32, 1 *ad Mamertinum pf. p. Dat. prid. Kal. Novemb. Philippopoli.* Valentinian is now in Italy. Wherefore Gothofred substitutes *prid. Kal. Jun.* Vol. 5 p. 239 *ad Mamertinum pf. p. Dat. V Id. Decemb. Naissi.* Here for the same reason Gothofred suggests *V Id. Jun.* at which date Valentinian is at Naissus. I. 6, 3 p. 34 Wenck. *Severo vicario urbis. Dat. VI Kal. Jul. Constantinopoli.* Valens did not reach CP. again till towards the end of the year. See the Tables 364 p. 462. We may therefore read *VI Kal. Jan.* sc. Dec. 27 A. D. 364.

Laws of A. D. 365, *Valentiniano et Valente AA. coss.* Cod. Theod. Vol. 5 p. 292 *ad Mamertinum pf. p. Dat. Kal. Januar. Med.* Vol. 5 p. 68 Vol. 5 p. 93^w *ad Symmachum p. U. Dat. III Id. Jan. Med.* Vol. 2 p. 603 *provincialibus salutem dicunt. Dat. III Id. Jan. Med.* Vol. 5 p. 157 Vol. 3 p. 299 *ad Symmachum p. U. Dat. XVIII Kal. Feb. Mediol.* V. 15, 1 p. 334 Wenck. *Dat. XVII Kal. Febr. . . diolani Valentiniano et Valente AA. coss.* Gothofr. Vol. 3 p. 28 *Valentino consular. Picensi. Dat. XI Kal. Feb. Med.* I. 15, 5 p. 66 Wenck. *ad Dracontium vicarium Africæ. Dat. VIII Kal. Feb. Mediolani.* V. 11, 4 p. 298 Gothofred. Vol. 1 p. 460 *ad Clearchum vic. Asiæ. Dat. VI Kal. Feb.* Vol. 2 p. 578 Cod. Just. XII. 53, 1 *Mamertino pf. p. Dat. III Kal. Feb. Mediol.* Vol. 4 p. 419 *ad Mamertinum pf. p. Dat. III Kal. Febr.*

Vol. 3 p. 437 *ad provinciales Afros. Dat. prid. Non. Feb. Med.* Vol. 1 p. 129 *Pompeio Flavonio. Dat. VIII Id. Febr. alleg. Kal. Apr. in basilica thermarum Com. x ipsis AA. coss.* Vol. 5 p. 293 *ad Dracontium. Dat. XIV Kal. Mart. Med.* Vol. 4 p. 281 *ad Symmachum p. U. Dat. XIV Kal. Mart. Med.* Vol. 3 p. 243 Cod. Just. IX. 36, 1 *edictum. Dat. XIV Kal. Mart. CP.* Cod. Theod. Vol. 2 p. 466 *ad Clearchum. Dat. XIV Kal. Mart. CP.* Vol. 2 p. 534 *ad Volusianum p. U. Pro-lata litteris sub die XII Kal. Mart. Rom. accepta IV Kal. April. Venabri consulatu Valentiniani et Valentis AA.* Vol. 4 p. 98 *ad Florentium com. S. L. Dat. X Kal. Mart. Med.*^y

Vol. 3 p. 386 *ad Symmachum p. U. Dat. VII Id. Mart. Med.* Vol. 2 p. 535 *Mamertino pf. p. Dat. VI Id. Mart. Mediol.* I. 6, 4 p. 34 Wenck. *ad Symmachum pf. U. Dat. VI Id. Mart.* Gothofred. Vol. 5 p. 293 *ad Mamertinum pf. p. Dat. Id. Mart. Senigalia.* Vol. 4 p. 123 *Secundo pf. p. Dat. XIV Kal. April. CP.* Vol. 1 p. 129 *Mamertino p. p. Dat. XII Kal. April. ipsis AA. coss.* Vol. 2 p. 537 *ad Buleforum consularem Campaniæ. Dat. IX Kal. April. Med.* Ibid. et Cod. Just. XII. 51, 5 *ad Symmachum correctorem Lucaniæ^z. Dat. VIII Kal. April. Med.* Cod. Theod. Vol. 2 p. 404 *edicta duo per Italiam et Alpes. Dat. VII Kal. April. Mediolani.* Vol. 2 p. 490 *ad Dracontium vicarium Africæ. Dat. III Kal. April. Med.*

[†] In Gothofred. l. c. the various readings are *Kal. Julii. Id. Jun.* and *Kal. Decemb. Med.* proving an error in the date, which may be in part restored from Cod. Ambros.

^v Gothofredus Vol. 1 p. LXVIII suggests either *Nicomed.* or *prid. Id. Maii.* But as Valentinian was at Hadrianople on May 14, the former correction is to be preferred.

^w In p. 93 *Id. Jun.* read *Id. Jan.*

^x Id est, *Allegata Kal. Apr. in basilica thermarum*

Commodianarum.

^y Two laws ascribed to Feb. and March 365 may be transferred to 368: V. 13, 18 p. 305 Wenck. *ad Florianum comitem. Dat. IV Kal. Mart. Treviris. Valentiniano et Valente AA. coss.* Gothofred. Vol. 4 p. 17 *ad Mamertinum pf. p. Dat. prid. Non. Mar. Trev. Valentiniano et Valente AA. coss.* Read in both *Valentiniano et Valente II AA. coss.* sc. A. D. 368, when Valentinian was in Treviris.

^z *Lucaniæ et Brittiorum* Cod. Just.

VALEN-
TINIANUS.

I. 6, 5 p. 35 Wenck. Cod. Just. I. 28, 1 *ad Volusianum pf. U. Dat. II Non. April. Mediolani.* Cod. Theod. Vol. 5 p. 241 *ad Maximum pf. annonæ. pp. pridie Non. April.* p. 242 *ad Mamertinum pf. p. pp. prid. Non. April.* Vol. 2 p. 444 *ad Petronium patricium. pp. Beryti Idib. April.* Vol. 2 p. 335 *ad Mamertinum p. p. Dat. XIV Kal. Maii Mediolani.* Vol. 2 p. 538 *ad Mamertinum p. p. Dat. VI Kal. Maii.* Vol. 1 p. 130 *ad Valentinianum consularem Piceni. Alleg. IIII Kal. Maii Flavia Fenestri in secretario, ipsis AA. coss.*

Vol. 3 p. 228 *ad Valentinum^a cons. Piceni. Dat. XVII Kal. Jan. [lege cum Gothofr. Jun.] Med.* Vol. 4 p. 19 *ad Dracontium vic. Afric. Dat. XVI Kal. Jun. Med.* Vol. 4 p. 305 *ad Symmachum p. U. Dat. XIII Kal. Jan. [Jun. Gothofr.] Med.* Vol. 4 p. 74 *ad Florianum com. R. P. Dat. VIII Kal. Jun. Med.* Vol. 2 p. 468 *Jovio magistro equitum. Dat. VIII Kal. Jun. Med.* III. 14, 1 p. 180 Wenck. *ad Theodosium magistrum equitum^a. Dat. V Kal. Jun.* Vol. 4 p. 415 *ad Terentium corr. Tusc. Dat. V Kal. Jun. Med.* Vol. 2 p. 538 *ad Fortunatum consularem Pannoniæ secundæ. Dat. V Kal. Jun. Med.* Vol. 2 p. 278 *Jovio magistro equitum et peditum. Dat. prid. Kal. Jun. Med.*

Vol. 5 p. 68 *ad Symmachum p. U. Dat. III Id. Jun. Med. [p. 68 male Jan.]* Vol. 4 p. 20 *ad Dracontium vic. Afric. Dat. XV Kal. Jul. Med.* Vol. 4 p. 538 *ad Mamertinum pf. p. Dat. XIV Kal. Jul.* Vol. 3 p. 507 *ad Germanum consularem. Dat. IV Kal. Jul. Med.* Vol. 2 p. 56 *ad Volusianum p. U. Med. ... IV Kal. Jul. CP. [dele CP.]* Vol. 4 p. 417 *ad Volusianum p. U. Dat. IV Kal. Jul. Mediol.*

Vol. 4 p. 539 *ad Secundum pf. p. Dat. IV Non. Jul. Cæsarea.* Vol. 4 p. 540 *ad Mamertinum pf. p. Dat. XV Kal. Aug.* Vol. 1 p. 372 *Felici cons. Campaniæ. Dat. XIIII Kal. Aug. Mediolani ipsis AA. coss.* Vol. 3 p. 407 *ad Severum vj. Urb. Dat. XI Kal. Aug. Med.* Cod. Just. VII. 39, 2 *ad Volusianum pf. U. Dat. VIII Kal. Aug.* Cod. Theod. V. 3, 19 p. 306 Wenck. *ad Germanianum com. S. L. Dat. V Kal. Aug.* Gothofred. Vol. 4 p. 543 Cod. Just. X. 70, 2 *ad Secundum pf. p. Dat. III Kal. Aug. CP.* Vol. 1 p. 132 *Ælicæ Bavoniæ. Dat. III Kal. Aug. Mediolani ipsis AA. coss.* Vol. 4 p. 21 *ad Faventium vic. Ital. Dat. prid. Kal. Aug. Med.*

Vol. 4 p. 540 *ad Mamertinum pf. p. Dat.^b prid. Non. Aug. Sirmio.* V. 15, 2 p. 334 Wenck. *ad Rufinum pf. p. Dat. VIII Id. Aug. Mediolani.* Gothofr. Vol. 5 p. 187 *ad Volusianum V. C. vic. Dat. VIII Id. Aug. Med.* Vol. 4 p. 48 *ad Symmachum p. U. pp. pridie Idus Aug.* Vol. 4 p. 543 *ad Dracontium vic. Afric. Acc. prid. Kal. Sept. Constantinæ.*

Vol. 4 p. 287 *ad Volusianum p. U. Dat. III Non. Sept. Med.* I. 16, 10 p. 81 Wenck. Gothofr. Vol. 1 p. 45 *ad Valerianum vicarium Hispaniarum. Prælatæ VII Id. Sept. Veronæ.* Vol. 3 p. 37 *ad Valerianum vic. Hispaniæ. Prælatæ literis V. C. vicarii VI Id. Sept. Veronæ.* Cod. Justin. I. 19, 5 *ad Volusianum pf. p. Dat. [lege pp.] XV Kal. Oct. Romæ.* Cod. Theod. I. 6, 6 p. 35 Wenck. *ad Prætestatum p. p. Dat. XII Kal. Oct. Novamansione.* Gothofred. Vol. 2 p. 340 *ad Rufinum pf. p. Dat. VIIII Kal. Oct. Luceriæ.* Vol. 2 p. 280 *ad Equitium comitem et magistrum militum. Dat. [sc. reddita. Gothofr.] VIII Kal. Oct. Heracleæ.* Cod. Justin. XI. 61, 3 *ad Germanianum com. S. L. Dat. VIII Kal. Oct. Mediolani.*

Vol. 2 p. 311 *ad populum. Dat. Kal. Oct. Aquil.* Vol. 4 p. 417 *ad Severum p. U.^c Dat. prid. Non. Oct. Veronæ.* Vol. 4 p. 418 *ad Auxonium vic. dioceseos Asianæ. Dat. prid. Non. Oct.* Vol. 5 p. 294 *ad Valentinianum cons. Piceni. Dat. prid. Non. Oct.* Vol. 4 p. 49 *ad Symmachum p. U. Dat. X Kal. Nov. Med.* Vol. 4 p. 544 Cod. Justin. X. 70, 3 *ad Mamertinum pf. p. Dat.^d prid. Kal. Nov. Romæ.*

^a l. 1 de nuptiis gentilium. Nulli provincialium, cuiuscunque ordinis aut loci fuerit, cum barbara sit uxor conjugium, nec ulli gentilium provincialis femina copuletur. Quodsi quæ inter provinciales atque gentiles affinitates ex hujusmodi nuptiis exstiterint (quod in iis

suspectum vel noxium detegitur), capitaliter expiatur.

^b "Dat. pro reddita." Gothofred. We may read pp. prid. &c.

^c Vic. Urbis: Gothofr. See above at XI Kal. Aug.

^d Lege pp. prid. &c. Conf. Gothofredum.

Vol. 3 p. 387 *ad Dracontium vic. Africæ. Dat. [sc. reddita] XV Kal. Dec. Adrumeto.* Vol. 3 VALENTINIANUS.
p. 83 *ad senatum. Dat. prid. Kal. Dec.*

Vol. 1 p. 80 II. 1, 5 p. 90 Wenck. *ad Felicem vicarium Macedoniæ. Dat. Kal. Dec. Gothofred.*
Vol. 2 p. 311 *Secundo p.p. Acc. Kal. Dec. Calcedone.* Vol. 3 p. 491 *ad Cresconium. com. metallorum.*
Dat. IV Id. Dec. Parisiis. Vol. 2 p. 469 *ad Rufinum p.p. Dat. prid. Id. Dec. Parisiis.* Cod. Just.
I. 55, 1 *Senecæ defensori. Dat. XV Kal. Januar. Terici.*

A. D. 368. To the three laws inserted in the Tables add the following: Cod. Just. II. 6, 6 repeated by Wenck. p. 115 Cod. Theod. II. 10, 5 *Olybrio pf. U. pp. X Kal. Sept. Valentiniano et Valente AA. II cons.* A fragment of this law is extant in Gothofred. Vol. 1 p. 140 dated thus: *accepta XII Kal. Sept. ipsis AA. cons.* And Gothofr. Vol. 1 p. LXXXIII observes that Cod. Just. II. 6, 6 has also *ipsis AA. cons.* sc. A. D. 365, "non adsignato consulatus numero." Beck ad Cod. Just. p. 203 has not noticed this. The law however is determined to A. D. 368 by the præfecture of *Olybrius*.

A. D. 369. To the laws in the Tables p. 473 may be added Cod. Theod. Vol. 4 p. 549 *Probo p.p. pp. VII Id. Jan. Sabariæ Valentiniano et Victore cons.* Vol. 5 p. 33 *ad Probum pf. p. Dat. XIV Kal. Febr. Sirmio Valentiniano NB. P. et Victore cons.* Vol. 5 p. 196 *ad Olybrium p. U. Dat. V Kal. Febr. Triv.* Vol. 2 p. 603 *ad Mamertinum pf. p. Missa a p.p. o. die Id. Febr. Med.* Vol. 3 p. 424 *ad Florentinum com. R. P. Dat. IV Kal. Aprilis.* Vol. 5 p. 10 *ad Probum pf. p. pp. Karthagine Kal. April.* Vol. 3 p. 493 *Fortunatiano com. R. P. Dat. prid. Kal. Maii Antiochiæ.* Cod. Just. III. 12, 5 *ad Olybrium pf. U. Dat. IV Non. Maii Tiberiade.* Cod. Theod. Vol. 2 p. 579 *ad Viventium p.p. o. Dat. XVI Kal. Jun. Complati.* Vol. 3 p. 494 *ad Probum pf. p. Dat. prid. Non. Jun. Martiatici.* Vol. 2 p. 447 *ad Probum pf. p. Dat. VII Id. Jun. Sirmio.* Vol. 4 p. 282 *ad Olybrium p. U. Dat. XIII Kal. Jul. Altaripa.* Vol. 3 p. 248 *ad Olybrium p. U. Dat. VIII Id. Jul.* Vol. 4 p. 307 Cod. Just. I. 4, 2 *ad Claudianum pf. p. c. Dat. VII [VIII Cod. Just.] Id. Jul.* Cod. Theod. Vol. 5 p. 243 *ad populum. pp. Romæ Kal. Aug.* Vol. 2 p. 242 *ad Probum p.p. O. Dat. III Kal. Sept. Brisiaci.* Vol. 5 p. 330 *Fortunaciano com. R. P. Dat. III Kal. Nov. Antiochiæ.*

Within the 12th indiction, that is, within Sept. 1 A. D. 368—Aug. 31 A. D. 369, the following: Cod. Theod. Vol. 3 p. 530 Cod. Justin. XI. 12, 1 *Imppp. Valentinianus Valens et Gratianus AAA. Auxonio pf. p. Data indictione XII.*

Many laws bearing *Valentiniano et Valente AA. cons.* or A. D. 365 belong to 368 *II AA. cons.* or to 370 *III AA. cons.* or to 373 *IV AA. cons.*^f The laws of these years are of uncertain date, as in the reign of *Diocletian* the laws bearing *Cæss. cons.* are of doubtful years. Gothofredus transfers some laws of 365, 368, 370, 373 from one year to another, partly on account of the place from whence the emperor issued the edict, partly on account of the person to whom it was addressed. We may determine the year of some by their position in the Codes.

^e p. U. Cod. Theod. Male.

^f See the Tables A. D. 373 p. 480.

^g Gothofredus Chronol. p. LXXXI &c. removes the following from 365 to 368.

VIII Kal. Febr. missa Rom. ad Rufinum pf. p. Vol. 2 p. 569.

prid. Kal. Febr. dat. Marcianop. ad Fortunatianum.

XIV Kal. Mart. Triv. ad Claudium proc. Afric. Vol. 6 p. 45.

VII Id. Mart. Marcianop. ad Felicem com. S. L. Vol. 3 p. 481. Rather in 370, because the preceding law was in 369.

IV Id. Mart. Trev. ad Probum pf. p. Vol. 3 p. 532. *Valentinian* was not in *Treviris* in 365.

XIV Kal. April. Trev. ad Olybrium pf. U. "Perhaps in 370." G.

XII Kal. April. Trev. ad Probum pf. p. Vol. 3 p. 462. "Perhaps in 370."

VIII Kal. Apr. Trev. ad Probum pf. p. "Perhaps in 370."

III Kal. Apr. Trev. ad Olybrium pf. U. "Perhaps in 370."

III Non. Apr. Trev. ad Olybrium pf. U. "Perhaps in 370."

Non. April. pp. ad Marimum p.f. annonæ. "Perhaps in 370."

prid. Non. Apr. Alteio. ad Crescentem vic. Africa. "Perhaps in 370."

FIRMUS. FIRMUS. See the Tables A. D. 372—374.

Orosius VII. 33 relates the war with *Firmus* after the death of *Valentinian*: *Interea in Africa partibus Firmus sese, excitatis Maurorum gentibus, regem constituens Africam Mauritaniamque vastavit &c.* although begun in his reign: *Comes Theodosius—a Valentiniano missus effusas Maurorum gentes multis præliis fregit, ipsum Firmum adfectum et oppressum coëgit ad mortem.* On which account Tillmont tom. 5 p. 66 places the death of *Firmus* after the death of *Valentinian*. and therefore after Nov. 20 A. D. 375. But Ammianus expressly says that *Valentinian* was still living. In Ammianus 29. 5, 54 *Firmus* kills himself; and *Theodosius* returns to Sitifis in triumph: § 56.

III Id. Apr. ad Olybrium p.U. Vol. 3 p. 300. *Olybrius* was *p.U.* in 368—370 but not in 365. On the præfecture of *Olybrius* see Corsin. de præf. Urbis Romæ p. 245—248 and the inscriptions there quoted.

XI Kal. Maii Trev. ad Florianum cons. Venetiae. Two laws Vol. 2 p. 589 Vol. 4 p. 74.

VI Kal. Maii Triv. ad Viventium pf. p. Galliarum. prid. Non. Maii Triv. Remigio mag. Officiorum. Vol. 2 p. 344 Cod. Just. I. 9, 4. "Perhaps in 370." G.

XV Kal. Jul. Trev. ad Probum pf. p.

XI Kal. Jul. Med. Rufino pf. p.

XI Kal. Jul. Raven. ad Rufinum pf. p.

IX Kal. Jul. Sabariæ. ad Probum pf. p.

Non. Jul. Olybrio pf. U. Lecta in Pantheo.

prid. Kal. Aug. Vangionibus. ad Mususilum vig. Africa.

Kal. Aug. Marcianop. ad Modestum pf. p. Vol. 4 p. 254. See Tillmont tom. 5 p. 697. Gothofr. repeats this law in 373 Chronol. p. xciii.

III Non. Aug. Sirmio. ad Probum pf. p.

Kal. Sept. ad Auxonium pf. p.

IX Kal. Oct. ad Viventium p. p.

prid. Kal. Oct. Agrippinæ. ad Probum pf. p. Illyrici.

VI Non. Oct. Festo consulari Syriæ.

III Id. Oct. Germano pf. p. Galliarum. Cod. Just. X. 31, 29.

III Non. Nov. ad Probum pf. p. Cod. Just. I. 55, 2.

XIV Kal. Dec. ad Auxonium pf. p.

X Kal. Dec. ad Viventium pf. p. Galliarum.

Kal. Dec. Triv. ad Claudium proc. Africæ.

Id. Dec. Marcianop. ad Auxonium pf. p.

X Kal. Jan. Directa Sirmio. ad Probum p. p.

III Kal. Jan. Dat. Trev. ad Viventium pf. p.

These from 365 to 370 :

XIV Kal. Feb. ad Olybrium p.U.

XIV Kal. Ap. Triv. ad Probum pf. p. Vol. 3 p. 495. The preceding law is in 369.

XIV Kal. Apr. Triv. ad Maximum pf. annonæ. Vol. 5 p. 246. The preceding law is in 369.

prid. Non. Apr. Alteo. ad Crescentem vic. Africæ.

IX Kal. Maii Trev. Mauris Sitifensibus. Vol. 2 p. 278 Vol. 4 p. 414. Two laws. "Perhaps in 373."

VI Kal. Maii Triv. ad Viventium pf. p. Galliarum.

V Kal. Jun. ad Theodosium "Perhaps in 373." Vol. 1 p. 306. This has been already given at 365 from Wenck.

IV Id. Jun. Cyzico. ad Modestum pf. p.

prid. Non. Aug. Hierap. ad Clearchum. (See the Tables 373.)

XVI Kal. Nov. Hierapoli. Modesto. (See the Tables 373.)

II Id. Dec. CP. ad Modestum pf. p. Vol. 3 p. 127 "Perhaps in 373." G.

From 365 to 373 the following :

Kal. Jan. Byritho. ad Modestum pf. p. Because the præfecture of *Modestus* began in the middle of 370.

XII Kal. Mart. ad Volusianum p.U. This law, without reason referred by Gothofred. to 373, has been given in A. D. 365. See p. 115.

XIII Kal. Jul. Apolloniæ. ad Zosimum præsidem Epiri novæ.

IV Kal. Jul. Two laws *ad Volusianum p.U.* Given already p. 116 at A. D. 365.

VIII Kal. Aug. To the same *Volusianus*. Given at p. 116 in 365.

VIII Id. Aug. Also to *Volusianus*. Given in A. D. 365.

III Non. Sept. ad Volusianum. See A. D. 365.

XV Kal. Oct. ad Volusianum. See 365.

Gothofredus transfers

From 370 to 368: *III Kal. Feb. Dat. Triv. ad Prætestatum pf. U.* Vol. 5 p. 34.

From 373 to 368: *XVIII Kal. Sept. Altino. ad Olybrium p.U.* Vol. 4 p. 283. (Given in the Tables 373 p. 480). Gothofred. p. LXXXIII ad hunc annum 368 retraho ab anno 373, quo certe *Olybrius* non fuit *p.U.* But the preceding law Vol. 4 p. 282 is addressed to *Olybrius p.U.* June 19 A. D. 369. He went out of office after March 1 and before April 29 A. D. 370. See the Tables A. D. 370. 3 p. 475 and, for his successor, Corsin. de præf. Urb. p. 248. There seems, then, an error in the month *XVIII Kal. Sept.* Perhaps we may read *XVIII Kal. Febr.* — *III AA. cons.* and place that law at Jan. 15 A. D. 370. On *Olybrius* see the testimonies in the Tables 379. 1.

From 370 to 368: *prid. Id. Nov. Marcianop. ad Auxonium pf. p.* Vol. 4 p. 174.

From 373 to 370: *XVI Kal. Feb. ad Jovinum magistrum militum.*

From 373 to 370: *X Kal. Mart. Trev. ad Julianum proc. Africæ.*

From 368 to 370: *IV Id. Aug. Hierapoli. ad senatum.* Cod. Just. I. 55, 3.

Valentinian being yet alive: 29. 5, 46 *Theodosius* ait “*Comes Valentiniani sum, orbis terrarum domini &c.* And we may with Valesius refer the death of *Firmus* to the close of A. D. 374.

VALENS.

VALENS.

Until the year 369 *Valens* was blameless: Ammian. 27. 5, 8 *Imperator rudis quidem, verum spectator adhuc æquissimus rerum, antequam adulationum perniciosus illecebris captus rempublicam funeribus perpetuo deflendis adfligeret.* Ammianus 31. 14, 1—7 impartially sums up his good and evil qualities: *Amicus fidelis et firmus, ultor acer ambitionum, severus militaris et civilis disciplinæ corrector,—provinciarum æquissimus tutor—tributorum onera studio quodam molliens singulari.—Nec sub alio principe in hujusmodi negotiis melius secum actum esse meminit Oriens. Super his omnibus liberalis erat cum moderatione.* He admits however that *Valens* was *magnarum opum intemperans adpetitor—in crudelitatem proclivior, subagrestis ingenii, nec bellicis nec liberalibus studiis eruditus.—in sanguinem sæviebat et dispendia locupletum,—nihil agi contra libidinem suam patiebatur, injuriosus alias et iracundus et criminantibus sine differentia veri vel falsi facillime patens.*

The cause of the revolt of the Goths in 377 is inaccurately told by Zosimus IV. 21, 1. See Reitemoier p. 589.

Zosimus IV. 2—24 describes the events from the death of *Jovian* to the death of *Valens* and election of *Theodosius* in a clear narration. He omits some facts. He does not name the father of *Theodosius*. He omits the death of *Arsaces*. He does not mark the three years of the Gothic war of *Valens* or the affairs of *Sapor* in Armenia. In some minor points he is not accurate; as the illness of *Valens* in 364, and the time of the death of *Serenianus*^h. Heyne ad Zosim. IV. 20, 10 p. 638 vindicates the historian by alleging that he omits some things from brevity; that he enlarges too much on other matters either to vary his narrative or to relate what others had omitted; that when he differs from other historians he is not to be at once condemned for bad faith or error, but to be compared with other writers, and his accuracy balanced against theirs. But these arguments cannot justify positive errors. Zosimus has erred in the wars of *Aurelian*, in confounding *Maximian* with *Maximin*, in his account of the mother of *Constantine* and of the campaigns of *Julian*. He is convicted of error by the evidence of contemporaries.

The authorities quoted in the Tablesⁱ for the visit of *Valens* to Antioch give the following accounts. 1 Socrates IV. 14—21 “*Valens* in 370 sets forth from CP. to go to Antioch; is detained long at Nicomedia. after which a famine occurs in Phrygia. After the famine had begun, he proceeds to Antioch and stays there. After the arrival at Antioch, he proceeds to Edessa; examines the case of *Theodorus*—hears of the death of *Athanasius*.” 2 Sozomen VI. 13—19 “*Valens* on his way to Antioch is detained at Nicomedia. from Nicomedia, he proceeds through Cappadocia towards Antioch. at Cæsarea he finds *Eusebius*, *Basilius* being absent. In a second visit to Cæsarea on the 6th of January he finds *Basilius* bishop. He arrived at Antioch, was present at Edessa; and the death of *Athanasius* was told to him at Antioch.” 3 The author of the life of *Athanasius* apud Phot. Cod. 258 “*Valens* on his way to Antioch is detained at Nicomedia. After his transactions there he arrives at Antioch. After his arrival, *Athanasius* died.” 4 Ammianus: “*Valens* enters Antioch to stay there; is in danger from a plot; enquires into the matter of *Theodorus*.” 5 Zosimus: “*Valens* arrives by slow journeys at Antioch, from whence he securely directs the war against Persia, passing his winter at Antioch, his summer at Hierapolis; his

^h Which Zosimus IV. 6, 8 places in the lifetime of *Procopius*. But Ammianus 26. 10, 1 (quoted by Reitemeier ad Zosim. p. 581) shews that it happened afterwards: *Marcellus—agens apud Nicaam præsi-*

dium, proditione militum et interitu Procopii cognito, Serenianum intra palatium clausum [conf. 26. 8, 11] —occidit &c.

ⁱ Tables A. D. 371. 372.

VALENS. winter again at Antioch. While the emperor was at Antioch, the affair of *Theodorus* happened."

6 The Theodosian Code records that *Valens* was at CP. at least from Dec. 8 A. D. 370 to Apr. 7 A. D. 371^k. 7 Libanius attests that he had completed his 57th year when *Valens* entered Antioch. 8 Malalas determines that the emperor entered Antioch on the 10th of November. 9 Theophanes and Cedrenus place the entry into the city at the 8th year of *Valens*.

Valesius^l fixes the arrival "finita jam æstate A. D. 371," founding his opinion upon l. 74. 76^m de decurionibus, and upon the age of Libanius. Gothofredus supposes that in 370 *Valens* transacted the affairs at Nicomedia; that he was then at Cæsareaⁿ; then that he arrived at Antioch; then passed three months at Hierapolis; and then returned to CP. in December. and that he came to Antioch again in 372. Tillemont, rejecting the opinion of Gothofredus, supposes tom. 5 p. 98—101 that *Valens* wintered at Cæsarea in 37½ because he was there at the Epiphany Jan. 6 A. D. 372, and that he made his entry into Antioch in the Spring of this year.

The opinion of Gothofredus is not tenable. 1 The compass of one year, 370, does not allow time for so many movements, as Tillemont has justly remarked. 2 The three months at Hierapolis in that year are founded upon dates assigned by conjecture to laws of uncertain date. 3 All the testimonies speak of one arrival and of a permanent stay at Antioch; Gothofredus supposes that *Valens* arrived twice, and that the stay which Ammianus and Zosimus describe as permanent was only a passing visit. The opinion of Tillemont, that *Valens* passed a whole winter at Cæsarea and entered Antioch in spring, is refuted by Malalas, who now confirms the judgment of Valesius by certain testimony. *Valens* from his chief station at Antioch—ἐν τοῖς αὐτοῦ βασιλείοις Zosim. IV. 13—might visit Cæsarea in January without passing the winter there. He might visit Cæsarea, a distance of not more than 150 English miles, as he visited Edessa and other places.

Reiske ad Libanium tom. 1 p. 96 Vit. Liban. § 63. 66 imagines three arrivals of *Valens* at Antioch. In his note at p. 96 fixing with Malalas the arrival at Nov. 371 he adds "Sed Socrates IV. 2 Valentem ait jam ante Procopii rebellionem Antiochiam venisse. v. Vales. ad IV. 13. Idem auctor IV. 17 alterum Valentis adventum collocat in 370, et IV. 21 ait eum a. 371 Antiochiæ fuisse." In the Life he writes at § 63 "Valentis adventus incidit in Aprilem medium anni 372." And yet at § 66 "Juxta Malalam adventus incidit in Nov. anni 371. Sed Socrates IV. 2 ait ante Procopii rebellionem venisse. Idem IV. 17 alterum adventum refert ad a. 370, et rursus a. 371 IV. 2 [lege IV. 21] ait idem factum. Fallitur ergo Valesius in fine notarum ad Socr. IV. 13." Now if the arrival was fixed to November 371, how could it happen in April 372? Reiske has given the evidence of Malalas and the opinion of Tillemont, not perceiving that both could not stand together. As to the arrival "ante Procopii rebellionem" it is true that Socrates IV. 2 and Sozomen VI. 7 report this; but the testimony of Ammianus^o shows that they were mistaken^p. As to the two visits referred to 370 and 371, these are one and the same visit: Socrates IV. 17 ἐπὶ τὴν Ἀντιόχειαν παρὰγίγεται. In IV. 21 *Valens* is still there: κατὰ τὴν Ἀντιόχειαν διδόντι. Socrates then describes only two visits; one after the affairs of Nicomedia, which was in truth the first visit, and one before the affairs of *Procopius*, which was an error^q.

^k Quoted in the Tables A. D. 371. 2. 370. 3. Gothofredus prolongs the stay of *Valens* at CP. till May 1: Vol. 4 p. 25 ad *Modestum* pf. p. Dat. Kal. Mai CP. Gratiano A. et Dagalaifo coss. [A. D. 366.] where Gothofr. reads *Gratiano A. II et Probo* A. D. 371 on account of *Modestus* pf. p.

^l Ad Socratem p. 53, ad Ammianum 29. 1, 4.

^m Cod. Theod. Vol. 4 p. 422 p. 426, quoted in the Tables 371. 2 p. 476.

ⁿ He quotes (Cod. Theod. Chronol. p. LXXXVIII) Theodoret. IV. 17 Socrates IV. 21 Sozomen VI. 15. This is by no means accurate. Theodoret speaks only of the second visit to Cæsarea, when *Basilus* was bishop. ac. in A. D. 372. Socrates does not mention Cæsarea at all.

^o Quoted in the Tables A. D. 365 p. 464.

^p As Valesius ad Ammian. 26. 7, I has observed.

^q Reiske however has justly censured Valesius ad

Tillemont tom. 5 p. 105. 701^r supposes Ammianus 29. 1, 4 to describe the return of *Valens* to VALENS. Antioch after a Persian campaign at the close of 373, and not his first entry into that city after his progress through Asia Minor. But the last mention of *Valens* by Ammianus 27. 12, 13 was the mission of *Arinthæus*, which was in 370, as Tillemont himself admits p. 103. And if the next mention of *Valens* was after the campaign of 373, there would be two complete years during which he is unnoticed by the historian. This arrangement also leaves a chasm of two years in the account of the Persian war; for *Arinthæus* is employed against *Sapor* in 370, and *Sapor* according to Tillemont is next mentioned 29. 1, 1 in the close of winter, the beginning of 373. It seems clear that Ammianus describes the first entry into Antioch, and that his narrative proceeds without any years omitted. *Arinthæus* is employed in 370; the winter described in 29. 1, 1 is the winter of 37^o; *Sapor* is in the field in 371 and is opposed by the generals of *Valens*. At the end of that year he returns to winter at Ctesiphon. At the same time *Valens* makes his first entry into Antioch, which according to Tillemont was in April 372, but according to Malalas in November 371.

Tillemont^s has adopted that arrangement because Themistius in an oration in March 373 makes no mention of a victory. "Therefore the campaign which Ammianus describes was in 373, after the date of that oration, and in the end of 373 *Valens* returned victorious to Antioch^t." But the campaign described by Ammianus was not a victorious campaign; nor was *Valens* present^v. And it required no particular notice from Themistius.

After the campaign of 371, described by Ammianus, *Sapor* was kept in check by the presence of *Valens* in 372 and 373; who in those years approached the Euphrates, or was stationed at Hierapolis. In 374 *Para* the Armenian was murdered; the year 375 was wasted in negotiations^w, and in 376 the attention of *Valens* was withdrawn from Persia by the Goths.

Some inscriptions bearing the name of *Valens* are given under *Valentinian*^x. Add 1 Muratori p. 264. 3 Patris in columna: τῶν δεσποτῶν ἡρώων Φλ. Βαλεντινιανοῦ καὶ Βάλεντος τῶν Αὐγούστων. 2 Murat. p. 264. 5 Gruter p. 286. 4 ex Panvinio, Romæ: *Florentiss. et piissim. D. N. Valenti maxim. principi semper August. L. Vocontius Vicasius V. C. præf. urbi iter. præfec. leg. VI Pia Fel. pr. pr. prov. Gall. proc. XX her. ejusdem J. S. C. D. N. M. Q. E. D. D.* 3 Murat. p. 264. 6 Vicentiæ: *Imp. Cæsari D. N. Fl. Valenti, Pio Felici semper Augusto civitas Vigenina.* [al. *Veicentina.*] 4 Mur. p. 262. 5 Pisauri: *Fundatorib. et conservator. imperii Romani DD. NN. Valentiniano et Valenti principib. maximis ac triumphatorib. Augg. B. R. P. N. imp.* 5 Mur. p. 1055. 3 in agro Lunensi: *Imp. Cæs. D. N. Valenti Pio Felici semper Aug. civit. Lun. M. P. Imp. Cæsari D. Gratiano Pio Fel. semper Aug. divi Valentiniani A. civit. Lunen. M. P. Imp. Cæs. DNE Valentiniano semp. Aug. Divi Valentinia civit. Lunen. M. P.* After *divi Valentiniani* supply *filio*. 6 Murat. p. 1070. 8 Pisis: *Imp. Cæs. D. NRO [Fl. Valenti] Pio Felici semp. Aug. imp. Cæs. D. N. Fl. Gratiano Pio Felici semp. Aug. divi Valentiniani Aug. filio imp. Cæs. Fl. Valentiniano Pio Felici semper Aug. divi Valentiniani Aug. filio civit. Pisana. M. P. IIII.*

PROCOPIUS. Tables A. D. 365. 366.

PROCOPIUS.

Socratem IV. 13 for defending Socrates (Immerito Baronius Socratem reprehendit. Neque enim Socrates dicit Valentem jam antea venisse Antiochiam &c. p. 52.) Valesius had forgotten the narrative of Socrates himself in IV. 2.

^r Referred to in the Tables A. D. 371 p. 476.

^s Tillemont tom. 5 p. 701.

^t "Valens victorieux vint passer l'hiver à Antioche." Tillemont tom. 5 p. 105.

^v See Ammianus quoted in the Tables 371 p. 476.

^w See the Tables A. D. 374. 375 p. 484. 486.

^x See above p. 113.

GRATIANUS. GRATIANUS.

His character is given by Ammianus 31. 10, 18, 19 *Præclaræ indolis adulescens, facundus et moderatus et bellicosus et clemens; ad æmulationem lectorum progrediens principum—ni vergens in ludibriosos actus natura laxantibus proximis semet ad vana studia Cæsaris Commodi convertisset, licet hic incruentus &c.* Victor Epit. p. 395 *Fuit autem Gratianus litteris haud mediocriter institutus &c.—parcus cibi somnique, et vini ac libidinis victor; cunctisque fuisset plenus bonis, si ad cognoscendam reipublicæ gerendæ scientiam animum intendisset.—Dum exercitum negligeret et paucos ex Alanis, quos ingenti auro ad se transtulerat, anteferebat veteri ac Romano militi—odia contra se militum excitavit.*

Gratian in 374 married the daughter of Constantius II.² He had also a second wife, *Læta*, who survived him. *Læta* the widow of Gratian, and her mother *Pissamene* were living at Rome in the first siege A. D. 408^a.

Inscriptions. 1 Grut. p. 159. 7 Emeritæ: *Imp. Cæs. Gratianus Pius Felix max. vict. ac triumph. semp. Aug. pont. max. Germ. max. Alamanus max. Franc. max. Goth. m. tr. p. III imp. II cos. IIII prim. p. pp. restituit C. VI.* 2 Gruter p. 1082. 13 Romæ: *Fl. Gratianus Pius Felix maximus victor ac triumph. semper Aug. pont. max. Germanic. max. Alaman. max. Franc. max. Gothicus max. trib. pot. VI imp. II cos. primum ppp.* In the first inscription either the tribunician year or the consulship is wrong. *Gratian* could not be called *cos. IIII* before the tenth year of his reign. In the second, if the tribunician year is right, the number of the consulship is omitted. Perhaps however we may read *trib. pot. III imp. II cos.*

According to Zosimus IV. 36, 7—10 *Gratian* first declined the title of *pontifex maximus*. And yet he is so called in these inscriptions, and in an inscription in the Tables A. D. 370 p. 475 bearing *trib. pot. III*. And Ausonius Grat. Act. in A. D. 379, the 12th year of *Gratian*, gives him this title: p. 291. 14 *Pontifex religionis.* p. 293. 1 *tu pontifex maximus*. But Zosimus implies §10 that *Gratian* declined that title after the revolt of *Maximus* in the 16th year of his reign; which reconciles Zosimus with the preceding testimonies.

3 Muratori p. 465. 1 Romæ: *Salvis DDD. NNN. Gratiano Valentiniano et Theodosio victoribus semper Augustis Valerius Anthidius V. C. Au. præf. præf. stabulum ne animalia cursus publici longi itineris labore diutius disperirent providit constituit ædificavit adque dedicavit IV (DIXMEIS) curante T. Casterio [ul. Fl. Asterio] deputato IIX.* For the corrupt *DIXMEIS* Muratori proposes *ID. MAIAS*. 4 Murat. p. 464. 7 Romæ: *Florente imperio DDD. AAA. CCC. Q. NNN. Gratiani Valentiniani et Theodosi principum maximorum thermarum speciem ruinæ deformitate sordentem et periculosis ponderibus imminentem quæ labantem populum metu sollicitudinis deterrebat exclusa totius scabie vetustatis ad firmam stabilitatem usumque tectorum Anicius Auchenius Bassus^{aa} V. C. proconsul Campaniæ vice sacra judicans reparavi in meliorem civitatis effigiem.*

VALENTINIA-
NUS II. VALENTINIANUS II.

Born in 371^b. Sometimes confounded with the son of *Valens*^c. In the division of the pro-

^y Zosimus IV. 35, 3 Ἀλανούς τινες αὐτομόλους δεξάμενος καὶ στρατιᾷς ἐγκαταλέξας θωρακῆς τε ἀδραῖς ἐτίμα—κ. τ. λ. τοῦτο τοῖς στρατιώταις κατὰ τοῦ βασιλέως ἔρεκε μῖσος.

^z See above p. 86. o.

^a Zosim. V. 39, 7 Λαῖτα ἡ Γρατιανοῦ βασιλεύσαντος γαμετή, καὶ Πισσαμένη ἡ μήτηρ ταύτης. *Gratian* had married *Læta* a short time before his death: Sozomen.

VII. 13 ἐναγχος γήμας, καὶ νέος ὢν, καὶ ἐρωτικῶς πρὸς τὴν γυναῖκα διατεθείς.

^{aa} On *Anicius Auchenius Bassus*, who was also *præfectus urbi*, see two inscriptions apud Corsin. præf. Urb. p. 275.

^b Tables 375 p. 486.

^c See the Tables 369. 3 p. 471. 473.

vines in A. D. 375, *Gratian* is to have Gaul Spain Britain, and *Valentinian II* Italy Illyricum **VALENTINIANUS II.** Africa^d.

Valentinian II reigned 16^y 6^m^{dd} from 22 Nov. 375 to 15 May 392, and nearly 8^y 9^m from the death of his brother *Gratian*. In the text of Ambrosius de obitu Valentin. tom. 5 p. 113 ed. 1632 he is said to have perished *octavo regni anno*, where the Benedictine editor § 57 supplies *decimo octavo anno*. If Ambrosius intended to be exact, for *VIII anno* we must restore *XVII anno*. In Anecd. Paris. Cramer Vol. 2 p. 66 is this account: Οὐαλεντινιανὸς ὁ νέος βιώσας ἔτη κ' βασιλεύσας δὲ ἔτη η' καταστρέφει τὸν βίον. where for η' we may read either ιη' or ιζ'.

An inscription. Gruter p. 285. 8 Corsin. præf. Urb. p. 288 Romæ: *Extinctori tyrannorum ac publicæ securitati auctori D. N. Valentiniano Perpetuo ac Felici semper Augusto Ceionius Rufius Albinus V. C. præf. urbi iterum vice sacra judicans D. N. M. Q. ejus.* Corsini justly remarks that this inscription refers to the overthrow of *Maximus* which happened July 28 A. D. 388. *Albinus* is præf. Urbis in laws quoted in the Tables p. 520. 523 at 18 Aug. 389—4 April 390.

MAXIMUS. Tables A. D. 383. 387. 388.

MAXIMUS.

He was acknowledged by *Valentinian*: Socrat. V. 11 Οὐαλεντινιανὸς δὲ καὶ ἄκων τῇ ἀνάγκῃ τοῦ καιροῦ πεισθεὶς τὴν Μαξιμον βασιλείαν προσδέχεται. And by *Theodosius*: Zosim. IV. 37, 2—6 Μάξιμος δὲ τὴν βασιλείαν ἔχειν ἐν ἐχυρῷ πιστεύσάμενος ἔστειλε πρὸς Θεοδοσίον πρεσβέαν κ. τ. λ.—Θεοδόσιος δὲ ὁ βασιλεὺς ἐδέχετό τε βασιλέα Μάξιμον εἶναι, καὶ εἰκόνων αὐτῷ κοινωνεῖν καὶ βασιλέως προσηγορίας ἡξιό. Pacatus Panegy. c. 30 *Ut fœdus abrumperet* [sc. *Maximus*]*—bellum edicere non timeret.—qui sub nomine pacis ludere—potuisset.* *Confirmed by a coin given in the Tables A. D. 388 p. 518.

Maximus and his son *Victor* are commemorated in an inscription apud Muratorium p. 465. 3 Veronæ: *Impp. Augg. DD. NN. Mag. Maximo et Fl. Victo. perpetuis principibus M. P. V.*

EUGENIUS. Tables A. D. 392. 394.

EUGENIUS.

Chron. Pasch. p. 305 D ὑπ. Ἀρκαδίου τὸ γ' καὶ Ὀνωρίου τὸ β'.—αὐτῷ τῷ ἔτει Διογένης ὁ τύραννος ἀπεκεφαλίσθη ἐν Ἰταλίᾳ. An error for Εὐγένιος. The historians vary in some particulars of his death, but it seems that he was beheaded in the presence of *Theodosius*.

Eugenius is in an inscription apud Gruter p. 192. 1 Colonia Agrippinæ: *se et imperatoribus nost. [Theodo]sio et Arcadio et Fl. Eugenio conlapsam jussu viri Cl. [Arbogas]tis comitis et instantia V. C. co[m]itis domesticorum ei es ex integro opere faciund. [cura]vit magister Prælius.* He is consul in an inscription apud Muratorium p. 394. 1 Καπιτωλινία ζήσασα ἔτη κη' ἐν κίτεσι Σιλουανὸς ὑπαθείᾳ Εὐγενίου τοῦτο

THEODOSIUS.

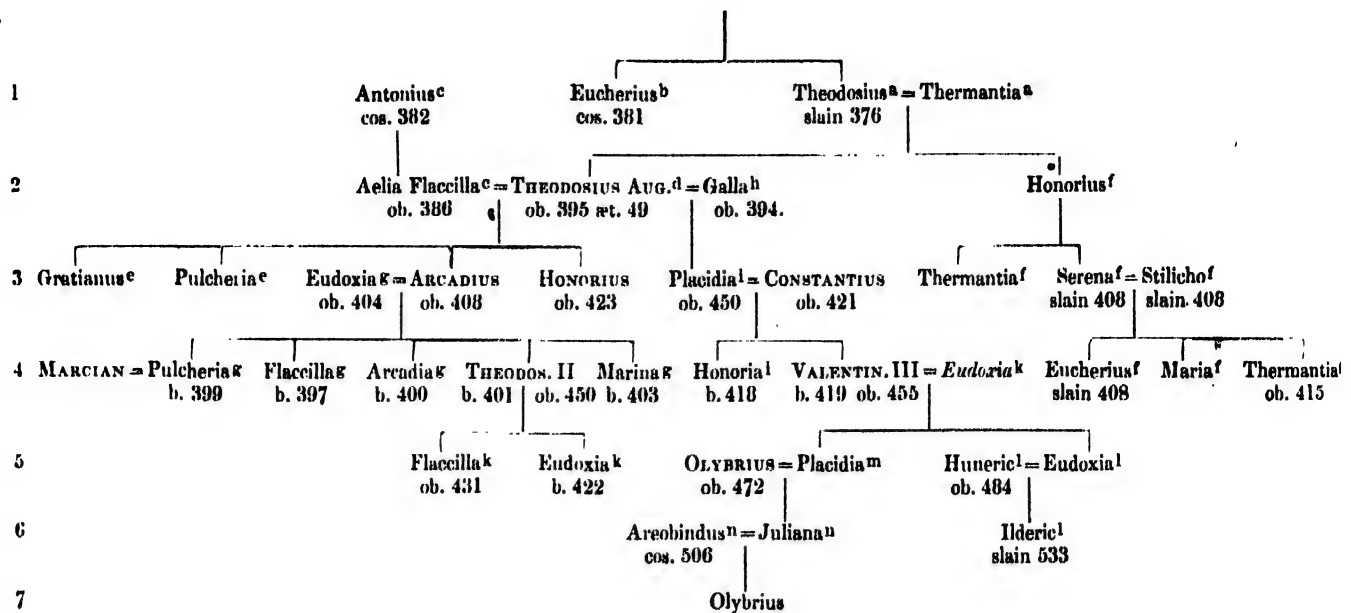
THEODOSIUS.

The various branches of the *Theodosian* family are set forth in the following Table. The testimonies are subjoined in the notes.

^d Zosimus IV. 19, 2. 3.

^{dd} In p. 3 at the reign of *Valentinian II* read 16^y 5^m 24^d.

THEODOBIUS.



^a Paulus Diac. XII p. 528 *Theodosius, genitus patre Theodosio matre Thermantia, XLI imperator*. Victor Epit. p. 396 has *Honorius: Theodosius genitus patre Honorio matre Thermantia, genere Hispanus, originem a Trajano principe trahens,—imperator effectus*. But many authorities establish that the father of the emperor was *Theodosius*, whose acts in Britain and Africa are recorded in the Tables at the years 367, 368, 369, 370 p. 474, and in the years 372, 373, 376. and who was slain in Africa in 376. He is celebrated by Claudian III cons. Hon. 52—56 IV cons. Hon. 24—29 Seren. 40. 41 and by Pacatus panegy. c. 5.

^b That *Eucherius* was the emperor's uncle is collected from Themistius Or. XVI de consulatu Saturnini, who affirms that in the years preceding 383 (when *Saturninus* was consul) *Theodosius* had given the consulship to his uncle and his kinsman. Therefore in 381 and 382. We have *Eucherius* and *Syagrius* in 381, *Antonius* and another *Syagrius* in 382; whence Harduin ad Themistius infers that *Eucherius* was the uncle of the emperor and *Antonius* the kinsman. Themistius p. 203 D μετὰ τοὺς ἀπ' αἵματος συγγενεῖς ὁ ἐκ τῆς ἀρετῆς καταλεγῆσεται· τὴν γὰρ τοῦ γένους ἀγχιστεῖαν πρῶτην τιμήσας, τὸν πατράδελφον λέγω καὶ τὸν κηδεστήν, οὐκ ἔδωκας διάστημα μεταξὺ, ἀλλὰ συνάψας οἰκειότησιν ἀνδραγαθίαν ἔργῳ φανερόν κατίστητας ὅτι τῷ κρατοῦντι τῶν ὄλων οὐχ ἥσσον ἔντιμον εἶναι προσέκει· τὸ κατ' ἀρετὴν ὑπερέχον τοῦ κατὰ γένεσιν ἐγγυτάτῳ. *Eucherius* is attested by Zosimus V. 2, 5 who under the reign of *Arcadius* mentions τὸν τοῦ βασιλέως θείου Εὐχέριον.—the uncle (that is, the great-uncle) of *Arcadius*.

^c It has been shewn in the preceding note that the uncle of *Theodosius* was *Eucherius*, consul in 381. It follows that his father-in-law—*κνδερης*—was consul in 382, where the Fasti offer *Antonius et Syagrius*.

Sidonius Ep. l. 7 p. 47 mentions *Afranius Syagrius*, the grandfather of his friend *Ferreolus*: *Ferreolus præfectorius, Afranii Syagrii consulis e filia nepos*. Conf. Ep. VII. 12 *Ferreolo suo*. The consul of 382; for the consul of 381 was *Flavius Syagrius*. Tillemont tom. 5 p. 727 observes that Sidonius makes no mention of the alliance of *Ferreolus* to the imperial house, and we may determine that *Antonius* is the father-in-law of the emperor, with Valesius ad Sozom. p. 150 Harduin ad Themistium p. 476 Pagi Vol. I p. 560 and Ruhnkenius diss. I de Galla Placidia p. 15.

His daughter *Ælia Flaccilla* was the first wife of *Theodosius*: *Socrat.* IV. 31 p. 250 B Ἀρκάδιον καὶ Ὀνώριον ἐκ Πλακίδης [lege Πλακίδης] ἔσχε τῆς πρώτης γυναίκος. *Sozom.* VII. 6 ἡ βασιλὶς Πλακίλλα, before A. D. 381. *Zosimus* IV. 44, 7 Πλακίλλης τῆς πρότερον αὐτῷ γημαμένης. *Theophanes* p. 48 B repeats *Socrates*. *Cedrenus* p. 315 C Πλακίλλαν ἐξ ἧς ἔσχεον Ἀρκάδιον καὶ Ὀνώριον ἥς τελευταίης Γάλλαν ἀδελφὴν Γρατιανοῦ ἔγγενεν. Erroneously called the second wife by *Chron. Pasch.* p. 305 A. Her son *Honorius* was born Sept. 9 A. D. 384. see the Tables. She is mentioned by *Themistius* in *Or.* XIX. Tables A. D. 385. 3. She still lived at the first consulship of *Honorius* Jan. 1 A. D. 386: *Claudian* IV cons. Hon. 154—158

inter cunabula consul

*Proveheris. signas posito modo nomine fastos
Donaturque tibi qui te produxerat annus.*

*Ipsa Quirinali parvum te cinxit amictu
Mater, et ad primas docuit reptare curules.*

Pagi tom. I p. 565 refers her death to 385 on the authority of the Paschal Chronicle: "hoc anno obiit, ut auctor Chron. Al. insinuat." But the Paschal Chronicle p. 304 D 305 A makes no mention of her death at that year. She probably died in 386, about a year before the marriage with Galla. Flac-

Theodosius in early life served under his father in Britain: *Pacatus* c. 8, 3 *Illud cum patre di-* THEODOSIUS.
vino castrense collegium &c. Upon the death of his father in 376 he retired: *Pacatus* 9, 1 *a sta-*
tione castrensi ad quietem.

* *cilla* died in Thrace: *Greg. Nyssen. Or. in Flaccil-*
lam tom. 3 p. 527 B & Θράκη, τὸ φευκτὸν ὄνομα, & δυστυ-
χὲς χωρίον κ. τ. λ. Her names appear on coins apud
Eckhel tom. 8 p. 164 1 *Ael. Flaccilla Aug. + salus*
reipublicæ. S. XP. Conob. 2 *Ael. Flaccilla Aug. +*
salus reipublicæ.

† The panegyrist of *Theodosius* commemorate his
Spanish origin (for which see the Tables A. D. 379):
Themistius Or. XXXIV c. 7 τὸν Θεοδοσίον—ὡς τὸν
Ἀδριανόν, ὡς τὸν Μάρκον. ὡς τὸν Ἀντωνίνον, τοὺς προπά-
τορας αὐτοῦ καὶ πολίτας καὶ ἀρχηγέτας. *Or. XIX* p.
229 C—Τραϊανόν—Μάρκον—Ἀντωνίνον, τοὺς αὐτοῦ πολί-
τας καὶ ἀρχηγέτας. *Claudian. III Cons. Hon.* 176
IV Cons. Hon. 19 *Quæ diademata mundo Sparsit,*
Ibera domus. 127 *Hispania patrem Auriferis eduxit*
aquis. Conf. 393 Nupt. Hon. 40 in *Stilich. II.* 236.
237 in sec. *Stilich.* 53 laus *Serenæ* 50. *Pacatus*
panegy. 4, 2 *Nam primum tibi mater Hispania est.*
4, 5 *hæc Trajanum illum, hæc deinceps Hadrianum*
misit imperio, huic te debet imperium.

‡ *Gratianus* and *Pulcheria* the children of *Flaccilla*
are noticed in these testimonies: *Greg. Nyss. Or. Fun.*
de Flaccilla tom. 3 p. 533 A τοὺς ἄρρενας τῷ πατρὶ προσ-
κατέλιπεν, ὥστε εἶναι αὐτοῦ τῆς βασιλείας ἐρείσματι, τῆς δὲ
ἰδίας μερίδος μόνην τὴν θυγατέρα ἀποπεποιηται. *Ambrosius*
de obitu Theodosii tom. 5 p. 122 F *Nunc Theodosius*
regnare se cognoscit—quando recipit etiam filium Gra-
tianum et pulcherrima ac dulcissima sibi pignora quæ
hic amiserat, quando ei sua Flaccilla adheret &c. This
daughter *Pulcheria* (the name appears in the title to
the discourse of Gregory of Nyssa *eis Πουλχερίαν λό-*
γος. tom. 3 p. 514) died a little before the mother:
Greg. Nyss. in Flaccillam p. 528 B οὕτω ἐπὶ τῇ προ-
τέρᾳ πληγῇ ἀναπνεύσαντες—πάλιν ἐν τῷ αὐτῇ γεγόναμεν
συμφορᾷ. τότε τὸ νεοθαλὲς ἄνθος ἀπωδυράμεθα, νῦν αὐτὸ
τὸ ἔρνος ἀφ' οὗ τὸ ἄνθος ἐβλάστησεν. We learn from
Greg. Nyss. that *Gratian* survived his mother, and
was living in A. D. 386.

§ *Honorius* was the brother of the emperor and the
father of *Serena*: *Zosim. V.* 4, 2 *Σερῖνα ἦν παῖς Ὀνω-*
ρίου, ὃς Θεοδοσίῳ τῷ τῶν βασιλευσάντων [sc. Arcadii et
Honorii] πατρὶ γέγονεν ἀδελφός. *Claudian. Seren.* 96
gestabat Honorius arcto Te pater amplexu quoties ad
limina princeps Theodosius, privatus adhuc, fraterna
veniret. In *Claudian. Nupt. Mar.* 39 the emperor
Honorius addresses *Serena*: *O patrum germen, cui no-*
minis heres Successi.

Thermantia the sister of *Serena*: *Claudian. Seren.*
186 *Agnovit patrum similem Thermantia curam. Nupsit*
et illa duci sed longe fata sororis Inferiora tuis. and
of *Eucherius*: *Claudian. I Stilich. II.* 359 *adridet*
lato Thermantia fratri. The elder daughter of *Ho-*
norius: *Claudian. Seren.* 117 *Incedunt geminæ proles*
fraterna puella, Inde Serena minor, prior hinc Ther-
mantia natus.

Serena daughter of *Honorius* wife of *Stilicho*:
Olympiod. apud Phot. p. 177 (Στελίων) Σερῖναν νόμῳ
γάμου ἡγάγετο, Θεοδοσίῳ αὐτὴν αὐτῷ κατεγγυήσαντος.
Claudian. I Stilich. I. 73 *Dignum conjugio generum*
thalamisque Serenæ. 78 *Et gener Augustis, olim so-*
cer ipse futurus. Their children are named by *Mar-*
cellin. Basso et Philippo [A. D. 408]. *Stilicho comes,*
cujus duæ filiæ Maria et Thermantia singulæ uxores
Honorii principis fuere, utraque tamen virgo defuncta,
spreto Honorio—Eucherium filium suum paganum—
cupiens Cæsarem ordinare; qui cum eodem Eucherio
occisus est. See the Tables A. D. 408. *Serena* is
also slain in 408: see the Tables. An inscription
Mediolani apud *Gruter.* p. 1056, 4 bears the names
of *Serena* and *Stilicho* on the monument of *Naza-*
rius:

—exultat hunc tumuli esse locum
Quem pius Ambrosius signavit imagine Christi
Marmoribus Libycis fida *Serena* polit,
Conjugis ut reditu *Stiliconis* lata fruatur
Germanisque suis pignoribus propriis.

* *Eucherius* was slain in 408: Tables. He is named
by *Claudian. I in Stilich. II.* 352. 358 VI cons.
Hon. 552. Born at Rome: *Claudian.* in sec. cons.
Stilichonis 176—178.

Maria married in 398: See the Tables 398. 2. 3.
She died some time before 408. See the Tables 408.

Thermantia married *Honorius* in 408, and was dis-
missed in the same year after the death of her father
Stilicho: Tables A. D. 408. *Thermantia* died in 415:
Chron. Pasch. p. 305 B quoted in the Tables at 415.
Zosimus V. 28, 5 mentions her death, but without
marking the time: τῇ δευτέρᾳ θυγατρὶ συνάψαι τὸν
Ὀνώριον ἔσπευδεν οὐ δὴ γενομένου, τελευτᾷ μὲν ἡ κόρη
μετ' οὐ πολὺ, ταῦτά τῇ προτέρᾳ παθοῦσα.

§ *Eudoxia*. See the Tables for her marriage Ap. 27
A. D. 395. The meaning of *Zosimus V.* 3 there
quoted is explained by *S. Basnage Annal.* Vol. 3 p.
150. *Bauto* the father of *Eudoxia* was consul in
385, and is described by *Zosimus IV.* 33, 2 under
the reign of *Gratian*: Γρατιανός—Βαυδωνί τῷ στρατηγῷ
παραδούς, φ καὶ Ἀρβογάστην συνέπεμψεν ἄμφω δὲ ἦσαν
Φράγκοι τὸ γένος, εὐνοί τε σφόδρα Ῥωμαίοις καὶ χρημάτων
δωρότατοι. *Eudoxia* died Oct. 6 A. D. 404: Tables
p. 558. 561. This date is unreasonably doubted by
Savile apud *Montfaucon. Chrysost.* tom. 13 p. xix
arguing from the silence of *Chrysostom*. The children
of *Eudoxia* are named in *Chron. Pasch.* p. 306 C
Ἀρκάδιος ἔσχεν γυναῖκα Εὐδοξίαν, ἐξ ἧς τίκεται Θεοδοσίος
ὁ νέος ἔσχεν δὲ καὶ θυγατέρας Πουλχερίαν [Tables A. D.
399] καὶ Ἀρκάδιαν [A. D. 400—ob. 444] καὶ Μαρίναν
[A. D. 403—ob. 449] ἀνθ' p. 306 D her eldest
daughter *Flaccilla*, who was born June 17 A. D. 397.
See the Tables. *Pulcheria* is mentioned in the Tables
under the reigns of *Theodosius II* and *Marcian*. Her

THEODOSIUS. Zosimus IV. 33, 8 bears witness that *Theodosius* put down Paganism: τὰ τῶν θεῶν ἔδη κατὰ πᾶσαν ἐπολιόρκει πόλιν καὶ χώραν. He called upon the Roman senate to renounce paganism,

government in the Tables at A. D. 414. 3. Her death at A. D. 453.

^b *Galla*. The daughter of *Valentinian*: Socrat. IV. 31 p. 250 A δὲ ἄγεται τὴν Ἰουστίναν, ἀφ' ἧς αὐτῇ γίνεται Οὐαλεντινιανός τε ὁ νέος καὶ θυγατέρες τρεῖς, Ἰουστα Γράτα Γάλλα· ὧν αἱ μὲν δύο παρθελεύουσιν διετέλεσαν, Γάλλαν δὲ ὕστερον βασιλεὺς ἔγημε Θεοδόσιος ὁ μέγας, ἀφ' ἧς αὐτῇ Πλακιδία θυγάτηρ ἐγένετο. Compare Theophanes p. 48 B. The marriage is fixed by Zosimus IV. 44 to A. D. 387, followed by the war with *Marinus*. *Theodosius* and *Galla* met at Thessalonica in the autumn of 387. Compare the Tables p. 514. 516. Marcellinus therefore, quoted in the Tables at A. D. 386 p. 512, has brought *Galla* to CP. in the wrong year. *Galla* died about May 394: see the Tables p. 530.

ⁱ *Placidia*. Sozom. IX. 16 τούτῳ [sc. τῷ Ὀνωρίῳ] συνῆν Γάλλα Πλακιδία ὁμοπατρία αὐτοῦ ἀδελφῇ, παραπλησίως πολὺν ποιουμένη λόγον τῆς θρησκείας καὶ τῶν ἐκκλησιῶν· ἄγεται δὲ ταύτην Κωνσταντῖος [A. D. 417] ὁ τὴν Κωνσταντίνου τυραννίδα καθελὼν [A. D. 411], ἀνὴρ μαχμώτατος καὶ στρατηγικός, ὃν ὁ βασιλεὺς γεραίρων τῇ ἀδελφῇ στεφάνῳ καὶ ἀλουργίδι καὶ τῇ κοινωνίᾳ τοῦ κράτους ἐτίμησεν [A. D. 421]· ὀλίγον δὲ χρόνον ἐπιβιώσας ἐτελεύτησεν [421], Οὐαλεντινιανὸν τὸν Ὀνωρίου διάδοχον καὶ Ὀνωρίαν παῖδας κατελιπών. See the Tables in these years, and in 419. For her capture by the Goths in 409, her marriage with *Ataulphus* in 414, and her restoration to *Honorius* in 416, see the Tables. *Placidia* retired from Italy to the East in 423: see the Tables. Her son was appointed *Augustus* Oct. 23 A. D. 425: Tables p. 604. and for many years she governed the Western empire in his name. She died at Rome in 450: Prosper *Valentiniano VII et Avieno coss.* [A. D. 450] *Placidia defuncta est V Kal. Decembres*. At 451 in Idatius: anno 280 [sc. a morte Honorii] *Valentiniani imperatoris mater Placidia moritur apud Romam*. For the reckoning of Idatius see the Tables A. D. 423 p. 600, 425 p. 604, 451 p. 642. Coins of *Placidia*: Eckhel tom. 8 p. 176 D. N. *Galla Placidia P. F. Aug. + salus reipublicæ. XP. or Imp. XXXXII cos. XVII p.p.* (referring to *Theodosius II*. See the Tables 444. 3 p. 631.) or *victoria Auggg. or vot. XX mult. XXX.* (referring to *Valentinian III*.) Ruhnkenius II de *Galla Placidia* quotes a coin "in cujus altera parte *Placidia Aug.* cernitur dextra erigens Italiam s. crucem gestans, addita epigraphe *vot. XXX mult. XXXX.*" and infers "illam vota tricennalia cum filio celebrasse, quæ incidunt in a. 451, quo anno victoriam ab *Attila* reportarunt." and that Idatius places her death in 452: "anno 280 *Valentiniani* qui in a. 452 incidit." and accordingly Ruhnkenius places the death of *Placidia* in 452. But as Eckhel makes no mention of that coin, its genuineness may be doubted: and Idatius does not there express A. D. 452, for his 27th year contains the death of *Theodosius* and the eleva-

tion of *Marcian*; and these happened in A. D. 450 in the 25th year of *Valentinian III*.

Placidia commemorates many emperors and many members of the *Theodosian* house in an inscription which she placed at Ravenna after her son was appointed *Augustus*. Therefore after Oct. 23 A. D. 425. Gruter p. 1048. 1 Muratori p. 1878. 2 Ravennæ in S. Johannis Evangelistæ templo ad parietem ubi inter alia duæ naves in mari periclitantes depictæ: *Galla Placidia Augusta pro se et iis [l. suis] omnibus vot. solvit.* Ad dextram juxta imagines Augustorum: *D. Constantinus D. Theodosius D. Arcadius D. Honorius, Theodosius nep.* Ad sinistram: *D. Valentinianus D. Gratianus D. Constantinus* [bene Tillemont *Constantius*] *Gratianus nep. Johannes nep.* Circa subsellia ad dextram: *DN. Theodosius, DN. Eudocia.* Ad lævam: *DN. Arcadius, DN. Eudoxia Aug.* Testudini inscriptum: *Sanctissim. ac beatissimo apostolo Johanni Evangelistæ Galla Placidia Augusta cum suo filio Plac. Valentiniano Aug. et filia sua [male editur filio suo] Justa Grata Honoria Aug. liberationis maris vot. solvit.* In this inscription *Theodosius II* and *Arcadius* are named twice. *Gratianus nep.* is *Gratian* mentioned above in note ^e. Of *Johannes nep.* no other record remains. From this inscription it appears that the invocation of Saints was already in use at A. D. 425. A part of this inscription is quoted by Noris tom. 1 p. 203, who adds a coin of *Honorius Augusta* also among the coins apud Eckhel tom. 8 p. 189 D. N. *Just. Grat. Honoria P. F. Aug. + bono reipublicæ. or salus reipublicæ. XP. or vot. XX mult. XXX.* Eckhel doubts whether there are "vota XX fratris *Valentiniani*," because "in nullo hactenus cognito *Valentiniani III* numo inscripta legimus vota XX soluta (conf. p. 187) neque in omnibus ejus votorum numis comparat *Victoria* stans." But as a coin of *Galla Placidia* is extant with the same obverse, given above from Eckhel himself, it cannot be doubted that this obverse also refers to *Valentinian III*. His *vicennalia* might be celebrated in A. D. 444.

Honorius was disgraced at Rome in 434: see the Tables. But was protected by *Attila*: Tables A. D. 450. Add to the testimonies quoted at 434. 450 *Pælus* Diac. XV p. 550 Theophanes p. 90 C. The fear of *Attila* might influence *Valentinian* from 434 to 450, and on this account the title of *Augusta* remained to *Honorius*, and coins were issued with her name.

^k *Flaccilla*, a younger daughter of *Theodosius II* and *Athenais* or *Eudoxia*, died according to Marcellinus in 431: Tables p. 614. *Eudoxia* the elder daughter was born in 422, the year after the marriage of her parents; betrothed to *Valentinian III* in 424, married in 437. In A. D. 455, when *Valentinian III* had been slain, *Eudoxia* sought the aid of *Genesius*, and was carried with her daughters into

though in vain: Zosim. IV. 59, 2. who had worshipped *Jupiter* for almost 1200 years: § 3 ἡδὴ THEODOSIUS. διακοσίοις καὶ χιλίοις σχεδὸν ἔτεσιν. He withdrew the allowances formerly paid for sacri-

Africa. *Genseric* in 462 restored her to *Leo* with her daughter *Placidia*. See the Tables in those years.

Coins: Eckhel tom. 8 p. 188 *Licinia Eudoxia P. F. Aug. + salus reipublicæ. Comob. or vot. XXX mult. XXXX.* "Valentinianus et Licinia stantes."

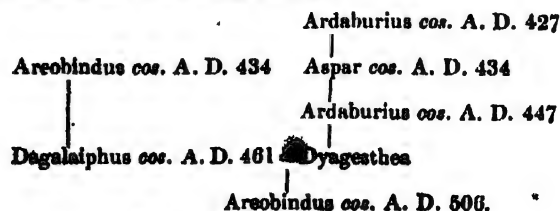
¹ *Eudoxia* the elder daughter of *Valentinian III.*: see the Tables A. D. 437. 462. Married *Huneric*: Procop. Vand. I. 4 p. 186 C ἐν δὲ δὴ 'Ρώμῃ Πλακιδία μὲν πρότερον ἐτελεύτα [A. D. 450] ἔπειτα δὲ Οὐαλεντινιανὸς ὁ ταύτης υἱὸς [A. D. 455], ἅπαις ἄρσενος γόνου, θυγατέρε μὲντοι αὐτῷ δύο ἐξ Εὐδοξίας τῆς Θεοδοσίου παιδὸς ἐγενέσθην. c. 5 p. 189 B Γιζέριχος δὲ τὴν τε Εὐδοξίαν ἅμα Εὐδοκίαν καὶ Πλακιδίαν ταῖς αὐτῆς τε καὶ Οὐαλεντινιανοῦ παισὶν αἰχμάλωτον εἶλε [A. D. 455].—Εὐδοκίαν μὲν οὖν Γιζέριχος 'Ονωρίχῳ τῷ τῶν παιδῶν πρεσβυτέρῳ ξυνοίκισε, τὴν δὲ δὴ ἑτέραν (ἄνδρι γὰρ ξυνοίκει 'Ολυβρίῳ τῶν ἐν βουλῇ τῇ 'Ρωμαίων εὐδοκιμωτάτῳ) ἅμα τῇ μητρὶ Εὐδοξίᾳ, ἐξαιτησαμένου τοῦ βασιλέως, ἐς Βυζάντιον ἐπεμψεν [A. D. 462]. ἡδὲ δὲ τὸ τῶν ἐφῶν κράτος ἐς Λέοντα περιεστήκει. Evagrius II. 7 ἡ 'Ρώμη ἀλίσκεται· ὁ δὲ Γιζέριχος—λαβὼν τὴν Εὐδοξίαν σὺν καὶ ταῖς δύο θυγατράσιν ἐς τοῦπίσω τὴν ἔλασιν ποιεῖται—καὶ τὴν μὲν πρεσβυτέραν τῶν Εὐδοξίας θυγατέρων Εὐδοκίαν 'Ονωρίχῳ συνάπτει τῷ οἰκίῳ παιδί Πλακιδίαν δὲ τὴν νεωτέραν ἅμα Εὐδοξίᾳ τῇ μητρὶ σὺν θεραπείαις ὑστερον βασιλικαῖς ἐς Βυζάντιον ἐκπέμπει, Μαρκιανὸν ἡμερούμενος [a mistake of Evagrius].—ἡ μὲν οὖν Πλακιδία γάμοις ὁμιλεῖ κελεύσασαι Μαρκιανὸν 'Ολυβρίῳ ταύτην ἐσοικισαμένῳ, δε ἐπίσημος τῆς γεροῦσιας ἐτύγχανεν ὢν, ἐκ τῆς 'Ρώμης ἀλούσης ἀνὰ τὴν ΚΠ. ἀφικόμενος. After 16 years in Africa *Eudoxia* withdrew to Jerusalem: Theophanes p. 102 B *Leonis* 150 [A. D. 471] ἡ νῆπιος Εὐδοκία καὶ Θεοδοσίου ἐγγράνη ἐκκαίδεκα χρόνους ἐν τῇ Ἀφρικῇ ποιήσασα μετὰ τοῦ ἀνδρὸς αὐτῆς 'Ονωρίχου κατὰ παῖδα ἐξ αὐτοῦ 'Ιλδέρικον γεννήσασα, δυσφοροῦσα κατὰ τοῦ ἀνδρὸς ὡς 'Αρειανοῦ ὄντος, ἀδειαν εὐροῦσα καὶ φυγὴ χρησαμένη ἦλθεν εἰς 'Ιεροσόλυμα, καὶ ἐτελεύτησεν ἐν εἰρήνῃ. Conf. Zonaram XIII tom. 2 p. 48 D. She lived in Africa A. D. 455—471. *Huneric* succeeded *Genseric* in 477 and died in 484. *Ilderic* son of *Eudoxia* was deposed in 531: see the Tables in these years. He was slain in 533: Procop. Vand. I. 17 p. 218 B Γελίμερ δὲ—γράφει ἐς Καρχηδόνα πρὸς τὸν ἀδελφὸν Ἀμμάταν 'Ιλδέρικον μὲν καὶ ἄλλους—ἀποκτινύναι. His daughters were brought to CP. in 534, and kindly treated: Procop. II. 9 p. 256 B βασιλεὺς τε 'Ιουστινιανὸς καὶ ἡ βασιλὶς Θεοδώρα τὰς 'Ιλδέρικου παῖδας τε καὶ ἐγγόνους πάντας τοὺς ἐκ Οὐαλεντινιανοῦ βασιλέως ξυγγενεῖας χρήμασιν ἱκανοὺς ἐδώρῃσαντο. *Ilderic* survived the flight of his mother to Jerusalem 62 years. He died 78 years after *Eudoxia* had been brought to Carthage. That he was in advanced age appears from Procopius quoted in the Tables A. D. 531; for *Gelimer* who was heir presumptive (as *Ilderic* had no sons) was himself old, and yet was expected shortly to succeed *Ilderic*. See the message of *Justinian* apud Procop. Vand. p. 200 B οὐχ ὅσα

ποιεῖς—γέροντά τε καὶ ξυγγενῇ καὶ βασιλείᾳ Βανδύλων—ἐν φυλακῇ ἔχων κ. τ. λ.

^m *Placidia* was already married to *Olybrius* before the capture of Rome in 455, according to Procopius quoted in note ¹. Confirmed by Priscus quoted in the Tables at A. D. 462. Evagrius (see the preceding note) supposes *Olybrius* to have taken refuge at CP. in 455, and afterwards to have received *Placidia* from *Marcian*. But Procopius and Priscus are to be preferred, because *Placidia* was not sent to CP. till after *Marcian's* death. *Marcian* therefore promoted the marriage before the capture of Rome. Theophanes p. 94 D agrees in this particular with Procopius and Priscus: Εὐδοξία—μετὰ μιᾶς θυγατρὸς Πλακιδίας, γυναικὸς 'Ολυβρίου, ἐπανῆλθεν ἐξ Ἀφρικῆς. Gibbon Vol. 6 p. 204 places the marriage of *Placidia* "after she was restored by *Genseric*." Zonaras XIII p. 48 D has this account: Γιζέριχος—τὴν Εὐδοκίαν τῷ πρεσβυτέρῳ τῶν οἰκείων υἱῶν 'Ονωρίχῳ συνέζευξε, τὴν δὲ γε λοιπὴν μαθὼν ἀνδρὶ κατηγγυῆσθαι τῷ πατρικίῳ 'Ολυβρίῳ ἐτήρει σὺν τῇ μητρὶ Εὐδοξίᾳ· ἐνθα δύο διαγυγούσα ἐνιαυτοὺς ἡ βασιλὶς Εὐδοξία ἐπανῆλθεν εἰς τὸ Βυζάντιον μετὰ τῆς θυγατρὸς αὐτῆς Πλακιδίας, Μαρκιανῷ βασιλεύοντος. An error in the tirae of the return to CP.

ⁿ *Juliana* the daughter of *Olybrius* and *Placidia* was offered in marriage to *Theoderic* by *Zeno* after the two *Theoderici* had made peace with one another (see the Tables A. D. 478). Therefore in A. D. 479. Malchus p. 96 C D (Ζήνων) κρύφα πρὸς Θεοδέρικον [sc. τὸν Βαλαμήρου] πράττει περὶ φιλίας.—ἐπαγγέλλεσθαι γάμον αὐτῷ δώσειν τῆς 'Ολυβρίου παιδὸς, ἡ ἄλλης τῶν ἐνδόξων γυναικῶν ἐν τῇ πόλει. After this date then *Juliana* married *Areobindus*: Chron. Pasch. p. 321 D 'Ολύβριος—ἔσχεν γυναῖκα Πλακιδίαν—καὶ γεννᾷ ἐξ αὐτῆς 'Ολύβριος 'Ιουλιάναν τὴν γενομένην γυναῖκα 'Αρεοβίνδου τοῦ μεγάλου τοῦ μονομαχῆσαντος ἐν Περσίδι· ἐξ ὧν γεννᾶται 'Ολύβριος ὁ μικρός.

Areobindus—'Αρεοβίνδος 'Ολυβρίου κηδεστής—is mentioned at A. D. 503 by Procopius and Theophanes quoted in the Tables p. 720. Theophanes adds p. 125 B τούτου [sc. 'Αρεοβίνδου] πρὸς πατρός ἐγένετο πάππος 'Αρεοβίνδος ὁ κατὰ τὸν Θεοδοσίῳ τοῦ νέου χρόνον εὐδοκίμησας κατὰ Περσῶν [cos. A. D. 434 ob. A. D. 449]: Tables p. 618. 638]. ἐτέχθη δὲ 'Αρεοβίνδος τῷ Δαγαλαίφῳ ἀπὸ Δυναγισθείας τῆς 'Αρδαβουρίου θυγατρὸς τοῦ παιδὸς Ἀσπαρος. For *Aspar* see the Tables A. D. 471. We obtain the following pedigree.



In the year 507 *Juliana* and *Areobindus* are men-

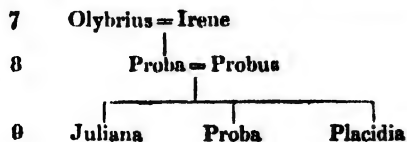
THEODOSIUS. fices°. To this cause Zosimus ascribes the decline of the empire: 59, 4. In the year 385 *Cynegius* was sent to abolish paganism at Alexandria; Zosim. IV. 37, 5. 6. after *Maximus* had been acknowledged: Zosim. Ibid. The date is confirmed by Cod. Theod. l. 9 de paganis given in the Tables at May 25 A. D. 385, and aptly quoted by Reitemeier and Zosim. l. c.

Theodosius had never been at Antioch in 387: Libanius in *Ellebach.* tom. 2 p. 11. 3 οὐδέπω δὲ αὐτὸν ἰδεῖν. The sedition is fixed to the year 387 by the testimonies given in the Tables. Sozomen VII. 23 relates the facts: the levy of money, the sedition, the overthrow of the statues, the intercession of *Flavianus*, the pardon obtained; but places them after the revolt of *Eugenius*: VII. 22 four years below the true time. Theodoret H. E. V. 19 describes the sedition, the mission of *Ellebachus* and *Cæsarius*, the intercession of the monk *Macedonius*. He places these events after the death of *Placidia*: V. 18 συνέβη μετὰ χρόνον τιτὰ τῆς τελευτῆς τοιούδε τι γενέσθαι κ. τ. λ. ο. 19 γυναικα—τοσαύτην μετὰ τελευτὴν δέξασθαι παροιμίαν. But assigns no date to the sedition. *Valesius* places it at the *decennalia* of *Theodosius* A. D. 388: "Id ipsum colligere est ex oratione Libanii de reconciliatione. ibi enim inter alia exempla proponit exemplum Valentiniani junioris, qui cum a Romanis Maximo tyranno adulantibus læsus fuisset, extincto postea Maximo, urbi pepercit. Quod iterum affert in oratione post reconciliationem. Ex quo apparet seditionem A. D. 388 contigisse, post cædem Maximi, qui oppressus est V Kal. Aug. 388." But 1 There is no allusion to *Valentinian II.* Libanius in the first oration p. 634 alludes to *Constantine* and his brother, and to Rome; and again in the second oration p. 664 to *Constantine* and to Rome. 2 If the sedition happened in 388 after *V Kal. Aug.* it could not have happened where it is fixed by *Chrysostom* himself, namely in the beginning of the year and before Lent.

In the war with *Eugenius* in 394 many marvellous circumstances are told by the ecclesiastical

tioned in the Tables in a sedition at CP. *Juliana* is named again by Theophanes p. 135 B at the 22nd of *Anastasius* A. D. 512. 'Ιουλιὰνα—ἀντεποιεῖτο σφόδρα τῆς ἐν Χαλκηδόνι συνόδου.

Her son *Olybrius* is supposed by Pagi tom. 2 p. 438 Tillmont tom. 6 p. 378. 563 to have been consul in A. D. 491. But as the young *Olybrius* could not be more than 10 years old at that date, this is not probable. That consul may be called *Olybrius junior* to distinguish him from *Olybrius* consul in A. D. 464. The line of *Theodosius* was continued by *Olybrius* son of *Juliana*: Niceph. p. 404. 405 'Ολύβριος ἀνὴρ Εἰρήνης θυγατρὸς Μάγνας ἀδελφῆς 'Αναστασίου βασιλέως· ἐξ ὧν ἐγενήθη Πρόβα γυνὴ Πρόβου· καὶ ἐκ τούτων 'Ιουλιὰνα γυνὴ 'Αναστασίου καὶ Πρόβα γυνὴ Γεωργίου 'Αρεοβίνδου καὶ Πλακιδία γυνὴ 'Ιωάννου τοῦ ἐπικλήν Μουστάκωνος: namely



Probus, the nephew of the emperor *Anastasius*, is mentioned at the year 518 by Anon. Vales. p. 623 tres nepotes, id est, Pompeium Probum et Hypatium. See the Tables. And in the war with Persia between 524 and 527 by Procopius Pers. I. 12 p. 33 D Πρόβον τὸν 'Αναστασίου τοῦ βεβασιλευκότος ἀδελφιδόυν, ἄνδρα πατρικίον, ξὺν χρήμασι πολλοῖς ἐς Βόσπορον ἐπεμφεν κ. τ. λ. He is spared by *Justinian* in 527: Malal.

XVIII p. 171. He is in the sedition νίκα in 532: see the Tables. Chron. Pasch. p. 337 B ὁ δῆμος—ἔκραζον Πρόβον βασιλέα τῇ 'Ρωμανίᾳ. καὶ ἔβαλον πῦρ εἰς τὸν οἶκον τοῦ αὐτοῦ πατρικίου Πρόβου. καὶ ὀλίγων καυθέντων ἐλείφθη τὸ πῦρ καὶ ἐσβέσθη. Theophanes p. 157 A κατήλθεν ὁ δῆμος—εἰς τὸν οἶκον Πρόβου κρᾶζοντες κ. τ. λ.—when his kinsmen *Pompeius* and *Hypatius* were slain. *Probus* and his wife *Proba* were probably cousins; *Probus* might be the son or grandson of a brother or sister of *Magna*. *Magna* however is called by Theophanes p. 131 A not the sister but the sister-in-law of *Anastasius*: Μάγνα τῇ νύμφῃ 'Αναστασίου ἐπ' ἀδελφῇ.

Joannes Mustaco, who married the granddaughter of *Olybrius* and *Irene*, is mentioned by Theophanes p. 214 B at the 1st of *Mauricius* A. D. 582: 'Ιωάννην τὸν Μουστάκωνα στρατηγὸν 'Αρμενίας· ὁ βασιλεὺς πεποίηκεν. He was employed by *Mauricius* against the Avars in Thrace in 587: Theophylact. II. 17 p. 55 B βασιλεὺς—τὸν 'Ιωάννην, ὃν δὴ Μουστάκωνα τοῖς πολλοῖς ἔθος ἀποκαλεῖν, στρατηγὸν προσετήσατο. And in the war to restore *Chosroes* in 591: Theophylact. IV. 15 p. 112 B V. 8 p. 129 D 130 C. V. 9 p. 131 C V. 15 p. 139 A. Theophanes p. 224 C ἐκένωσε Μαυρίκιος 'Ιωάννην τὸν Μουστάκωνα τὸν τῆς 'Αρμενίας στρατηλάτην ἀναλαβεῖν τὰ στρατεύματα καὶ ἐνωθῆναι τῇ Ναρσῇ τοῦ ἁμα συστήσασθαι τὸν πρὸς Βάρᾳ πόλεμον.

° Zosim. IV. 59, 3 τότε δὲ ὁ Θεοδόσιος βαρύνεσθαι τὸ δημόσιον ἔλεγε τῇ περὶ τὰ ἱερὰ καὶ τὰς θυσίας δαπάνῃ, βούλεσθαι τε ταῦτα περιελεῖν.

p Referred to in the Tables p. 514.

writers. This success was predicted by *John the Hermit*: *Prosper Arcadio III et Honorio II* THEODOSIUS. *coss. Joannes monachus anachoreta clarus habetur. qui ornatus prophetiae gratia Theodosium consulentem de eventu belli quod adversus Eugenium movebat victorem futurum prædixit.* Repeated by *Casiodorus*. Also told by *Sozomen VII. 22* and by *Theodoret V. 24*. Alluded to by *Claudian* in *Eutrop. I. 312—316*. *Theodosius* has an auspicious dream the morning before his victory: *Theodoret. Ibid. p. 1064*. The victory was miraculously announced at CP.: *Sozomen. VII. 24 p. 743 A*.

Zosimus names as the generals of *Theodosius* in this war IV. 57 *Timasius, Stilicho, Gainas, Saul, Bacurius*. *Richomer* was now dead: IV. 55, 5. According to *Zosimus* *Bacurius* fell in the first battle; according to *Socrates* he gained for *Theodosius* the victory in the second. *Orosius* relates that *Arbëlo* during the action came over from the enemy and contributed to the success. The celebrated *Alaric* served with *Theodosius* on this occasion: *Socrates VII. 10* Ἀλάριχός τις βάρβαρος—τῷ βασιλεῖ Θεοδοσίῳ εἰς τὸν κατὰ Εὐγενίου τοῦ τυράννου πόλεμον συμμαχήσας, καὶ διὰ τοῦτο Ῥωμαϊκῇ ἀξίᾳ τιμηθεὶς. *Zosimus V. 5, 5* σὺν αὐτῷ τὴν Εὐγενίου τυραννίδα καθεῖλε. The scene of action was *περὶ τὸν ποταμὸν τὸν καλούμενον Φρύγδον* *Socrat. V. 25*.—κατὰ τὸν ποταμὸν, ψυχρὸν ὕδωρ *Philostorg. XI. 2*. *Frigidus amnis* *Claudian. III cons. Hon. 99*. According to *Chron. Pasch. Eugenius* was slain in Italy: p. 305 D Διογένης ὁ τύραννος [an error for *Eugenius*] ἀπεκεφαλίσθη ἐν Ἰταλίᾳ. That *Theodosius* used his victory with moderation is attested by *Zosimus IV. 58, 7, 8*.

Zosimus V. 38, 4 relates that *Theodosius* occupied Rome after his victory: τὴν Εὐγενίου καθελὼν τυραννίδα τὴν Ῥώμην κατέλαβε καὶ τῆς ἱερᾶς ἀγιοστείας ἐνεποίησε πᾶσαν ὀλιγωρίαν, τὴν δημοσίαν δαπάνην τοῖς ἱεροῖς χορηγεῖν ἀρνησάμενος κ. τ. λ. and that he then put down heathenism at Rome with *Serena*. τὴν Ῥώμην κατέλαβε is rendered by the editor *Romam venit*. But it may be doubted whether *Theodosius* visited Rome at this time. κατέλαβε, therefore means *occupavit*. He occupied it by his generals, probably *Stilicho*, the husband of *Serena*. *Stilicho* is named in that passage of *Zosimus 38, 10*.

Zosimus has some errors in his account of the reign of *Theodosius*. 1 He relates IV. 35, 12 that *Gratian* was slain at *Singidunum*¹. 2 He supposes the *Gruthungi* to be first heard of in A. D. 386, and yet they were encountered by *Valens* in 369². 3 He speaks of the embassy of *Libanius* to CP. in 387: IV. 41, 3 ἀποστέλλεται Λιβανίου τε τὸν σοφιστὴν—καὶ Ἰλάριον—καὶ ὁ μὲν σοφιστὴς τὸν Περὶ τῆς στάσεως αὐτῷ τε βασιλεῖ καὶ τῇ γερουσίᾳ λόγον εἰπὼν ἴσχυσε τὸν βασιλέα μεταστῆσαι τῆς κατὰ Ἀντιοχείων ὁργῆς. He was misled by an expression of *Libanius*³. 4 He supposes an eclipse in the battle with *Eugenius* in 394⁴. 5 *Honorius* accompanies his father to Italy in *Zosimus IV. 58, 1*⁵. 6 The act of *Julius*, described in *Zosimus IV. 26* is placed in the reign of *Theodosius*. But *Ammianus* is evidence that it happened in 378. Conf. *Ammianum 31. 16, 8* *His diebus*. See *Tillemont tom. 5 p. 714*.

Zosimus in many parts of his narrative dwells upon the defects of *Theodosius*, whom he charges with negligence IV. 27, 1. 28, 1. The army is diminished through his mismanagement 29. 1. There is confusion in the armies 31, 1—3. He draws recruits from the barbarians 30, 1. 2. 56, 1. He is accused of folly and luxury 33, 5—8. He returns to his habits of luxury 50, 2. 3. Luxury again is mentioned 43, 4. 44, 1. His court is utterly corrupt 41, 1. His exactions are spoken of 32, 2—4. But yet in his acts *Theodosius* is very opposite by the account of *Zosimus* himself. The barbarians are detected and destroyed by his vigilance IV. 45, 5. 6. He takes his enemy by surprise 45, 6. and by his rapid movement captures him at *Aquileia* 46, 3—6. On his return to *Thessalonica*, finding *Macedonia* ravaged by barbarians, he with five followers traces the enemy

¹ See the Tables A. D. 383 p. 506.

² See the Tables in those years.

³ See the Tables A. D. 387. 3 p. 515. 517.

⁴ Tables 394 p. 530.

⁵ Tables A. D. 394. See *Reitemeier ad Zos. IV. 58, 1*.

THEODOSIUS. to their concealment in person 48, 1—2. 4—9. then defeats and destroys them 48, 13. and *Timasius* admires the courage of the emperor 49, 1. In the war with *Eugenius* he masters the passes of the Alps 58, 2. After his auxiliaries were defeated he repairs the loss, attacks the victor the next day, and gains a complete victory 58, 7. Zosimus himself 50, 4. 5 “wonders at the character of *Theodosius*, inclined to luxury, and yet courageous and active.” Reitemeier ad Zosimum IV. 33, 5 p. 593 asserts that the charge of luxury was just. But he produces no witness except Philostorgius XI. 2 to confirm the account of Zosimus. And the Arian Philostorgius was not less hostile to this emperor than the heathen Zosimus. Tillemont on the contrary in describing the character of *Theodosius* inserts all that is said by his panegyrists Pacatus, Themistius, Claudian, Ambrosius, among the historical facts. We may reject this as exaggeration; but, accepting all that Zosimus admits in his favour, adding the account of Victor*, and forming a judgment from the acts and laws of *Theodosius*, we shall find much to praise and to admire.

To the laws of *Theodosius* quoted in the Tables may be added the following of Aug. 7 A. D. 389: Cod. Theod. Vol. 1 p. 121 Gothofr. l. 2 de feriis. p. 105 Wenck. Cod. Just. III. 12, 7 *Imppp. Valentinianus Theodosius et Arcadius* AAA. Albino pf. U. omnes dies jubemus esse juridicos. illos tantum manere feriarum dies fas erit quos geminis mensibus ad requiem laboris indulgentior annus accepit, æstivis fervoribus mitigandis et autumnis fœtibus decerpendis. Kalendarum quoque Januariarum consuetos dies otio mancipamus. His adjicimus natalitios dies urbium maximarum Romæ [Apr. 21] atque Constantinopolis [May 11], quibus debent jura deferre, quia et ab ipsis nata sunt. Sanctos quoque Paschæ dies, qui septeno vel præcedunt numero vel sequuntur, in eadem observatione numeramus. Necnon et dies Solis qui repetito in se calculo reperiuntur. Parem necesse est haberi reverentiam nostris etiam diebus, qui vel lucis auspicia vel ortus imperii prætulērunt. Dat. VII Id. Aug. Romæ Timasio et Promoto coss. *Theodosius* was at Rome in that year from June 9 to Sept. 1. See the Tables.

Inscriptions: 1 Apud Gruter. p. 1019. 8 Terracinæ: After an inscription to *Trajan*, given in the Tables A. D. 110 p. 96, an inscription is added as follows, “sed rudi caractere, et longo post tempore adjectum:” DDD. NNN. FFF. LLL. *Theodosio Arcadio et Honorio PPP.* (FFF. addit Fabret.) semper Auggg. bono reipub. natis. Also in Muratori p. 465. 2 Terracinæ. who has PPP. FFF. semper Auggg. bono reip. natis. 2 A similar inscription apud Muratorium p. 265. 3 Signiæ: Imppp. DDD. NNN. FFF. LLL. *Theodosio Arcadio et Honorio* &c. 3 Muratori p. 265. 4 Romæ:

*Martia Theodosium dominorum Roma parentem
Aetherio dicum venerans sacravit in orbe.*

ARCADIUS. ARCADIUS.

Appointed *Augustus* 16 Jan. 383, succeeded his father in the East 17 Jan. 395, died May 1 A. D. 408 æt. 31*. He was born therefore in 377. His wife *Eudoxia* is described above at p. 125 g. For the character of *Arcadius* see Philostorgius XI. 3 Zosimus V. 14, 1 22, 5 24, 3.

To the laws of *Arcadius* issued in the year 395, quoted in the Tables p. 534, 535, add the following.

Cod. Theod. Vol. 6 p. 277 l. 13 de paganis. *Rufino* pf. p. Statuimus nullum ad fanum vel quodlibet templum habere quempiam licentiam accedendi vel abominanda sacrificia celebrandi quolibet loco vel tempore. Igitur universi qui a catholice religionis dogmate deviare contendunt ea quæ super decrevi

* Victor Epit. p. 396. 397 Fuit *Theodosius* moribus et corpore *Traiano* similis—Mens vero prorsus similis.—Clemens animus, communis, solo habitu differre se cæteris putans, in omnes homines honorificus, verum effusus in bonos.—Largiri magno animo magna &c. Illa tamen quibus *Trajanus* aspersus est, vinolentiam et

cupidinem triumphandi, usque eo detestatus est, ut bella non moverit sed invenerit, prohibueritque lege ministeria lasciva psaltriasque comensationibus adhiberi &c.

* See the Tables in those years.

† That is, the laws de hæreticis given in the Tables at 395. 4, dated March 13. 39.

properent custodire, et quæ olim constituta sunt de hæreticis vel de paganis non audeant præterire, ARCADIVS. scituri quidquid divi genitoris nostri legibus est in ipsos vel supplicii vel dispendii constitutum nunc acrius exsequendum. Sciant autem moderatores provinciarum et his apparitio obsecundans, primates etiam civitatum, defensores, necnon et curiales, procuratores possessionum nostrarum, (in quibus sine timore dispendii cætus illicitos hæreticos inire comperimus, eo quod fisco sociari non possunt, quippe ad ejus dominium pertinentes,) si quid adversus scita nostra tentatum, non fuerit vindicatum atque in vestigio ipso punitum, omnibus se detrimentis et suppliciis subjugandos quæ scitis sunt veteribus constituta. Speciatim vero hæc in moderatores austeriora sancimus et decernimus; namque his non custoditis omni industria atque cautela non solum hanc mulctam quæ in ipsos constituta est exerceri, verum etiam quæ in eos præfinita est qui commissi videntur auctores. Nec his tamen remissa quibus ob contumaciam suam juste est inrogata, insuper capitali supplicio judicamus officia coercenda quæ statuta neglexerint. Dat. VII Id. Aug. CP. Olybrio et Probino coss. Vol. 4 p. 175 Heraciano com. Ægypti. Dat. prid. Kal. Oct. Vol. 6 p. 148 l. 29 de hæreticis. Marcello mag. officiorum. Sublimitatem tuam investigare præcipimus an aliqui hæreticorum vel in scriniis, vel inter agentes in rebus, vel inter palatinos, cum legum nostrarum injuria audeant militare; quibus, exemplo divi patris nostri, omnibus et a nobis negata est militandi facultas. Quosunque autem deprehenderis culpæ hujus adfines, cum ipsis quibus et in legum nostrarum et in religionum excidium conhibentiam præstiterunt, non solum militia eximi verum etiam extra mœnia urbis jubebis arceri. Dat. VIII Kal. Dec. CP. Vol. 2 p. 219 Osio C. S. L. Dat. IV Kal. Dec. CP. I. 14, 2 p. 63 Wenck. Cod. Just. I. 37, 2 de officio præfecti Augustalis. Rufino pf. p. [lege præfecto Augustali.] Dat. prid. Non. Dec. CP. Olybrio &c. Not the noted Rufinus, who was already dead before this date, but another Rufinus².

Laws of Honorius A. D. 395, to be added to the laws quoted in the Tables.

Cod. Theod. Vol. 4 p. 480 Theodoro pf. p. Dat. XIII Kal. Feb. Vol. 2 p. 448 Basilio p. U. Dat. III Non. Mart. Med. Vol. 2 p. 559 Dextro pp. o. Dat. XV Kal. Ap. Med. Vol. 4 p. 194 l. 2 de indulgentiis debitorum. Dextro pf. p. Quingena viginti octo millia quadraginta duo jugera, quæ Campaniæ provincia, juxta inspectorum relationem et veterum monumenta chartarum, in desertis et squalidis locis habere dignoscitur, hisdem provincialibus concessimus, et chartas superflue descriptionis cremari censemus. Dat. IX Kal. April. Med. Vol. 3 p. 187 Dextro p. p. Dat. prid. Id. April. Med. Vol. 2 p. 560 Dextro pp. o. Dat. VI Kal. Maii Med. Vol. 2 p. 593 Dextro pf. p. Dat. XVII Kal. Jun. Med. Vol. 4 p. 267 p. 481 p. 482 Ennoio proc. Afric. Dat. XVII Kal. Jun. Med. Vol. 4 p. 268 Andromacho p. U. Dat. VIII Kal. Jun. Med. Vol. 5 p. 78 provincialibus Afric. Dat. VII Kal. Jun. Med. Vol. 2 p. 369 ad Andromachum p. U. Dat. prid. Non. Jun. Med. Vol. 1 p. 84 II. 1, 8 p. 91 Wenck. Pasiphilo suo salutem. Dat. VIII Id. Junii Med. Gothofr. Vol. 2 p. 593 ad provinciales et ad proconsules. Dat. XVII Kal. Jul. Med. Vol. 4 p. 133 Messiano com. R. P. Dat. XVII Kal. Jul. Med. Vol. 4 p. 484 Dextro pf. p. Dat. XVII Kal. Jul. Med. Vol. 5 p. 307 Eusebio consulari Siciliæ. Dat. XI Kal. Jul. Med. Vol. 5 p. 308 Have, Vincenti K. NB. Dat. III Non. Jul. Med. Vol. 1 p. 150 Andromacho pf. p. Dat. prid. Non. Jul. Med. Vol. 2 p. 594 Andromacho p. U. Data prid. Id. Jul. Med. Vol. 1 p. 405 Petronio vicario Hispaniarum. Dat. VI Kal. Aug. Med. V. 13, 35 p. 315 Wenck. Cod. Just. XI. 69, 3 Hadriano com. S. L. Dat. VIII Id. Aug. Gothofr. Vol. 2 p. 16 Florentio p. U. Dat. XVIII Kal. Oct. Vol. 4 p. 485 Theodoro pf. p. Dat. IV Kal. Oct.

² Wenck p. 63 observes that in Cod. Ambros. the title is Rufino ppo. Augtal. and alters this to pf. p. "quum Rufinus pf. p. sit notissimus præfectus autem Augustalis hujus nominis ignoretur—censeo librum, cum scriptum esset præfecto prætorio. Præfectus Augustalis—hæc ad inscriptionem retrahisse. Ad

hanc igitur sententiam locum ita ut jam editus est correxi." But if the noted Rufinus pf. p. is meant, the date Dec. 4 cannot stand; for his successor Cæsarius was already in office at Nov. 30. See the Tables p. 534.

ARCADIUS. *Med.* Vol. 2 p. 660 *Florentino* [sic] *p.U. Dat. Id. Oct. Med.* Vol. 2 p. 65 *Dextro pf. p. Dat. Kal. Nov. Brixia.* Vol. 3 p. 426 *Eulogio com. R. P. Dat. XVIII Kal. Dec. Med.* I. 15, 14 p. 71 *Wenck. Eusebio pf. p. Dat. XIV Kal. Jan. Romæ.* Gothofred. Vol. 4 p. 486 *Ennoio suo sal. Dat. VII Kal. Jan.* Vol. 4 p. 34 *Ennoio^a suo sal. Dat. XII Kal. Jan. [lege VII Kal. Jan.] Med.* All *Olybrio et Probino* *coss.*

Laws of Arcadius A. D. 396; not inserted in the Tables.

Cod. Theod. Vol. 2 p. 219 *Martiniano C. S. L. Dat. XV Kal. Feb. CP. Arcadio IV et Honorio III AA. cons.* Vol. 2 p. 152 *Osio magistro officiorum. Dat. XV Kal. Feb.* Vol. 2 p. 173 *Osio mag. off. Dat. VII Kal. Feb. CP.* Vol. 2 p. 153 *Cæsario p. p. Dat. XVI Kal. Mart. CP.* Vol. 5 p. 129 *Herodi Dat. XVI Kal. Mart.* Vol. 2 p. 154 *Claudio p.U. Dat. XV Kal. Mart. CP.* Vol. 1 p. 326 III. 19, 6 p. 194 *Wenck. Eutychniano pf. p. Dat. VI Kal. Mart. CP.* Gothofr. Vol. 2 p. 175 *Cæsario p. p. Dat. IV Kal. Mart. CP.* Vol. 1 p. 337 IV. 4, 3 p. 205 *Wenck. Aeternali proc. Asia. Dat. XII Kal. April. Gothofr. Vol. 4 p. 333 Aeternali proc. Asia. Dat. XII Kal. April.* Vol. 5 p. 308 *Cæsario pf. p. Dat. IX Kal. April.* Vol. 3 p. 392 *ad Paulum Dat. V Kal. April. CP.* Vol. 1 p. 22 III. 1, 7 p. 156 *Wenck. Remigio pf. Augustali. Dat. III Kal. April. CP.* Vol. 1 p. 249 *Remigio pf. p. Augustali. Dat. III Kal. April. CP.* Vol. 2 p. 318 *Cæsario p. p. Dat. XV Kal. Maii.* Vol. 3 p. 446 *Laurentio com. R. P. Dat. VIII Kal. Maii CP.* Vol. 5 p. 357 *Cod. Just. XI. 45, 1 l. 1 de Maiuma. Cæsario pf. p. Clementia nostræ placuit ut Maiumæ provincialibus letitia redderetur &c. Dat. VII Kal. Maii CP.* Cod. Theod. Vol. 2 p. 646 *ad Cæsarium pf. p. Dat. VIII Id. Maii CP.* Vol. 4 p. 170 *præsidi (Frygiæ) Palæstinæ. Dat. prid. Kal. Jul. CP.* Vol. 5 p. 253 *Africano p.U. pp. III Kal. Aug. CP.* Vol. 3 p. 23 *Maximo pf. p. Dat. III Non. Aug. CP.* Vol. 4 p. 489 *Cod. Just. II. 7, 3 Africano p.U. Dat. III Non. Aug. CP.* Vol. 2 p. 30 *Cæsario pf. p. Dat. prid. Id. Aug. CP.* Ibid. *Africano p.U. Dat. prid. Id. Aug. CP.* Vol. 3 p. 278 *ad Cæsarium p. p. Dat. prid. Kal. Sept. CP.* Vol. 1 p. 331 *plenius V. 1, 5 p. 275 Wenck. Aureliano pf. p. Dat. prid. Non. Oct. CP.* Gothofred. Vol. 1 p. 297 *Eutychniano pf. p. Dat. VI Kal. Dec. CP.* Vol. 4 p. 616 *Eutychniano pf. p. Dat. XVIII Kal. Jan. CP.* Vol. 4 p. 171 *Euthymio vic. Asia. Dat. XII Kal. Jan.* Vol. 2 p. 65 *Simplicio pf. p. Dat. X Kal. Jan. CP.* Vol. 5 p. 401 *Claudio p.U. Dat. VIII Kal. Jan. CP.* Vol. 2 p. 66 *p.U. Dat. IIII Kal. Jan. CP.* Ibid. *Eutychniano pf. p. Dat. prid. Kal. Jan. CP.*

Vol. 5 p. 309 *Cæsario pf. p. pp. Regio.*

All these *Arcadio IV et Honorio III AA. coss.*

Laws of Honorius in A. D. 396: Cod. Theod. Vol. 2 p. 438 *Florentino p.U. Dat. XIV Kal. Maii Med.* Vol. 2 p. 410 *ad populum. Dat. VI Kal. Maii Med.* Vol. 4 p. 269 *Messalæ pf. p. Dat. XIV Kal. Jun.* Vol. 2 p. 318 *Hilario p. p. Dat. III Kal. Jun. Med.* Vol. 2 p. 320 *Hilario p. p. Dat. XVI Kal. Jul.* Vol. 5 p. 165 *Eusebio pf. p. Dat. VII Id. Jul.* Vol. 5 p. 79 *Eusebio pf. p. Dat. X Kal. Jan. Med.* Vol. 4 p. 104 *Florentino p.U. Dat. VI Kal. Jan. Med.* Vol. 4 p. 160 *Hilario. Dat. V Kal. Jan. Med.* These also *Arcadio IV et Honorio III AA. coss.* The rest are given in the Tables.

A. D. 398 Laws of Arcadius: Cod. Theod. Vol. 1 p. 87 II. 1, 10 p. 93 *Wenck. ad Eutychnianum pf. p. Data III Non. Feb. CP.* Gothofred. Vol. 5 p. 131 *Eutychniano pf. p. Dat. Non. Mart. CP.* Vol. 2 p. 320 *Dat. VIII Kal. Ap. CP.* Vol. 2 p. 321 *Eutychniano p. p. Dat. X Kal. Jun. CP.* Vol. 5 p. 312 *Eutychniano pf. p. Dat. V Non. Jul. CP.* Vol. 6 p. 68 l. 32 *de episcopis. Cæsario pf. p. Si quos forte episcopi deesse sibi clericos arbitrantur, ex monachorum numero rectius ordinabunt, non obnoxios publicis privatisque rationibus cum invidia teneant, sed habeant jam probatos. Dat. VII Kal.*

^a Ennodio in Vol. 5 p. 79 quoted in the Tables p. 534.

Aug. Vol. 3 p. 310 l. 16 de poenis, Vol. 3 p. 361 l. 3 de his qui ad ecclesias confugiunt, Vol. 4 **ARCADIUS**. p. 270 l. 57 de appellationibus, *Eutychiano pf. p. Dat. VI Kal. Aug. Mnizo^b*. Vol. 6 p. 70 l. 33 de episcopis. *Eutychiano pf. p. Dat. III Kal. Aug. Minizo*. Vol. 5 p. 312 *Severo p. U. Dat. V Id. Oct. CP.* Vol. 4 p. 493 *Eutychiano pf. p. Dat. VIII Kal. Nov. CP.* Vol. 1 p. 24 l. 2, 11 p. 23 Wenck. *Eutychiano pf. p. Dat. VIII Id. Dec. CP.* Gothofr. Vol. 3 p. 527 *Oσιο magistro officiorum. Dat. XVIII Kal. Jan. CP.* All *Honorio A. IV et Eutychiano coss.* The rest in the Tables.

Laws of *Honorius A. D. 398*: Cod. Theod. I. 5, 11 p. 31 Wenck. *Vincentio pf. p. Dat. III Id. Feb. Med.* Gothofr. Vol. 4 p. 492 *Theodoro pf. p. Dat. Id. Feb. Med.* Vol. 5 p. 230 Vol. 5 p. 258 *Theodoro pf. p. Dat. prid. Id. Ap. Med.* Vol. 5 p. 166 Vol. 6 p. 66 *Theodoro pf. p. Dat. VII Kal. Maii Med.* I. 12, 6 p. 60 Wenck. *Victorio proconsuli Africæ et Dominatori vicario Africæ. Dat. XII Kal. Jun. Mediolani.* Vol. 1 p. 90 *Theodoro pf. p. Dat. IX Kal. Jun. Med.* II. 1, 11 p. 93 Wenck. Cod. Just. X. 19, 6 *Theodoro pf. p. Dat. IX Kal. Jun. Med.*^c Cod. Theod. I. 11, 2 p. 56 Wenck. *Dat. IX Kal. Jul. Med.* I. 7, 3 p. 42 Wenck. *Stiliconi magistro militum. Dat. Id. Sept. Med.* Gothofr. Vol. 3 p. 446 *Firmino com. R. P. Dat. VI Kal. Nov. Med.* Vol. 3 p. 396 *Firmino com. S. L. Dat. Kal. Nov. Med.* Cod. Just. I. 24, 1 *Theodoro pf. p. Dat. XII Kal. Jan. Med.* VIII. 12, 13 Cod. Theod. Vol. 5 p. 311 *Theodoro pf. p. Dat. Kal. Jan. Med.* *Kal. Jan.* in both the codes; but Gothofred. refers this law to *XII Kal. Jan.* All these *Honorio A. IV et Eutychiano coss.* The other laws of 398 are given in the Tables.

A. D. 399 to the Laws of *Honorius* add the following. Cod. Theod. I. 12, 7 p. 60 Wenck. *Messalæ pf. p. et præposito annonæ. Dat. III Kal. Oct. Altini.* I. 5, 12 p. 31 Wenck. *Messalæ pf. p. Dat. V Id. Oct.* Both *Theodoro V. O. coss.*

A. D. 400 Laws of *Honorius*: Cod. Theod. III. 20, 1 p. 195 Wenck. *Flaviano pf. p. Dat. III Non. Mart. Med.* Gothofr. Vol. 4 p. 84 *Apollodoro procons. Africæ. Dat. prid. Id. Mart.* Vol. 2 p. 293 *Stilichoni magistro militum. Dat. XIIII Kal. Ap. Med.* Vol. 2 p. 411 *Vincentio pf. p. Galliarum. Dat. XVI Kal. Jun. Med.* Vol. 4 p. 273 *Pompeiano pf. p. Dat. Kal. Jun. Med.* Vol. 5 p. 83 *Pompeiano proc. Afric. Dat. XVII Kal. Jul. Med.* I. 15, 15 p. 72 Wenck. *ad Vincentium pf. p. Dat. XIV Kal. Jul. Med.* Gothofred. Vol. 4 p. 617. 618 *Vincentio pf. p. Galliarum. Dat. III Kal. Jul. Med.* Vol. 4 p. 498 Vol. 5 p. 18 *Pompeiano proc. Africæ. Dat. prid. Kal. Jul. Med.* Vol. 1 p. 419 *Vincentio pf. p. Galliarum. Dat. IV Id. Jul. Med.* Vol. 2 p. 563 *Messalæ p. p. o. Dat. XV Kal. Dec.* Vol. 3 p. 403 *Messalæ p. p. Dat. VI Kal. Dec. Med.* Vol. 1 p. 155 Vol. 2 p. 564 Vol. 4 p. 186 *Messalæ pf. p. Dat. V Kal. Dec. Med.* I. 5, 13 p. 31 Wenck. *ad Messalam pf. p. Dat. Kal. Dec. Med.* Gothofr. Vol. 2 p. 565 *Vincentio p. p. o. Dat. V Id. Dec. Med.* These *Stilichone et Aureliano coss.* The other laws in the Tables p. 549.

Inscriptions: 1 Grut. p. 287. 2 Romæ: *D. N. Fl. Arcadio Pio Felici victori ac triumphatori semper Augusto Cæcina Decius Albinus V. O. præfectus urbi^d vice sacra judicans devotus numini majestatique ejus.* 2 Grut. p. 1051. 9 Bononiæ: *B. M. hic requiescunt duo fratres innocentes, Constantius Neofitus qui vivit annis octo m. II d. VI, depositus III Id. Novemb. cons. DD. NN. Arcadi. et Honor. Augg. Justus Fidelis qui vivit annis VII.* This belongs either to A. D. 394, or 396, or 402. 3 Murat. p. 265. 5 Romæ: *Imperatoribus invictissimis principib. DD. NN. Arcadio et Honorio semp. Aug. ... senatus populusque Romanus vindicata republica et Africa re.....* Given more completely from Gruter in the Tables A. D. 398 p. 542. But Muratori adds "In latere basis: *C. Judentius V. C. p. Ur. DD.*" The inscription refers to the fall of *Gildo*. 4 Murat. p. 466. 1 Gruter p. 287. 1 Romæ: *Imppp. clementiss. et feliciss. toto orbe victoribbb. DDD. NNN. Arcadio Honorio et Theodosio*

^b Various written *Mnizo*, *Mnyzo*, *Minizo* in these laws.

^c *VIII Kal. Jun.* Cod. Just.

^d *Albinus*, who was thus *præf. Urbi* before the death of *Arcadius* May 1 A. D. 408, was again *præf. Urbi* in the year 414. See the Tables 414. 3. 4 p. 587.

ARCADIUS. *Augg. ad perenne indicium triumph. quod Gothorum nationem in omne ævum dom. extra arcum simulacris eorum tropheisque decora S. P. Q. R. totius operis splendore.* After the defeat of *Radagaisus* in A. D. 405.

HONORIUS. HONORIUS.

Born Sept. 9 A. D. 384, appointed *Augustus* 10 Jan. 393, succeeded his father in the West 17 Jan. 395, died in August 423^c.

For the entrance of the Vandals into Gaul in the reign of *Honorius* A. D. 406, see the Tables p. 564. 566. The date proposed, May 31, is more probable than Dec. 31, because 1 all the authorities in which the consuls are mentioned name the consuls of the year 406 as the epoch of the event; 2 it was two complete years before the autumn of 408^f; 3 it was three years before the occupation of Spain, which they entered in September or October 409^g.

An inscription is extant in Muratori p. 466. 3 Romæ: *Salvis ac florentibus DD. NN. Honorio et Theodos. perpetuis semper Augg. Cæcina Decius Acinatus Albinus V. C. præf. urbi* [A. D. 414] *vices sacra judicans cellam tepidariam inclinato omni pariete labent. de qua cellarum ruina pendebat erectorum a fundamentis arcuum duplici munitione fulcivit D. N. M. Q. eorum.* Compare an inscription given in the Tables A. D. 414 p. 587. 2 Muratori p. 466. 2 Gruter p. 192. 2 Romæ: *DD. NN. æternis principibus Honorio et Arcadio Anicius Acilius Glabrio Faustus V. C. præf. urbis vices sacra judic. fatali casu subversam in formam prisici usus restituit.*

Usurpers in the reign of *Honorius*.

Marcus } Tables A. D. 407.
Gratian }

Constantinus^h: Tables 407. 408. 409. Slain in 411ⁱ.

Constans: Tables 407. 408. 409. Slain in 411.

Gerontius } Tables A. D. 409. 411.
Maximus }

Gerontius according to Olymiodorus apud Phot. Cod. 80 p. 184 made his son *Maximus Augustus*, pursued *Constans* and slew him in Gaul at the time at which *Constantius* was sent by *Honorius*. He adds that *Constantine* was besieged in Arelate by *Constantius* and *Ulphilas*; that *Gerontius* fled at their approach, was besieged by his own soldiers, and slew himself: Γερόντιος—φεύγει, καὶ καταληφθεὶς, ὅτι ἐγκρατῶς ἦρχε τοῦ οἰκείου στρατοῦ, ὑπ' αὐτῶν ἐκείνων ἐπιβουλεύεται· πῦρ γὰρ κατὰ τῆς οἰκίας αὐτοῦ ἀνῆψαν· ὁ δὲ πρὸς τοὺς ἐπαναστάοντας κρατερῶς ἐμάχετο ἕνα συναγωνιστὴν ἔχων Ἀλανὸν τὸ γένος, εἰς δούλους αὐτοῦ ἀριθμούμενον. τέλος τὸν τε Ἀλανὸν καὶ τὴν γυναῖκα, τοῦτο προθυμουμένους, ἀναιρεῖ, ἐπικατασφάζει δὲ καὶ ἑαυτόν. Μάξιμος δὲ ὁ παῖς ταῦτα μαθὼν πρὸς τοὺς ὑποσπόνδους φεύγει βαρβάρους. Sozomen IX. 13 relates that *Gerontius* appointed his dependent *Maximus*—τὸν αὐτοῦ οἰκείου—and placed him in Tarraco; that he marched himself into Gaul and slew

^c See the Tables in those years.

^f See the Tables p. 566. 572. Add Orosius VII. 40 Ante biennium Romanæ irruptionis—gentes Alano-rum Suevorum Vandalorum multæque cum his alie Francos proterunt, Rhenum transeunt, Gallias invadunt.

^g Tables p. 576 A. D. 409.

^h Orosius VII. 40 His [sc. *Alanis Suevis Vandalis*] per Gallias bacchantibus, apud Britannias Gratianus, municeps ejusdem insulæ, tyrannus creatur et occiditur.

Hujus loco Constantinus, ex infima militia, propter solam spem nominis sine merito virtutis eligitur, qui continuo ut invasit imperium in Gallias transiit.

ⁱ *Constantine* is named in an inscription apud Gruterum p. 1052. 6 in Treveris: ἔσθα κείναι Εὐσεβία ἐν εἰρήνῃ οὕσα ἱεροκωμῆτι ἀπὸ ἱ. καὶ μῆς Ἀδδανῶν ζήσας. ἡμέρ: ο' πρὸς ἐτῶν ἑ' ἐν ἡπατερίᾳ Ὀνωρίου τὸ ἡ' [A. D. 409] καὶ Κωνσταντίνου τὸ α', μὲν Πανήμιου ἡβ' ἡμέρᾳ καὶ β. ἐν εἰρήνῃ. July 12 A. D. 409.

Constans at Vienne; that not long after *Gerontius* was besieged by his own soldiers in his house HONORIUS. and slew himself. Then followed the capture of *Constantine* at Arelate: *Sozom.* IX. 14^k. *Orosius* VII. 42 has this account: *Constantem Constantini filium Gerontius comes suus, vir nequam ac improbus, apud Viennam interfecit, atque in ejus locum Maximum quendam substituit. Ipse vero Gerontius a suis militibus occisus est.*

Maximus was deposed in 412 and slain in 422¹. Coins of *Maximus* are given by *Eckhel* tom. 8 p. 178 *D. N. Maximus P. F. Aug. + victoria Augg. or victoria Romanor.*

• *Attalus*^m. Tables 409. 410. 414. 416.

*Jovinus*ⁿ. Tables A. D. 411. 412. 413.

Sebastianus. Tables 412. 413.

Heracianus. 413 col. 1. 2. 3.

Orosius VII. 42 *Heracianus Africa comes missus, cum Attalus umbram gestaret imperii, Africam strenue adversum judices ab eo missos tutatus [A. D. 409], consulatum adsecutus est; quo elatus supercilio Sabinum domesticum suum—generum adlegit; cum quo quorundam periculorum suspiciones dum patitur, fecit, atque aliquandiu Africana annona extra ordinem detenta, ipse tandem cum immensa, certe temporibus nostris satis incredibili classe navium, Romam contendit.—Occursu comitis Marini territus et in fugam versus, arrepta navi Carthaginem solus rediit, atque ita continuo militari manu interfectus est. Sabinus gener ejus CP. fugit, unde post aliquantum temporis retractus exilioque damnatus est.* As *Heracianus* was consul Jan. 1 A. D. 413, his revolt was after that date.

CONSTANTIUS, who overthrew *Constantine* and caused the fall of *Gerontius*, was sent into Gaul CONSTANTIUS. in 411, was consul in 414, married *Placidia* in 417, was declared *Augustus* in 421 and died 7 months afterwards in the same year. See the Tables in these years. Coins apud *Eckhel* tom. 8 p. 175 *D. N. Constantius P. F. Aug. + victoria Augg. R. V. Comob. or victoria Augustorum. R. V. Con.*

THEODOSIUS II.

Born 10 Apr. 401, *Augustus* 10 Jan. 402. succeeded his father 1 May 408, married *Athenais*^o 7 June 421, died 28 July 450^p.

THEODOSIUS
II.

^k *Sozomen* also mentions the faithful follower, and the wife of *Gerontius*, who perished with him: Γερόντιος—διασωθῆναι δυνάμενος οὐχ εἴλετο, κατασχεθεὶς ἔρωτι Νοννυχίας τῆς αὐτοῦ γαμετῆς· περὶ δὲ τὴν ἰω, πῦρ ἐμβαλόντων τῇ οἰκίᾳ τῶν στρατιωτῶν, οὐκ ἔχων λοιπὴν σωτηρίας ἐλπίδα ἐκόντος τοῦ συνόντος αὐτῷ Ἀλανοῦ ἀποσπᾶναι τὴν κεφαλὴν, μετὰ δὲ ταῦτα καὶ τῆς ἰδίας γαμετῆς δλοφυρομένης καὶ μετὰ δακρύων προσωθεύσας δακτὺν ἐφ' ἑξέφει, καὶ πρὶν ἢ ἐτέρους γενέσθαι παρὰ τοῦ ἀνδρὸς ἀποθανεῖν αὐτοῦσης.—Γερόντιος δὲ τρίτον ἑαυτὸν ἐφ' ἑξέφει παύσας, ὥς οὐ καίριαν λαβὼν ἤσθετο, σπασάμενος τὸ παρὰ τὸν μηρὸν ξιφίδιον κατὰ τῆς καρδίας ἤλασε.

¹ Tables p. 562. 600.

^m De *Attalo* Philostorgius XII. 3 Ἀτταλον (Ἀλάριχος) αὐτοῖς ἀναγορεύει βασιλεία. οὗτος δὲ Ἰὼν μὲν ἦν τὸ γένος, Ἕλλην δὲ τὴν δόξαν, τῆς αὐτῆς δὲ πόλεως ἑπαρχος. οὗτος δὲ [sc. *Alaricus*] λοιπὸν μετὰ τὴν ἀναγόρευσιν—τὸν Ἀτταλον λαβὼν, καὶ στρατηγοῦ σχῆμα πληρῶν αὐτῷ, ἐπὶ τὴν Ῥάβενναν καθ' Ὀνωρίου στρατεύει. Coins are given in *Eckhel* tom. 8 p. 180 *Priscus Attalus P. F. Aug. +*

gloria Romanorum. or invicta Roma aeterna. Conob. vel Comob. or restitutio reip. Conob. or victoria Romanorum. PST. or vot. V mult. X.

ⁿ Coins apud *Eckhel* tom. 8 p. 179 *D. N. Jovinus P. F. Aug. + restitutor. reip. or victoria Aug. vel Augg. vel Augg. or vot. V mult. X. D. N. Sebastianus P. F. Aug. + victoria Augg. Con. vel Kont.*

^o For the history of *Athenais* or *Eudocia* consult the authorities quoted in the Tables at A. D. 421. Add *Malalas* XIV p. 52—55, who has the same narrative as the *Paschal Chronicle*. *Zonaras* XIII tom. 2 p. 40 C gives the same facts: Θεοδοσίῳ τοίνυν τελεῖν ἡμέρῃ εἰς μαίρακας ἡ ἀδελφὴ Πουλχερία μνηστεύεται τὴν ἐξ Ἀθηναίων Εὐδοκίαν, κάλλους μὲν ἔχουσαν περὶ τὴν σοφίαν δὲ μετασχούσαν παντοδαπῆς· ἡ θυγάτηρ μὲν ἦν Λεοντίου τινὸς φιλοσόφου [male Chron. Pasch. Ἡρακλείτου] Ἀθηναίων ὀρμημένου, Ἀθηναῖς δ' ὀνομάζετο. δε γνοὺς ἐξ ἐπιστήμης εὐτυχῆσαι μέλλουσιν τὴν θυγατέρα λαμπρῶς διατιθέμενος τὴν μὲν περιουσίαν αὐτοῦ τοῖς υἱοῖς καταλείπει (δύο δ' ἦσαν Οὐαλέριος καὶ Γενέσιος [Γένσιος *Malal. Chron.*

THEODOSIUS
II.

Jornandes Success. p. 705 reckons 43 years to *Theodosius: loco patris successit in imperio, adolescens egregius, regnavitque annos quadraginta tres.* In Paulus Diaconus XIV p. 544 *Theodosius* having reigned 21 years with *Honorius*, and 27 after his death, of which 25 with *Valentinian III*, —*apud CP. morbo consumptus obiit ibique sepultus est.* The years are rightly given, being computed from the elevation of *Theodosius* in 402. In Evagrius I. 22, quoted in the Tables A. D. 450 p. 640, for *ὀκτὼ καὶ τριάκοντα* we may read *ὀκτὼ καὶ τεσσαράκοντα.* Zonaras XIII tom. 2 p. 45 *A θνήσκει δὲ ὁ βασιλεὺς Θεοδοσίος πεντηκοντούτης γενόμενος, καὶ σχεδὸν ἅπαντας οὓς ἐβίω ἐνιαυτοὺς βασιλεύσας, βραχεῖς μὲν πάνν σὺν τῷ πατρὶ τοὺς δ' ἄλλους καθ' ἑαυτὸν τὴν δ' αἰτίαν τῆς αὐτοῦ τελευτῆς οἱ μὲν νόσον γεγενῆσθαι φασίν, οἱ δ' ἐν θήρᾳ οἱ ἐλαύνοντι συμπεσεῖν τὸν ἵππον ἰστόρησαν, καὶ πληγέντων αὐτῷ καιρίων μερῶν μετ' ὀλίγον θανεῖν.*

In A. D. 415 l. 58 de hæreticis, partly given in the Tables p. 590, proceeds thus: after *iterandum.* *Ne eo quoque extra pœnam relegationis futuro, qui sponte adque ultro passus fuerit ad secundum se baptismum et geminata semel indulta fidei mysteria imbui temere, vel perperam devocari. Pari pœna deportationis absque alicujus intercessione in Eunomianos clericos processura, si conventus exercere vel in hac incluta urbe vel in provinciis civitatibus ac territoriis, vel creare ausi fuerint clericos pestiferi dogmatis vel creari. Confirmatis itaque prioribus legibus, quæ promulgatæ sunt tam circa inhibendos conventus Eunomianorum quam etiam circa interdictas novissimas voluntates aut liberalitates, illud addimus, ut, si qui de Eunomianis speciali beneficio meruerant ut eis testamenti factio indulgeretur vel donandi vel accipiendi ex largitate licentia tribuatur, priventur hoc beneficio, et pares ceteris sint quibus pares sunt in dogmatis pravitate. Nulli penitus testari liceat Eunomiano in Eunomianum, nulli ejusdem perversitatis ex testamento quicquam percipere Eunomiani. nemo donet, nec Eunomianus ab*

Pasch.) τῇ δὲ θυγατρὶ ἐκατὸν χρυσίνους μόνους δοθῆναι ἐπέσκηψε, γράψας ἀρκεῖν αὐτῇ τὴν τύχην αὐτῆς. τῶν γοῦν συγγενῶν αὐτῆς σφετερισαμένων τὴν πατρικὴν οὐσίαν, ἡ Ἀθηναῖς νόμιμον τὸ οἰκεῖον ἀπῆτει λάχος, καὶ ἤξιον τοὺς ἀδελφοὺς μὴ κατὰ τὰς τοῦ πατρὸς διαθήκας ἀδίκους οὕσας ποιεῖν. οἱ δὲ καὶ τῆς οἰκίας αὐτὴν ἔξωσαν τῆς πατρικῆς. δεξαμένη τοῖνυν αὐτὴν ἡ πρὸς μητρὸς θεία ἀνελήλυθεν εἰς ΚΠ. καὶ τῆς Πουλχερίας ἐδέοντο κ. τ. λ.—βαπτίζει αὐτὴν ἔτι οὖσαν ἀμήνητον, καὶ Εὐδοκίαν μετονομάσασα τῷ ἀδελφῷ ταύτην Θεοδοσίᾳ συζεύγνυσι καὶ διαδήματι ταινίῳ καὶ Αὐγούσταν καλεῖ.—ἡ δὲ βασίλισ Εὐδοκία μετακαλεῖται τοὺς ἀδελφοὺς, καὶ μηδὲν αὐτοῖς μνησασα, ἀλλὰ χάριτας μᾶλλον ὁμολογήσασα, ὥς οὐκ ἂν τυχοῦσα τῆς βασιλείας εἰ μὴ παρ' αὐτῶν ἐξώσθη.—τὸν μὲν Γενέσιον ἔπαρχον τῶν Ἰλλυριῶν διὰ τοῦ βασιλέως πεποίηκε τὸν δὲ Οὐαλέριον ἐτίμησε μάγιστρον. Her daughter *Eudoxia* was born in 422. See above p. 126 k. The wife of *Theodosius* was declared *Augusta* Jan. 2 A. D. 423 (Tables). In 444 *Eudocia* retired to Jerusalem: Tables p. 630. Conf. Zonaram XIII p. 44 C D. She lived there many years, and died according to Theophanes p. 94 A in the 5th of *Marcian* A. D. 454: τῷ αὐτῷ ἔτι ἐτελεύτησεν Εὐδοκία ἐν Ἱεροσολύμοις πολλὰ καταλείψασα ταῖς ἐκκλησίαις. Followed by Cedrenus p. 346 C τῷ εἴ ἔτι —Εὐδοκία ἡ τοῦ Θεοδοσίου γυνὴ ἐν Ἱεροσολύμοις τελευτᾷ πολλὰ καταλείψασα κ. τ. λ. Conf. Chron. Pasch. p. 316 D. But her death is placed at Oct. 20 A. D. 460 by Cyrillus monachus in vita Euthymii abbatis apud Pagium tom. 2 p. 364: *Beata Eudocia ecclesias quamplurimas Christo edificavit &c.—in manus Dei spiritum commendavit mense Octobri 20^a, 14^a indictione.*

Confirmed by Nicephorus XIV. 50 [p. 559 B] apud S. Basnage Annal. tom. 3 p. 502 who places the death of *Eudocia* at the 4th year of *Leo*, æt. 67. The 4th of *Leo* commenced Feb. 7, the 14th indiction Sept. 1 A. D. 460. The 67th year in October 460 would suppose her to be 27 at her marriage in June 421.

Some literary works of *Eudocia* are described by Photius: Cod. 183 ἀνεγνώσθη μετάφρασις τῆς ὀκταεὺχου ἤρῃον δ' αὐτὴν μέτρον μετεποίη. λόγοι δ' ἦσαν ἡ κατὰ ἀριθμὸν καὶ τομὴν τῶν ἀμειψθέντων, Εὐδοκίας δὲ τῆς βασιλίδος ἐν ἐπιγραφαῖς πόνον ἔλεγεν ἡ βίβλος.—οἷς δ' ἔλεγεν ἡ βίβλος τὴν τὰ μέτρα τοῖς λόγοις τεχνησαμένην ἔλεγεν ὁδῶν.

δευτερίην καὶ τήνδε Θεοῦ Θέμιδος κάμει βίβλον
Εὐδοκίᾳ βασιλείᾳ Λαοντιάς εὐπατρία.

Idem Cod. 184 ἀνεγνώσθη τῷ αὐτῷ μέτρῳ καὶ τῆς αὐτῆς γλώσσης μετάφρασις προφητικῶν λόγων, τοῦ τε θεοπεσίλου Ζαχαρίου καὶ τοῦ κλαυτοῦ Δαυὶδ· ἡ αὐτὴ δὲ χάρις τοῦ τεχνίτου διέπρεπε καὶ ταῦτα. ἀμπεριεῖχοντο δὲ τῷ τεύχει τῷ αὐτῷ τοῦ μέτρου χαρακτῆρι λόγοι γ' εἰς μάρτυρα τὸν Κυπριανόν, κ. τ. λ.

Among the coins of *Eudocia* or *Eudoxia* the following are given to the wife of *Theodosius* by Eckhel tom. 8 p. 184. 1 *Æl. Eudocia Aug. + vot. XX mult. XXX. Conob.* 2 *Æl. Eudoxia Aug. + vot. XXX mult. XXXX. B. Conob.* 3 *Æl. Eudoxia Aug. + "sine epigraphe. crux in laurea."* 4 *Æl. Eudocia Aug. + "sine epigraphe. crux in laurea."* 5 See the Tables A. D. 444. 3.

P See the Tables in those years.

Eunomiano liberalitatem prædii vel domus accipiat, etiamsi per interpositam alterius sectæ personam vel titulum venditionis imaginariæ fraus quædam legi fuerit excogitata. Tantum hi qui ab intestato venturi sunt ex legibus in eorum ea hæreditate succedant, adque his locus pateat successionis ad quos jura sanguinis legitimæ intestatorum deferunt hæreditates. Conventicula etiam eorum in domos si qua fuerint vel possessiones, pro norma generalium sanctionum arario nostro absque dubio socientur; sibi hoc imputante domino qui interdictos cætus sciens passus est sub tecto proprio vel in prædio rustico exerceri. Illo incunctanter exsequendo, ut ubi ubi repperiti fuerint Eunomianorum clerici qui auctores iterati baptismatis extiterunt, comprehensi in perpetuum sub pœna deportationis ad exilium deducantur. Etiam illo addendo ut nemo Eunomianus vel militet vel provinciam sub administratione cujuslibet officii suscipiat gubernandam &c.

THEODORIUS
II.

JOANNES. Tables 423—425. *Joannes* is described by Procopius Vand. I. 3 p. 182 D, who gives him 5 years: πέντε γοῦν ἔτη τὴν τυραννίδα ἔχων μετρίως ἐξηγήσατο⁹. But his reign began after the death of *Honorius* Aug. A. D. 423, and he was slain before Oct. 23 A. D. 425.

Coins: Eckhel tom. 8 p. 186 D. N. *Johannes P. F. Aug. + salus reipublicæ.* or *victoria Augg.* vel *Auggg. Conob.* or *victoria Augustorum.* XP. or *Urbs Roma.* or “sine epigrapho crux in laurea.” He is consul in an inscription apud Muratorium p. 403. 1 extra Romam: *Consulatu Johanni Aug. Hic requiescit Dativa dep. VI Kal. Feb. in pace. &c.—et Basilis soror ejus hic requiescit dep. V Idus Martias in pace.* In Jan. and March of 424 or 425.

VALENTINIANUS III.

VALENTINIA-
NUS III.

Born July 419, appointed *Cæsar* in 424, *Augustus* Oct. 23 A. D. 425. Married *Eudoxia* 29 Oct. 437. He assassinates *Aëtius* in 454 and is slain himself 16 March 455^r.

Inscriptions. 1 Gruter p. 159. 8 Arelate: *Salvis DD. NN. Theodosio et Valentiniano [sc. Theodosio II Valentiniano III] P. F. V. ac trium. semper Aug. XV cons. vir inl.... auxiliaris præ. præto. Gallia... de Arelate Ma..... miliaria poni S.... M. P. I.* 2 Muratori p. 466. 4 Novæ in Sardinia: *Salvis DD. NN. imp. Theodosio et Placido Valentiniano Augg.*

*Subductus olim latice patriæque negatos
Restituit populi puro Flaviolus amore.*

Curante Valerio Ennodio principale ac primario ejusdem urbis. 3 Muratori p. 406. 3 Romæ: *Domino rerum humanarum Valentiniano Augusto Petronius Maximus V. C. fori condito... post quatuor præfecturas et duos ordinarios consulatus auctori sibi tot honorum loca..... Maximus* was consul A. D. 433. 443, which determines this inscription to *Valentinian III.*

MAXIMUS.

MAXIMUS.

After the death of *Valentinian III* the Western Empire was continued for 21 years longer till it ended in *Romulus* A. D. 476. *Maximus* reigned March 17—June 12 A. D. 455^a. An inscription to the honour of *Maximus* is given in the Tables A. D. 421. 3 p. 599. His two consulships A. D. 433. 443 (see the first column of the Tables in those years) are commemorated in another inscription given above under *Valentinian III.*

AVITUS. Tables A. D. 455. 2. 3: 456. 2. 3.

AVITUS &c.

Avitus reigned from the end of August 455 to September inclusive A. D. 456.

⁹ Suidas p. 1790 C (Ἰωάννης δ τυραννίσας) transcribes a part of the account of Procopius.

is *divus* in a law of *Marcian* Aug. 1 A. D. 455. Tables 455. 4.

^r See those years in the Tables. *Valentinian III*

^a For *Maximus* see the Tables 455. 2. 3 p. 650. 651.

MAJORIANUS. Appointed *Augustus* Ap. 1 A. D. 457, deposed Aug. 2 and slain Aug. 7 A. D. 461^t.

SEVERUS. Tables A. D. 461. 464. 2. 3. 465 p. 666. He was proclaimed *Augustus* Nov. 19 A. D. 461, he died probably Nov. 14 (certainly after Sept. 25) A. D. 465.

ANTHEMIUS^v. *Augustus* 12 Ap. 467, slain by *Ricimer* July 11 A. D. 472.

OLYBRIUS. For his marriage with *Placidia* see above p. 127 m. He was consul in 464, appointed *Augustus* in April 472, and died Oct. 23^w.

GLYCERIUS. Appointed *Augustus* 5 March 473^x. Deposed in 474^y. His coins are given at A. D. 473. 3 p. 679.

NEPOS. *Augustus* June 24 A. D. 474^z. His coins are in the Tables 474. 3. An inscription is given apud Muratorium p. 266. 7 *Romæ tessella aurea literis argenteis: Salvo D. N. Julio Nepote P. F. Aug. Audax V. C. præfectus urbi fecit.* *Nepos* was deposed and driven into Dalmatia by *Orestes* Aug. 28 A. D. 475^a. Slain May 9 A. D. 480^b.

ROMULUS AUGUSTUS^c. *Augustus* 31 Oct. 475, deposed Aug. 23 A. D. 476.

MARCIANUS. MARCIANUS. Appointed through the influence of *Pulcheria* Aug. 25 A. D. 450. Present at the council of Chalcedon in 451. His laws *de fide* are given in the Tables A. D. 452. 2. 4 p. 646. 647. *Marcian* died between 26 Jan. and 7 Feb. A. D. 457^d. For his marriage with *Pulcheria*, see above p. 125 g. Zonaras XIII p. 45 C Πουλχερία δὲ μήπω πολλοῖς γνωσθείσης τῆς τοῦ αὐτοκράτορος τελευτῆς τὸν Μαρκιανὸν μετεπέμψατο, ἄνδρα γηραιὸν ἤδη χρηστὸν δὲ τοὺς τρόπους καὶ σὺφρονα, καὶ ἀπαγγέλλει αὐτῷ τοῦ βασιλέως τὸν θάνατον, καὶ φησὶν ὡς "σὲ παρὰ πάντας εἰς βασιλεία προέκρικα, εἴ μοι δοῖς πληροφορίαν τηρήσαι μου τὴν παρθενίαν ἀνέπαφον, ἣν τῷ Θεῷ ἀνατέθεικα." τοῦ δὲ συνθεμένου, μετακαλεῖται τὸν πατριάρχην καὶ τὴν βουλὴν, καὶ ἀναγορεύει τοῦτον καὶ ταινιοὶ διαδήματι. Idem XIII p. 49 A Μαρκιανὸς δὲ θνήσκει ἐξ βασιλεύσας ἔτη καὶ μῆνας τινὰς, ὡς μὲν τινες λέγουσι, νοσήσας, ὡς δὲ τινες, φαρμαχθεὶς νεύσει τοῦ πατρικίου Ἀσπαρος, πρεσβύτης γενόμενος, καὶ ζήσας ἐπὶ μακρόν.

LEO. His accession was Feb. 7 A. D. 457. His war with *Genseric* in 468 is described in the Tables p. 668. 670. In October 473 he appointed his grandson *Leo Augustus*, and died 3 Feb. 474.

The deaths of *Aspar* and *Ardaburius* in 471^e are mentioned by Zonaras XIV p. 49 OD (ὁ βασιλεὺς)—ἐπιβουλευόντας αὐτῷ φωράσας τοὺς περὶ τὸν Ἀσπαρα, κάκεινον καὶ τὸν Ἀρδαβούριον ἐκτείνε. Zonaras XIV p. 50 A describes the wife and daughters of *Leo*: οὗτος ὁ βασιλεὺς εἶχε γυναῖκα κεκλημένην Βηρίναν [Tables A. D. 468 p. 668. 670], ἐξ ἧς ἐγένοντο αὐτῷ θυγατέρες δύο Ἀριάδην καὶ Λεοντίαν. ὣν τὴν μὲν τῷ Ζήνωνι κατηγγύσε [Tables A. D. 469], τὴν δὲ Λεοντίαν συνέζευξε τῷ πατρικίῳ Μαρκιανῷ, υἱῷ Ἀνθεμίου τοῦ βασιλεύσαντος ἐν τῇ Ῥώμῃ. and the appointment of his grandson: XIV p. 51 A—C τούτῳ τῷ βασιλεῖ ἔγγονος ἐξ Ἀριάδης τῆς θυγατρὸς ἐγεννήθη καὶ Ζήνωνος, δὲ Λέοντα ὀνομάσας ἐκείνος βασιλικῷ ταινιοῖ διαδήματι ἐπὶ νηπία πάντῃ ἡλικίᾳ. τὸν γὰρ Ζήωνα μὴ προσήκοντα τῇ βασιλείᾳ ἔκρινεν ὅτι μήτε τὴν γνώμην εἶχε βασιλικὴν μήτε μὴν εἶδος ἄξιον τυραννίδος.—διὰ τοῦτό τινες ἱστοροῦσιν ἀναιρεθῆναι τὸν Ἀσπαρα καὶ τὸν Ἀρδαβούριον παρὰ τοῦ αὐτοκράτορος Λέοντος θέλοντος τὸν

^t See the Tables 457 p. 656, 458. 2. 3. 459. 2. 3. 460. 2. 3. 461 p. 662.

^v Tables 467. 2. 3. 468. 3. 469. 2. 3. 472 p. 674. 676.

^w See the Tables A. D. 472. 2. 3.

^x Tables p. 676. 678.

^y Tables p. 680.

^b Tables p. 692.

^c Tables 475. 2. 3. 476. 2. 3.

^d Tables p. 654. 656.

^z Tables p. 680.

^a Tables 475 p. 682.

^e See the Tables.

θυγατριδοῦν αὐτοῦ τὸν μικρὸν Λέοντα βασιλεύειν, φοβουμένου δ' ἐκείνους ὡς μέγα δεδυνημένους.—καὶ ὁ ΛΕΟ. βασιλεὺς δὲ Λέων νοσήσας ἐξέλειπεν, ἡ βασιλεύσας ἐνιαυτοὺς, τὸν μικρὸν Λέοντα διάδοχον τῆς βασιλείας καταλιπών. The character of *Leo* is in *Suidas* v. Λέων βασιλεὺς p. 2287 B quoting *Malchus*, and v. Ζήνων βασιλεὺς p. 1582 A.

Coins of *Leo*: *Eckh.* tom. 8 p. 194. 1 *D. N. Leo perpet. Aug. + imp. XXXXII cos. XVII P. P.* or *victoria Augg. vel Auggg. vel Augustorum. or virtus Augusti.* 2 *D. N. Leo P. F. Aug. +* “sino epigraphe crux in laurea.” Coins of *Verina*: p. 195 *Ael. Verina Aug. + victoria Auggg.* or “sino epigraphe crux in laurea.”

LEO MINOR. Survived his grandfather ten months, and died in November 474. To the au- LEO MINOR. thorities quoted in the Tables add *Zonaras* XIV p. 51 C καταλειφθεὶς ὁ μικρὸς Λέων, νηπιᾶζων ἔτι, ἐφ' ἓνα ἐνιαυτὸν ἐπεβίω τῇ βασιλείᾳ, καὶ νηπιὸς ἐπαπῆλθε τῷ πάππῳ, τὸν ἑαυτοῦ πατέρα τὸν Ζήνωνα βασιλέα καταλιπών, αὐτὸς ταῖς αὐτοῦ χερσὶ τῇ ἐκείνου κεφαλῇ περιθεὶς τὸ διάδημα.

ZENO.

ZENO.

Zonaras XIV p. 51 D ἦν δὲ ὁ Ζήνων ἐξ ἔθνους αἰσχίστου τοῦ τῶν Ἰσαύρων, αἰσχιστος καὶ αὐτὸς καὶ τὴν μορφήν καὶ τὴν ψυχὴν γεγυῶς.—κατὰ τοῦτον τοῦ Ζήνωνος ἐν Θράκῃ διατρίβων ὁ τῆς βασιλίσσης Βηρήνης ὁμαλμων ὁ—Βασιλίσκος ἀνταιρεῖ χεῖρα, τῆς Βηρήνης συναιρομένης αὐτῷ, καὶ τῆς συγκλήτου τινῶν. δειλὸς δὲ ὢν ὁ Ζήνων καὶ ἀνανδρὸς φεύγει αὐτίκα σὺν Ἀριάδνῃ τῇ γυναικὶ, ἐν Ἰσαυρίᾳ πρὸς τοὺς ὁμογεγεῖς· ὁ Βασιλίσκος δ' ἐλθὼν ἐν τῷ κάμπῳ ἀναγορεύεται βασιλεὺς.

Theophanes p. 26 A places the marriage of *Zeno* and *Ariadne* at the 2nd year of *Leo* A. D. 458: τούτῳ τῷ ἔτει—καὶ Ζήνων ἐξεύχθη Ἀριάδνῃ τῇ θυγατρὶ Λέοντος. Followed by *Cedrenus* p. 347 C τῷ β' ἔτει—Ζήνων Ἀριάδνῃ κ. τ. λ. But it appears from *Candidus* apud *Photium* p. 173 that the marriage was after the fire of OP. διέρχεται τὸν συμβάντα τῇ πόλει ἐμπρησμόν—καὶ περὶ Τιτιανοῦ καὶ Βιβιανοῦ, καὶ ὡς περὶ αὐτῶν διενέχθη Ἀσπαρ καὶ ὁ βασιλεὺς,—καὶ ὡς ὁ βασιλεὺς διὰ τοῦτο ἡταιρίσατο τὸ Ἰσαύρων γένος—διὰ Ταρασικοδόσσα Ῥουσουμβλαδεώτου, ἣν καὶ Ζήωνα μετονομάσας^h γαμβρὸν ἐποίησατο, τὴν προτέραν γυναῖκα θανάτου νόμῳ ἀποβαλόντα. Therefore after September 465, in the 9th year of *Leo*. *Zeno* is consul by that name in 469, and is sent into Thrace¹.

The flight of *Zeno* was in November A. D. 475, his return in July 477, his death Ap. 9 A. D. 491^k. *Zonaras* XIV p. 52 C ἐλθὼν ἐς τὴν ΚΠ. ὁ Ζήνων [A. D. 477] ἐδέχθη ὑπὸ τε τῆς συγκλήτου καὶ τοῦ λαοῦ. καὶ ὁ Βασιλίσκος τῇ ἐκκλησίᾳ μετὰ τῆς γυναικὸς καὶ τῶν παίδων προσπέφευγεν κ. τ. λ.—ὁ Ζήνων δὲ τὴν ἑαυτοῦ πενθερὰν τὴν βασιλίδα Βηρίναν ἐξώρισεν¹. ὁ γοῦν Βασιλίσκος ἐπὶ δύο τυραννήσας ἐνιαυτοὺς, εἴτε ὡς εἴρηται εἴτε πῶς ἄλλως, διώλετο.—Ζήνων δὲ αὐθις τῆς ἐξουσίας δραξάμενος τὸν μὲν τοῦ Ἀρματίου υἱὸν προεχειρίσατο Καίσαρα, πληρῶν τὴν ὑπόσχεσιν, αὐτὸν δὲ τὸν Ἀρμάτιον στρατηλάτην καὶ μετ' ὀλίγου τὸν μὲν Ἀρμάτιον ἔκτεινε—τὸν δὲ υἱὸν ἐκείνου τὸν Καίσαρα πεποίηκε κληρικόν [see the Tables 477. 2 p. 688]. ἀνέειλε δὲ καὶ τὸν Ἰλλον τὸν μάγιστρον τυραννίδι ἐπιχειρήσαντα [Tables 484. 2. 3. 488. 2], ὅτι ἔγνω ἐπιβουλευόμενος παρὰ τῆς βασιλίσσης Ἀριάδνης, εἰδότες καὶ Ζήωνος. ἀλλὰ μὴν καὶ Πελάγιον τὸν πατρίκιον, ἀνδρα λογιώτατόν τε καὶ δικαιοτάτον,—καὶ ἄλλους δὲ πλείστους τῶν περιφανῶν ἀνδρῶν ὁ ἔχθιστος Ζήνων ἀπώλεσε.—καὶ οὕτω βιοῦς βιαίως ἀπερράγη τοῦ ζῆν, κ. τ. λ. On the character of *Zeno* compare *Evagrius* III. 1, 3. *Suidas* v. Ζήνων βασιλεὺς p. 1582 A is more favourable to *Zeno*, pre-

^f “Ut in numis Theodosii II.” *Eckhel.* See the Tables 444. 3 p. 631.

^g See the Tables A. D. 457. 3.

^h *Evagrius* II. 15 Λέων δὲ γαμβρὸν ἐπὶ θυγατρὶ Ἀριάδνῃ προσλαμβάνεται Ζήωνα, Ἀρικμήσιον μὲν ἐκ σπαργάνων καλούμενον, μετὰ δὲ τοῦ γάμου καὶ τὴν προσσηγορίαν προσκτησάμενον ἐκ τινος παρὰ τοῖς Ἰσαύροις ἐς μέγα κλέος

δηλυθέντος, οὕτω προσαγορευομένου.

ⁱ See the Tables.

^k See the Tables in those years.

¹ *Verina* remained in this exile or imprisonment till 484, when she was rescued by *Illus*, and died soon after. See the Tables A. D. 484. 2.

ZENO.

fers him to *Leo*, and ascribes his errors of government to the influence of *Sebastianus*. This fragment in *Suidas* is referred by *Valosius* to *Malchus*, who described the reign of *Zeno*^m.

BASILISCUS. BASILISCUSⁿ.

His reign or usurpation was from Nov. 475 to July 477.

Zonaras XIV p. 52 A may be added to the testimonies quoted in the Tables: τὴν οἰκείαν γαμετὴν *Zηνωνίδα* Αὐγούσταν ἔστεψε. καὶ Μάρκον τὸν υἱὸν προεχειρίσατο *Kαίσαρα*. ἦν δὲ καὶ οὗτος τοὺς τε τρόπους οὐδὲν βελτίων τοῦ *Ζήνωνος*, καὶ περὶ τὸ σέβας οὐκ ὀρθῶς διακείμενος. τῆς γὰρ *Εὐτυχούς* καὶ *Διοσκόρου* μετείχε καὶ οὗτος αἰρέσεως, παρὰ τῆς γαμετῆς εἰς ταύτην προβιβασθεὶς, καὶ σφόδρα τὰς τῶν ὀρθοδόξων ἐκκλησίας ἐκάκωσε, καὶ τὴν ἐν *Καλχηδόνι* σύνοδον τυραννικῶ γράμματι ἄκυρον εἶναι τεθέσπισκε.

Marcianus Romulus and *Procopius*, sons of *Anthemius*, revolted against *Zeno* in 479. *Marcian* was the son-in-law of *Leo*^o. *Leontius* was proclaimed *Augustus* by *Illus* and *Verina* in 484, and slain in 488^p.

Coins of *Leontius*: *Eckhel* tom. 8 p. 201. 1 *D. N. Leontius perp. Aug. XP. + victoria Aug. Cono.* or *victoria Augg. Ant.* 2 *D. N. Leontius P. F. Aug. + victoria Augg. Conob.* 3 *D. N. Leontius perp. Aug. + victoria Augustorum.*

ANASTASIUS.

ANASTASIUS reigned from Ap. 11 A. D. 491 to 9 July 518^q. Of *Dyrrachium*: see the Tables 491 p. 706. Add *Malalas* XVII p. 141 *Δυρράχιον*, πόλιν τῆς νέας Ἡπείρου ἐπαρχίας, ἐξ ἧς ὑπῆρχεν Ἀναστάσιος ὁ βασιλεὺς· ὅστις καὶ πολλὰ ἐκτίσεν ἐκεῖ. *Zonaras* XIV p. 53 D describes his elevation: ἡ Ἀριάδνη τὸν δίκoron Ἀναστάσιον σιλευτιάριον ἔντα—εἰς τὴν βασιλείαν ἀνήγαγε γυνάμη καὶ τῆς γερουσίας καὶ τοῦ στρατεύματος, Οὐρβικίου τοῦ ἐκτομόν, μέγα τότε δυναμένου, σπουδάζοντος εἰς τὴν ἐκείνου ἀνάρρησιν. p. 54 B ὁ πατριάρχης Εὐφῆμιος ἐγγραφὸν ἰδιόχειρον τοῦ Ἀναστασίου δεξάμενος, ὡς δέχεται τὰ τῆς ἐκκλησίας δόγματα καὶ τὰ παρὰ τῆς ἐν *Χαλκηδόνι* συνόδου ὀρισθέντα φυλάξει πάντα, στέφει αὐτόν· ὁ δὲ αὐτίκα τὴν Ἀριάδνην μνηστεύεται, καὶ γραφὴν ποιεῖται βασιλείου ἀφιέσαν τὰ μέχρι τότε τῷ δημοσίῳ παρά τινων ὀφειλόμενα. ἤδη δὲ τεσσαρακοστῆς παραρρυσέσης ἡμέρας μετὰ τὴν ταφὴν *Ζήνωνος*, καὶ τοὺς γάμους ἐτέλεσε.

His financial measures were beneficial to his subjects. He remitted an oppressive tax: *Theodorus lector* p. 566 D Ἀναστάσιος ἀνέστειλε τὸ χρυσάργγρον, καὶ τὰ κυνήγια ἔπαυσεν, καὶ τὰς ἀρχὰς ὠνίους οὐσας προῖκα παρείχεν. *Evagrius* III. 39 ὑπερμεγεθὲς δὲ κατεπράχθη αὐτῷ καὶ θεῖον τι χρῆμα, ἡ τοῦ καλουμένου χρυσαργύρου ἐς τελεὸν κωλύμη. *Zonaras* XIV p. 54 BC δασμοῦ δὲ τοὺς ὑπηκόους πιέζοντος τοῦ λεγομένου χρυσαργύρου, καὶ τοῦτον ἐξέκοψεν^r. *Evagrius* and *Zonaras* l. c. describe this odious tax, and *Zonaras* adds p. 54 D ἀλλὰ ταύτην ἐκκόψας τὴν εἰσφορὰν ὁ βασιλεὺς Ἀναστάσιος καὶ αὐτὰς τὰς περὶ ταύτης ἀπογραφὰς ἐναντίον τοῦ δήμου κατέκαυσεν ἐν τῷ ἱππικῷ. καὶ ἦν μὲν ἐν τούτοις φιλότιμος καὶ τὴν τῶν πολιτικῶν πραγμάτων διοίκησιν καλῶς μετερχόμενος· τὰς γὰρ πολιτικὰς ἀρχὰς, ὠνίους παρεχομένας τὸ πρὶν, ἐκεῖνος ἀμίσθους ἐδίδου. He remitted seven years' taxes to towns that had been taken by the enemy: *Procop. Anecd.* p. 66 D Ἀναστάσιος βασιλεὺς ἐπτάετες ταῖς ἀλούσαις (τῶν πόλεων) τὰ τέλη ἐπιχωρεῖν ἔγνω. As to *Amida*: *Procop. Pers.* I. 7 p. 22 D Ἀναστάσιος—φόρους τε τοὺς ἐπετελείους ἐς ἔτη ἐπὶ τὰ ξύμπαντας ἀφῆκε τῇ πόλει καὶ αὐτοὺς κοῖτῃ τε καὶ ἰδίᾳ ἕκαστον πολλοῖς τισιν ἀγαθοῖς ἐδωρήσατο. *Justinian* at the accession of *Justin* in 518 found the treasury full of treasure: *Procop. Anecd.* p. 56 D χρημάτων δημοσίων ἐμπλεων τὴν πολιτείαν εὗρεν. Ἀναστάσιος γὰρ προνοητικώτατός τε ἄμα καὶ οἰκονομικώτατος πάντων αὐτοκρατόρων γενόμενος δέισας, ὑπερ ἐγένετο,

^m See the Tables A. D. 473. 3.

ⁿ Tables A. D. 468. 475. 476. 2. 3. 477.

^o See the Tables A. D. 479, and *Zonaras* tom. 2 p. 50 A quoted above under *Leo*.

^p See the Tables.

^q See the Tables in those years.

^r Conf. *Evagrius* III. 39.

^s *Malalas* XVI p. 113 ἐκούψισε τὴν λειτουργίαν τοῦ λεγομένου χρυσαργύρου.

μή οἱ ὁ τὴν βασιλείαν ἐκδεξόμενος χρημάτων ὑποσπανίζων ἴσως τοὺς κατηκόους ληΐζεται, χρυσοῦ τοὺς ANASTASIUS. θησαυροὺς ἅπαντας κατακόρως ἐμπλησάμενος τὸν βίον ξυνεμετρήσατο[†].

Zonaras XIV p. 57 D mentions the thunderstorm at the death of *Anastasius*^v, and adds, ἐν ἐνὶ τῶν βασιλικῶν κοιτῶνων εὐρέθη κείμενος τεθνεὺς, ζήσας μὲν ἔτη πη', βασιλεύσας δ' ἐξ αὐτῶν κζ' ἐπὶ μῆσὶ τρισίν. ἐν τοῖς χρόνοις τούτου γέγονε σεισμὸς φοβερῶτατος· καὶ ἐν μὲν τῷ Βυζαντίῳ ἐν διαφόροις τόποις συμπτώματα συμβεβήκασιν· ἡ μεγάλη δὲ Ἀντιόχεια σχεδὸν ἅπασα κατεπτῶθη, καὶ οἱ ταύτης οἰκήτορες τοῖς συμπτώμασι κατεχώσθησαν^w. οὗτος ὁ Ἀναστάσιος ἔκτισε τὸ μακρὸν λεγόμενον τεῖχος ἀπὸ τῆς μεγάλης θαλάσσης διήκον ἄχρι τῆς Σηλυμβρίας [see the Tables A. D. 507] διὰ τὰς ἐφόδους τῶν Μυσῶν ἢ Βουλγάρων, καὶ τῶν Σκυθῶν.

Coins: Eckhel tom. 8 p. 205 *D. N. Anastasius Aug. vel P. F. Aug. vel perp. P. F. Aug. vel PP. Aug. vel perp. Aug. vel P. Aug. vel P. A. + concord.* "præfixa nota arithmetica Γ. Δ. Ι. &c." or *invicta Roma. S. C. or victoria Augg. vel Auggg.* "addita sæpe nota arithmetica Græca."

JUSTIN I began to reign July 9 A. D. 518, appointed *Justinian* Ap. 1 and died Aug. 1 A. D. JUSTINUS I. 527. Zonaras XIV p. 58 B describes *Justin*: ἀνερρήθη βασιλεὺς Ἰουστίνος ὁ Θράξ, γονέων μὲν ἐκφύς ἀσήμεων καὶ ἀφανῶν, αὐτὸς τὸ πρότερον αὐτουργῶν, ἡ βουκόλος τυγχάνων καὶ συφορβὸς, εἴτα εἰς τύχην μεταταξάμενος στρατιωτικὴν, καὶ μέχρι ταγματαρχίας ἐφθακὺς καὶ κόμης γενόμενος. His wife was *Euphemia*: Zonaras p. 58 D γαμετὴν δ' ἔχων Λουπικίαν κεκλημένην ἔστεψεν αὐτὴν καὶ ἀνηγόρευσεν Αὐγούστην, Εὐφημίαν μετονομάσας. Procop. Anecd. p. 20 B γυναικὶ δὲ ὄνομα Λουπικίῃ ξυνύκει· αὕτη δὲ δούλη τε καὶ βάρβαρος οὖσα τοῦ πρόσθεν αὐτὴν ἐωνημένου παλλακὴ γέγονε· καὶ αὕτη μὲν ξὺν Ἰουστίνῳ ἐπὶ βίῳ δυσμαῖς τὴν βασιλείαν ἔσχευ. Victor Tun. *Agapeto II et Magno cons.—Conjunctæ Lupicina nomine dicebatur, quam CP.ani Euphemia postea vocaverunt.* Called by mistake *Theodora* by Theophanes p. 146 B. Cedrenus p. 364 D imagines a second wife: ἔστεψε Θεοδώραν τὴν γυναῖκα αὐτοῦ Αὐγούστην, τῆς Εὐφημίας ἥδη τελευτησάσης. In Nicephorus p. 405 B among the *Augustæ* is named Εὐφημία Ἰουστίνου πρώτου^x.

Procopius Anecd. p. 19 D affirms that *Justin* was illiterate: ἀμάθητος γραμμάτων ἀπάντων καὶ τὸ δὴ λεγόμενον ἀναλφάβητος. And Malalas XVII p. 131 ἐν πολέμοις κοπωθεὶς, φιλότιμος, ἀγράμματος δέ.

Among the facts recorded in the Tables in the reign of *Justin* Zonaras mentions XIV p. 58 C the death of *Amantius* A. D. 518. p. 59 D the conversion of *Tzathus* A. D. 522 and persecution

[†] Some financial measures of *Anastasius* are censured by Evagrius III. 42. Compare Malalas XVI p. 108 ὁ βασιλεὺς Ἀναστάσιος ἠποίησε χρυσοτέλειαν. p. 116 *de Marino Syro.*

^v See the Tables 518 p. 734.

^w Marcellinus mentions two earthquakes in the reign of *Anastasius*, one in 494, and one in 499: see the Tables. Cedrenus p. 358 C marks a third in the 12th of *Anastasius* A. D. 502; but none of these were at CP. An anonymous chronicle in the Tables has a fourth at A. D. 492, but without naming CP. Malalas XV p. 96 describes an earthquake at CP. but in the reign of *Zeno*: ἐπὶ τῆς βασιλείας Ζήνωνος ἔπαθεν ὑπὸ θεομηνίας σεισμοῦ τὸ δεύτερον αὐτῆς πάθος ΚΠ. ἐπὶ ὀλίγον διάστημα, ὥς τοῦ Ταύρου. ἔπαθε δὲ τότε καὶ Νικομήδεια—τὸ ἕκτον αὐτῆς πάθος. ὁμοίως δὲ καὶ Ἐλενούπολις. Antioch suffered from an earthquake for the fourth time in the reign of *Leo* A. D. 458; Tables p. 658. noticed also by Zonaras XIV p. 50 C τούτου κρατοῦν-

τος καὶ σεισμὸν σφοδρότατον ἐν Ἀντιοχείᾳ γενέσθαι λέγεται. And for the fifth time in the reign of *Justin* A. D. 526; Tables p. 742. 744. But there was none in the reign of *Anastasius*; and Zonaras has improperly placed in his reign the earthquake of 526.

^x Nicephorus gives a list of *Augustæ*—ὅσαι γεγόνασιν Αὐγούστηαι Ῥωμαίων—from *Constantine* to *Leo* A. D. 886. The *Augustæ* of these times are

Βηρίνα Λέοντος τοῦ μεγάλου.

Ἀρεάδην Ζήνωνος. } Tables A. D. 491.

Ἀρεάδην αὐτὴν Ἀναστασίου. } Her death A. D. 515.

Εὐφημία Ἰουστίνου πρώτου. Tables A. D. 518. 4 p. 735.

Θεοδώρα Ἰουστινιανοῦ τοῦ μεγάλου. Tables A. D. 527.

Her death in 548.

Σοφία Ἰουστίνου. Tables A. D. 566. 573. 574.

Ἀναστασία Τιβερίου.

Κωνσταντία Μαυρικίου. Tables A. D. 577.

Λεοντία Φωκά.

Φλάνια, Εὐδοκία, Μαρτίνα, Ἡρακλείου.

JUSTINUS I. of the Manichees in 524. p. 60 A the overthrow of the cities Anazarbus and Edessa A. D. 525. p. 60 D the elevation of *Justinian*: μετακαλείται τὸν πατριάρχην 'Επιφάνιον, μεταπέμπεται δὲ καὶ τοὺς ἐν τέλει, καὶ βασιλέα τὸν ἀδελφιδοῦν 'Ιουστινιανὸν ἀναδείκνυσιν αὐτός.—καὶ—ἔξεισι πρὸς αὐτοὺς ἑστειμένος ὁ 'Ιουστινιανός, καὶ παρὰ πάντων εὐφημηθεὶς ἐπανῆκεν εἰς τὰ βασίλεια, μὲ τότε τυγχάνων ἐνιαυτῶν. αὐτίκα δὲ καὶ ἡ γαμετὴ αὐτοῦ Θεοδώρα ἀνερρήθη Αὐγούστα, καὶ μετ' ὀλίγον τῷ 'Ιουστίνῳ ἐπέλιπε τὸ βίωσιμον βασιλεύσαντι ἐννέα ἔτη εἴφ' ἡμέραις εἴκοσι.

VITALIANUS. **VITALIANUS.** Tables A. D. 514. 518. 520. Zonaras XIV p. 58 D 'Ιουστίνῳ Βιταλιανός, ὃς ἑστάσας ἐπὶ 'Αναστασίῳ, πάννυ φέκωτο καὶ στρατηλάτης προέχειρίσθη, ἀλλὰ μὴν καὶ ὑπάτευσε [A. D. 520] καὶ μέγα παρὰ τῷ 'Ιουστίνῳ ἠδύνατο. p. 59 A ὁ Βιταλιανός ἐδολοφονήθη παρὰ τῶν Βυζαντίων μηνιόντων αὐτῷ ὡς πολλοὺς ἀνελόντι ὅτ' ἐπανέστη κατὰ 'Αναστασίῳ. οἱ δὲ προστάζει τοῦ βασιλέως 'Ιουστίνου καὶ τοῦ 'Ιουστινιανοῦ φασὶν ἀναιρεθῆναι αὐτὸν ἐν τῷ παλατίῳ.—στρατηλάτης δὲ τῶν στρατευμάτων 'Ιουστινιανός προεκεχειρίστο.

JUSTINIANUS. **JUSTINIAN** reigned from 1 Apr. 527 to 13 Nov. 565. His birthplace is described by Procopius *Ædific.* IV p. 67 A ἐν Δαρδάνοις—οἱ δὲ μετὰ τοὺς 'Επιδαμνίων δρους ἔκφυται, τοῦ φρουρίου ἀγχιστα ὅπερ Βεδεριανὰ ἐπικαλεῖται, χωρίον Ταυρήσιον ὄνομα ἦν, ἐνθεν 'Ιουστινιανός βασιλεὺς—ὤρμηται. Agathias V p. 166 C πατρὶς δὲ ἦν αὐτῷ πόλις 'Ιλλυρικὴ, Βεδεριανὰ μὲν ἐκ παλαιοῦ ὀνομαζομένη ὕστερον δὲ Πρώτη 'Ιουστινιανὴ μετακληθεῖσα. κ.τ.λ. Hence he is called by Malalas XVIII p. 152 Θράξ ἀπὸ Βεδεριάνας.

Zonaras XIV p. 61 A describes the rapacity and profusion of *Justinian* and *Theodora*: ἦν δὲ οὗτος ὁ βασιλεὺς ῥάστος μὲν πρὸς ἔντευξιν καὶ ἀναπεπταμένους εἶχε τὰς ἀκοὰς πρὸς διαβολὰς, δέξας δὲ πρὸς ἄμυναν, ἀφειδὴς πρὸς χρημάτων ἐξάντλησιν καὶ πρὸς συλλογὴν αὐτῶν ἀφειδέστερος. τὰ μὲν γὰρ ἀνήλπισκεν εἰς οἰκοδομὰς—τὰ δὲ εἰς πολέμους καὶ τὰς πρὸς τοὺς ἀνθισταμένους ταῖς αὐτοῦ θελήσειν ἐρίδας. ὅθεν αἰεὶ χρημάτων δεόμενος ἐξελέγετο ταῦτα ἐκ τρόπων οὐκ εὐαγῶν.—ἡ δὲ βασίλισ—ἦν πορρωτάτη πρὸς εὕρεσιν καινοτέρων καὶ πολυτρόπων ἐπινοιῶν ἐντεῦθεν τοῖς ὑπηκόοις διχόθεν αἱ συμφοραὶ οἱ τε γὰρ ἐτήσιοι δασμοὶ ἐπὶ μείζον ἐξήροντο, καὶ καινοὶ προσεπιενερόντο. Compare Evagrius IV. 30 p. 405 B. These accounts confirm Procopius *Anecd.* p. 57 B, who mentions the exactions of *Justinian*, and his expedients to replenish the treasury p. 58 C. That he left the treasury exhausted is attested by Corippus *de Justini laudibus* II. 260—273. 361—389.

Among the facts recorded in the Tables under the reign of *Justinian* Zonaras relates the following, upon which he may be compared with the testimonies given in the Tables. XIV p. 61 C—63 A the truce with Persia and the sedition *νίκα* in A. D. 532². p. 65 C—66 D the Vandalic war A. D. 533. 534. p. 68 A—D the Gothic war which began in 535. p. 68 D the death of *Theodora* in 548. p. 69 D the charge against *Belisarius* A. D. 562 p. 814. p. 69 D the heresy of *Justinian* at the close of his life A. D. 565 p. 818.

The reigns of the Vandal kings of Africa are thus given by Zonaras XIV p. 64 C D.

	γ.
<i>Gizericus</i>	39
<i>Honoricus</i>	8
<i>Gundamundus</i>	12
<i>Trasamundus</i>	27
<i>Ildericus</i>	
<i>Gelimer</i>	

¹ Quoted by Alemannus ad Procopium *Anecd.* p. 468 ed. Bonn.

² Zonaras adds p. 63 B ἐν τῇ στάσει ταύτῃ—τῆς με-

γάλης ἐκαλησῆς καθέσεως—ἐν τῇ πολλῇ μείζῳ καὶ περιφανέστερῳ ὁ βασιλεὺς 'Ιουστινιανὸς ἀπὸ τῆς αἰδομένης αὐτῆς ἀρχαίας κατὰ τὸ γὰρ ἔτος, Ἰουλιανῶς

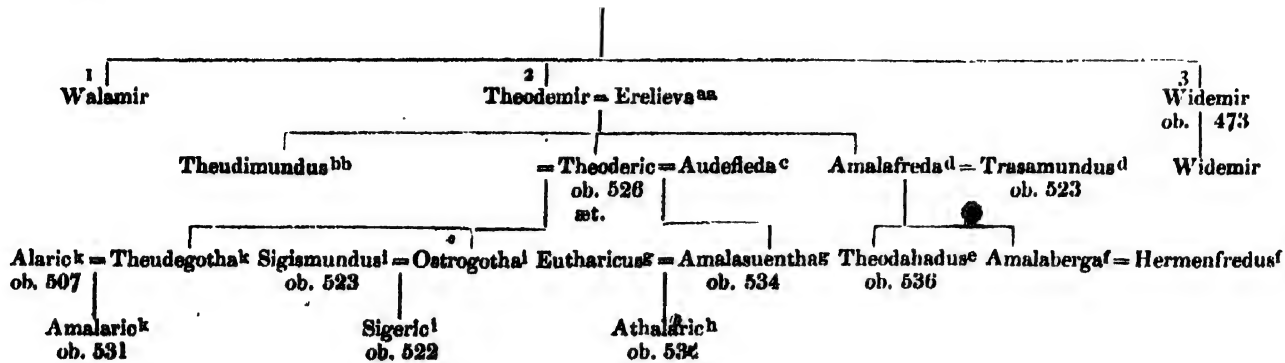
Compare the account in the Tables A. D. 484 p. 698^{zz}.

THEODERICUS.

THEODERICUS.

This great king deserves a place among the Roman emperors because he ruled Italy with the consent of the Eastern emperor, and adopted the Roman forms of government. His transactions before his march upon Italy are described at the years 478, 479, 483, 484, 487. In 488 he turned his steps towards Italy. His Italian campaigns are at the years 489—491, 493. From the death of *Odoacer* in 493 he reigned till 30 Aug. 526^a.

Theoderic is called the son of *Walimir* by Anon. Valesii § 42. 58 and by the Greek writers Malchus, Damascius, Malalas, Theophanes^b; but was in reality the son of *Theodemir*. The following Table with its explanatory notes will exhibit the House of *Theoderic*.



πεντακαικάτης ἐνοσταμένης, ἐν Φεβρουαρίῳ μηνί. February of the 15th indiction is Feb. A. D. 537, when A. M. 6040 was current in the reckoning of Zonaras. See upon this edifice Procopius and Agathias quoted in the Tables 532. 3 p. 755. Procopius de *Ædific.* p. 5 B observes that it was built not long after the sedition: οὐ πολλῶ ὕστερον.

^{zz} Where in l. 53 for "his six successors" read "his five successors." Jornandes there quoted names

- 1 *Gizericus*
- 2 *Hunericus*
- 3 *Gundamundus*
- 4 *Trasamundus*
- 5 *Hilderich*
- 6 *Gelimer*.

^a See the Tables in these years.

^b For Malchus see the Tables A. D. 478. 2; for Damascius, A. D. 525. 3; for Malalas, A. D. 526. 2. Theophanes p. 112 D Θεοδῆριχος ὁ Οὐαλάμωρος.—τοῦ πατρὸς αὐτοῦ Οὐαλάμωρος μετὰ τοὺς Ἀττίλα παῖδας ἡγησαμένου τῶν Γότθων, ἐπὶ τῆς Λέοντος βασιλείας.

^{aa} The mother of *Theoderic* is mentioned by Malchus at the year 479: p. 84 C ὁ Θεοδῆριχος ἦλθεν ὡς ἄτοιμος εἶη—ὁμήρους παρασχὼν τῆς ἀπάτης πίστεως τὴν τε μητέρα καὶ ἀδελφὴν μετὰ ἐξακισχιλίων τῶν μάλιστα μαχίμων ἐλθεῖν ὡς τάχιστα ἐς Θράκην κ. τ. λ. She accompanied him into Italy: Ennodius panegy. Theodor. p. 405 Sanctam matrem et venerabilem sororem &c. Anon. Valesii § 58 Theodericus cuius pater Walimir

dictus rex Gothorum naturalis tamen ei fuit; mater Ereriliva dicta Gothica catholica quidem erat, quæ in baptismo Eusebia dicta.

^{bb} *Theudimundus* is mentioned by Malchus p. 81 D as the brother of *Theoderic*: Θεουδιμούνδος δὲ ὁ ἕτερος τῶν Βαλαμήρου παίδων ἐπὶ τῆς οὐραγίας. Referring to the march in Epirus noticed in the Tables A. D. 479 p. 692.

^c The marriage with *Audefleda* (before A. D. 497) is mentioned in the Tables at 515 p. 732.

^d *Amalafreda*: Jornandes Get. c. 58 Amalafredam germanam suam, matrem Theodahadi qui postea rex fuit, Africa regi Wandalorumque conjugem dirigit Trasamundo, filiamque ejus, neptem suam, Amalabergam Thuringorum regi consociat Hermenfredo. Procop. Vand. I. 8 p. 197 ἐπειδὴ δὲ ἡ γυνὴ ἐτελεύτα, (Τρασαμούνδος) ἐς Θεοδῆριχον τὸν Γότθων βασιλείᾳ πέμψας ἦται οἱ γυναῖκα τὴν ἀδελφὴν Ἀμαλαφρίδαν διδόναι, ἧς δὴ ἄρτι ὁ ἀνὴρ ἐτεθνήκει. ὁ δὲ οἱ τὴν ἀδελφὴν ἐπέμψε καὶ Γότθων δοκίμων χιλίους ἐν δορυφόρων λόγῳ, οἷς δὴ ὅμιλος θεραπείας εἶπετο ἐς πέντε μάλιστα χιλιάδας ἀνδρῶν μαχίμων. ἐδωρήσατο δὲ τὴν ἀδελφὴν Θεοδῆριχος καὶ τῶν Σικελίας ἀκρωτηρίων ὄντων ἐν, ὃ δὲ καλοῦσι Λιλύβαιον καὶ ἀπ' αὐτοῦ ἔδοξεν ὁ Τρασαμούνδος πάντων δὴ τῶν ἐν Βανδίοις ἡγησαμένων κρείστων τε εἶναι καὶ δυνατώτατος. Trasamund reigned from Sept. 496 to May 523: see the Tables A. D. 484. 523. *Theoderic* had another sister, who died in Macedonia: Malchus p. 81 A ὁ δὲ τοῦ Βαλαμήρου ἐπέμνε—τὴν αὐτοῦ ἀδελφὴν νόσῳ καταχόμενη, ἐξ ἧς ἐτελεύτησε. The marriage of *Amalafreda*

THEODERICUS.

The three brothers served under *Attila* at the battle of Chalons in A. D. 451: *Jornandes Get. c. 38 Inter quos Ostrogotharum præminebat exercitus, Walamire et Theodentire et Widemire germanis*

and *Trasamund* was in 499: see below, note ^f. For her death see note ^h.

^e *Theodahadus* is described in the Tables at 534. 2. 3. 536. 2.

^f *Amalaberga's* marriage is recorded by *Jornandes* quoted in note ^d. *Procopius Goth. I. 12 p. 342 A Θεωδέριχος—Ἐρμενεφρίδῳ τῶν Θεορίγγων ἀρχοντι Ἀμελοβέργαν τὴν Ἀμαλαφρίδης τῆς ἀδελφῆς παῖδα (ἡγγύησεν)*. *Anonym. Valesii § 65—70 p. 622. 623 Ambulavit rex Theodericus Romam* [after Nov. A. D. 498: see the Tables 500. 2]—*Item Amalafrigda germana sua in matrimonium tradens regi Wandalorum Transimundo. —Deinde sexto mense revertens Ravennam alia germana sua Amalubirga tradens in matrimonio Hermenifrido regi Toringorum; et sic ibi per circuitum placuit omnibus gentibus*. Perhaps this marriage was in A. D. 500. *Amalaberga* is described by *Greg. Tur. H. Fr. III. 4 Hermenefridi uxor iniqua atque crudelis, Amalaberga nomine*.

^g *Amalasuentha* was married to *Eutharic* in 515: see the Tables p. 732. *Eutharic* is in the Tables at 519. 1. 2. 3. *Amalasuentha* at 526. 2. 534. 2. 3 p. 760. 761.

^h *Athalaric* succeeded his grandfather in Sept. 526: see the Tables; died in 534: Tables p. 760. *Chron. Pasch. p. 327 D Θεοδερίχ—οἰκησεν τὴν Ῥάβενναν, πόλιν παραθαλασσίαν, ἕως τοῦ θανάτου αὐτοῦ. καὶ μετὰ θάνατον αὐτοῦ ἐγένετο ῥῆξ Ῥώμης ὁ ἐκ γένους αὐτοῦ Ἀταλλάριχος*.

Cassiodori Variarum libb. VIII. IX are written in the name of *Athalaric*. Some epistles are quoted in the Tables, others shall be given here. VIII. 1—8 announce his accession: VIII. 1 *Justiniano imperatori Athalaricus rex*. He asks peace and friendship: *Primordia nostra solatia mereantur principis longævi habere*. He asks amicitiam illis conditionibus quas cum *divæ memoriæ domno avo nostro inclytos decessores vestros constat habuisse*. VIII. 2 *Senatui*. 3 *populo Romano*. 4 *universis Romanis per Italiam et Dalmatias constitutis*. 5 *universis Gothis per Italiam constitutis*. 6 *Liberio præfecto Galliarum*. 7 *universis provincialibus per Galliam constitutis*. 8 *Victorino episcopo*. 13 *Ambrosio*. He confers the quæstorship per quintam indictionem [commencing Sept. 1 A. D. 526]. 15 *Senatui urbis Romæ*. He commends them for electing a bishop recommended by *Theoderic*: *domni avi nostri respondistis in episcopatus electione judicio*. 16 *Opilioni*. He appoints him comes sacram ab indictione sexta [A. D. 526]. 18 *Felici*. He appoints him quæstor per sextam indictionem. 20 *Albieno*. Appointed prætorian præfect per sextam indictionem in the room of one removed for misconduct.

IX. 1 *Hilderico regi Vandalorum*. He complains that *Amalafreda* had been put to death: *Parricidii genus est ut, quam vobis fecerat affinem conjunctio regis,*

nefandis ausibus in ejus vos interitum misceretur.—*Nam ex hoc nobilitati vestræ fuisset adjectum, si inter Ilasdirigorum stirpem retinuissetis Amali sanguinis purpuream dignitatem*. *Trasamundus* died in May 523. *Amalafreda* it should seem was not slain by *Hilderic* the successor till after the death of *Theoderic* in August 526. IX. 7 *Reparato*. He appoints him præfectum Urbis. 8 *Osuin*. Appointed governor of Dalmatia and Suavia. 9 *Universis Gothis et Romanis*. He informs them that he had sent *Osuin* to govern Dalmatia.—*Ut primordia nostra a præstitis inchoarent clementissimumque Dominum in ipso regni limine sentiretis, per quartam indictionem quod a vobis augmenti nomine quærebatur illustrem virum comitem patrimonii nostri nunc jussimus remove*. Indict. 4 ending Aug. 31 A. D. 526 was the last of the reign of *Theoderic*, and his successor here remits some taxes of that year. 10 *Universis possessoribus defensoribus Syracusanæ civitatis*. He remits the taxes of the preceding indiction 4, and mentions the current indict. 5: *Dudum quidem urbis ortum nostri imperii æstimavimus nuntiandum, &c.—per quartam indictionem [A. D. 526] quicquid a vobis supra consuetudinariam functionem augmenti nomine petebatur—liberalitus nostra concedit. —Quicquid a discussoribus novi census per quintam indictionem probatur affixum [A. D. 526] ad vestram eos fecimus deferre notitiam*. 11 *Gildia comiti Syracusanæ civitatis*. Again he mentions that certain imposts of indict. 4 are to be remitted: *Si aliquid per quartam indictionem probatur illatum, possessoribus sine aliqua imminutione reddatur*. 12 *Victori et Witigislo*. on the same subject: *Si quid super tributarium solidum per quartam indictionem a provincialibus exegistis sine aliqua eis imminutione reddatis*. 13 *Wilix*. He mentions indict. 5: *a quinta indictione [A. D. 526] —faciatis adjungi &c*. 15 *Joanni papæ* [who succeeded in 532: see the Tables 532. 4]. Against bribery in clerical appointments. *tempus papæ Bonifacii* is mentioned. *Bonifacius* is in the Tables A. D. 530. 532. *Jornandes Get. c. 59* describes the government of *Amalasuentha*:—*Theodericus eis in mandatis dedit—ut regem colerent, senatum populumque Romanum amarent, principemque Orientalem placatum semper propitiumque haberent. Quod præceptum quamdiu Athalaricus rex ejusque mater viverent in omnibus custodientes pæne per octo annos in pace regnarunt*. For the deaths of *Athalaric* and his mother see the Tables A. D. 534. An inscription is extant in *Muratori p. 468. 1 Ticini: D. N. Atalaricus rex gloriosissimus has sedis spectacula anno regni sui tertio fieri feliciter præcepit*. Within Sept. 1 A. D. 528—Aug. 31 A. D. 529.

ⁱ *Ostrogotha*. Her marriage is mentioned in the Tables 515. *Jornandes Get. c. 58* (quoted in the Tables 515 p. 732) *Theodericus filias habuit, unam*

ductantibus, ipso etiam rege [sc. Attila] cui tunc serviebant nobilioribus; quia Amalorum generis eos THEODERICUS potentia illustrabat. Walamir was the chief favourite of Attila: Ibid. After the death of Attila in 453 they were seated in Pannonia: Jornandes c. 52 Ostrogotharum, qui in Pannonia sub rege Walamir ejusque germanis Theodemir et Widemir morabantur, quamvis divisa loca consilia tamen habuere unita. Nam Walamir inter Scarniungam et Aquam Nigram fluvios, Theodemir juxta lacum Pelsodis, Widemir inter utrosque manebat. Walamir gained a victory over the sons of Attila at the time of the birth of Theoderic: Ibid. Eoque tempore cum ad fratrem Theodemirem gaudii nuntium direxisset, eo mox die nuntius veniens felicius in domo Theodemiris reperit gaudium. ipso siquidem die Theodericus ejus filius quamvis de Erelieva concubina bonæ tamen spei puerulus natus erat. About the year 454¹.

Theoderic in his eighth year is delivered as a hostage to Leo: Jornandes c. 52 Qui jam annorum septem incrementa conscendens octavum intraverat annum. Quem dum pater cunctatus daret, patruus Walamir exitit supplicator, tantum ut pax firma inter Romanos Gothosque maneret. Datus igitur Theodericus obses a Gothis ducitur ad urbem CP.^{am} Leoni principi, et quia puerulus elegans erat meruit gratiam imperialem habere. Paulus Diac. XVI p. 558. 559 describes Walamir and his brothers, and adds Leo imperator cum Gotthis Illyricum vastantibus fœdus iniit, ac Theodericum Theodemiris filium, ex Arilena concubina genitum, ab Walamire ejus patruo obsidem accepit. During this period according to Theophanes p. 112 D he received education: Θεωδέριχος—οὗ πολὺς ἐν βαρβάροις τε καὶ Ῥωμαίοις λόγος ὡς ἀνδρῶν τε καὶ προμηθεύς, καὶ οὐδὲ λόγων ἀμείρου· κατὰ γὰρ τὸ Βυζάντιον

nomine Thiudegatum, et aliam Ostrogotho, quas—regibus copulavit, id est, unam Alarico Vesegotharum et, aliam Sigismundo Burgundionum. For Sigismund, see the Tables 515. 523. For Sigeric, the son of this marriage, see 516. 522.

^k *Theudegotha. See note i. and the Tables 515 p. 732. Procop. Goth. I. 12 p. 341 D Θεωδέριχος τῷ τηλικαῦτα τῶν Οὐσιγιότθων ἡγουμένῳ Ἀλαρίχῳ τῷ νεωτέρῳ Θευδικούσαν τὴν αὐτοῦ θυγατέρα παρθένον ἡγγύησεν. Jornandes quoted in note¹ seems to confirm Procopius who gives Theudegotha to Alaric. But in the Anon. Valesii § 63 p. 622 Theudegotha is given to Sigismund and her sister is the wife of Alaric: Theodericus uxorem habuit ante regnum de qua suscepit filias: unam dedit nomine Arevagni [Ostrogotho Jornandi] Alarico regi Wisigotharum in Gallia, et aliam filiam suam Theodegotham Sigismundo filio Gundebai regis. Alaric is in the Tables at A. D. 485. 506. 4. 507. 2. 515. Amalaric the grandson of Theoderic is described in the Tables at 508. 511. He reigned till 531 in Spain: Isidorus p. 721 era 566^a [A. D. 528] Anno imperii Justiniani primo regresso Italia Theoderico Amalaricus nepos annis quinque regnavit. Qui cum ab Ildeberto Francorum rege apud Narbonem prælio superatus fuisset, Barcinonem trepidus fugit, effectusque omnibus contemptibilis ab exercitu jugulatus interiit. Era 569^a anno imperii Justiniani sexto post Amalaricum Teudix in Spania creatur in regnum annis XVII. From Isidorus himself, quoted in the Tables at 511, it appears that the reign of Amalaric was computed from A. D. 526 or anno eræ 564. And his 5 years will terminate anno eræ 569 A. D. 531, in the 5th year of Justinian. Jornandes Get. c. 58 Qui*

Amalaricus in ipsa adolescentia Francorum fraudibus irretitus regnum cum vita amisit. Post quem Thiodis tutor ejusdem regnum ipsum invadens Francorum insidiosam calumniam de Hispaniis pepulit, et usque dum viveret Vesegothas continuit. For Thiodes or Theudes see the Tables 508. 2 p. 726. He is slain in 548: Isidorus p. 723 era 586^a imperii Justiniani anno vicesimo tertio [immo vicesimo secundo] interempto Teudi. Teudisculus Gothis præficitur, regnans anno uno. Era 587^a [A. D. 549] anno Justiniani 24^o [l. 23^o] extincto Theudisclo Agila rex constituitur, regnans annis quinque. p. 724 era 592^a [A. D. 554] anno Justiniani 29^o [rectius 28^o] occiso Agilane Athanagildus regnum quod invaserat tenuit annis XIV. He was succeeded by Liuva in 567: see the Tables 569. 2. Jornandes Get. c. 58 writes in the reign of Agila: Post Thiodem Thiodisglossa regnum adeptus non regnans defecit, occisus a suis. Cui succedens hactenus Agil [sic lege] continuat regnum, contra quem Athanagildus insurgens Romani regni concitat vires. Conf. Isidorus p. 723. Jornandes wrote in 551 (see 551. 3) in the third year of Agila. The name of this king is absurdly given in edd. Grot. Benedictin. Hactenusagil.

¹ In the reign of Marcian: Jornandes Ibid. *Post tempus non multum rex Walamir ejusque germani Theodemir et Widemir consueta dum traderent dona a principe Marciano, quæ ad instar strenuæ gentis acceperunt ut pacis fœdera custodirent, missa legatione ad imperatorem, vident Theodericum Triarii filium, et hunc genere Gothico, alia tamen stirpe non Amala procreatum, omnino florentem cum suis &c. The son of Triarius is described in the Tables at 478, 479; his death at A. D. 481.*

THEODERICUS. ὁμηρεύσας ποτὲ τοῖς ἀρίστοις τῶν διδασκάλων ἐφοίτησεν. In Anon. Valesii p. 620 § 61 *Theoderic* is called illiterate: *Hic dum inlitteratus esset, tantæ sapientiæ fuit ut aliqua quæ locutus est in vulgo usque nunc pro sententia habeantur &c.* p. 624 § 79 *Theodericus illiteratus erat et sic obruto sensu ut in decem annos regni sui quatuor literas subscriptionis edicti sui discere nullatenus potuisset. de qua re laminam auream jussit interrasilem fieri quatuor literas regis habentem Theod.* [ΘΕΟΔ.] *ut, si subscribere voluisset, posita lamina super chartam per eam penna duceret.* That he was illiterate is confirmed by the address of the Gothic chiefs to *Amalasuentha* in Procopius Goth. I. 2 p. 312 Β ἐννοεῖν αὐτὴν ἐδικαίουν ὡς ἄρα οἱ Θεωδέριχος χώρας τε τοσαύτης κύριος γεγονώς καὶ βασιλείαν οὐδαμῶθεν αὐτῷ προσήκουσαν περιβαλλόμενος τελευτήσῃ, καίπερ περὶ γραμμάτων οὐδὲ ὅσον ἀκοὴν ἔχων. From these testimonies it appears that he neglected the arts of writing and reading, but yet in his residence at CP. acquired much practical knowledge and wisdom, and profited by oral instruction.

After ten years he is released: Jornandes Get. c. 55 *Theodemir Gothorum rex*^m—*hiemis tempore Gothorum ductavit exercitum et tam Suvorum gentem quam etiam Alamannorum utrasque ad invicem fœderatas drevicit.—inde quoque victor ad proprias sedes id est Pannonias revertens Theodericum filium suum, quem CP. obsidem dederat, a Leone imperatore remissum cum magnis muneribus gratanter excepit. Qui Theodericus jam adolescentiæ annos contingens expleta pueritia octavum decimum peragens annumⁿ, adscitis satellitibus patris, ex populo amatores sibi clientesque consociavit, pæne sex millia viros; cum quibus inscio patre emenso Danubio super Babai Sarmatarum regem discurrit—eumque superreniens Theodericus interemit, familiamque et censum deprædans ad genitorem suum cum victoria repedarit.*

In the year 473 *Widemir* entered Italy, where he died, leaving his son *Widemir* his successor^o. *Theoderic* attended his father into Illyricum^p; and his ten years at CP. may be placed at A. D. 461—471, and could not be later than 462—472; agreeing with his birth at A. D. 454.

He succeeded his father in the reign of *Zeno*: Jornandos Get. c. 56. 57 *Rex Theodemir in civitate Cerræ fatali ægritudine occupatus, vocatis Gothis, Theodericum filium regni sui designat heredem et ipse mox rebus humanis excessit. Theodericum vero genti suæ regem audiens ordinatum imperator Zeno &c.* whom he aided against *Basiliscus*^q. But this aid was given in 477. and *Theoderic* began to reign not later than 476, when he was about 22 years of age. In 478 he is called παῖς by the son of *Triarius*^r.

Theoderic after the defeat of *Odoacer* sent an embassy to the East: Anon. Vales. p. 620 § 57 *Theodericus enim qui in legationem direxerat Faustum^s Nigrum ad Zenonem. at ubi cognita morte ejus antequam legatio recerteretur, ut ingressus est Ravennam et occidit Odoacrem, Gothi sibi confirmaverunt Theodericum regem, non expectantes jussionem novi principis. Faustus* was probably sent in the beginning of 491. Ravenna was not taken till March 493, when the second year of *Anastasius*—*novi principis*—was nearly completed. *Theoderic* was acknowledged by *Anastasius*: Anon. Vales. p. 622 § 64 *Facta pace cum Anastasio imperatore per Festum de præsumptione regni; et omnia ornamenta palatii quæ Odoachar CP. transmiserat remisit.*

^m *Walamir* had been slain in battle: Jornandes c. 53. Paulus Diac. XVI p. 559 *Occiso Walamire a Scythis, Thiodemir ejus germanus regia jura suscepit.*

ⁿ Paulus Diac. XVI p. 559 *Suavi patrata victoria Vindemir [lege Theodemir] domum revertitur. Theodericum filium a Leone imperatore missum gratanter excepit; qui Theodericus dum jam XVIII^{um} annum ageret, &c.*

^o See the Tables A. D. 473 p. 678.

^p Tables Ibid.

^q Anon. Valesii quoted in the Tables at 477 p. 686. Ennodius Panegyr. p. 397 *Cum profugo [sc. Zenoni] per te scepra redderentur.*

^r See the Tables A. D. 478. The son of *Theodemir* was then about 24 years old, but the son of *Triarius* had commanded armies for more than 20 years.

^s *Faustus* or *Festus* is addressed by *Gelasius* Ep. 4 apud Acta Concil. tom. 5 p. 294; named in Ep. 8 *Anastasio imp.* tom. 5 p. 307.

Theophanes, besides the passages already quoted, has the following concerning *Theoderic*: THEODERICUS. p. 137 D *Anastasii* 23^o 'Ορμισδας ὁ ἐπίσκοπος Ῥώμης ὀχλούμενος ὑπὸ Θεοδερίχου χαριζομένου Βιταλιανῷ[†] Εὐδόδιον τὸν ἐπίσκοπον ἐπεμφεν καὶ τὸν Βιταλιανὸν ἀρχιδιάκονον ἐν τῷ κροτηθῆναι τὴν ἐν Ἡρακλείᾳ σύνοδον. ἦλθον δὲ καὶ ἐπίσκοποι ὡς σ' ἐκ διαφόρων τόπων· οἵτινες ἐμπαιχθέντες ὑπὸ τοῦ παρανόμου βασιλέως καὶ Τιμοθέου ἐπισκόπου ΚΠ. ἀνεχώρησαν ἄπρακτοι. At a wrong date: for *Hormisdas* was not bishop of Rome till July of the 24th year of *Anastasius*. See the Tables A. D. 514. 4. Theophanes p. 145 A *Justinī* 6^o τούτῳ τῷ ἔτει Θεοδερίχος κρατῶν τῆς Ῥώμης Ἀρειανοφρονῶν ἐβιάσατο τὸν πάππαν Ἰωάννην ἐλθεῖν εἰς τὸ Βυζάντιον πρὸς τὸν βασιλέα Ἰουστίνον, καὶ πρεσβεῦσαι ὑπὲρ Ἀρειανῶν, κ. τ. λ.

This happened in the 7th year of *Justin*. See the Tables at 521. 3 and 525. 4.

Theodorus Lector p. 561 A Θεοδέριχος ὁ Ἄφρος, διάκονόν τινα εἶχεν ὀρθόδοξον, ὃν πάνυ ἠγάπα.— οὗτος ὁ διάκονος, νομίζων Θεοδερίχῳ χαρίζεσθαι, τῆς τοῦ ὁμοουσίου πίστει ἀποστὰς τοῖς Ἀρείου ἐφρόνησεν. γνοὺς δὲ Θεοδέριχος τὸν οὕτως ἀγαπώμενον εὐθέως ἀπεκεφάλισεν, εἰπὼν, “ εἰ τῷ Θεῷ πίστιν οὐκ ἐφύλαξας, πῶς ἀνθρώπῳ φυλάξεις;” Repeated by Theophanes p. 122 B who also calls *Theoderic* Θεοδέριχος ὁ Ἄφρος. Zonaras tom. 2 p. 55 A relating the same fact, and being misled by Theodorus or Theophanes, or by both, makes *Theoderic* a governor of Africa: λέγεται καὶ Θεοδέριχος ὁ τῆς Ἀφρικῆς ἡγεμὼν, Ἀρειανὸς ὢν, διάκονόν τινα ὀρθόδοξον αὐτῷ πάνυ ὀκνεωμένον κ. τ. λ. Valesius ad Theodorum lectorem p. 166 is at a loss for the reason of the epithet Ἄφρος: “ Fateor hujus cognomenti causam mihi prorsus ignotam esse.” Theodorus had probably written Ἀρειόφρων^ω, which was corrupted into Ἄφρος.

Inscriptions of the reign of *Theoderic*: 1 Gruter p. 108. 14 Romæ: *Regnante D. N. Theoderico Constantius V. C. P. U. dic.* 2 Muratori p. 266. 8 Romæ in geminis tegulis: *Regnante D. N. Theoderico felix Roma. Regnante D. N. Theoderico bono Romæ.* 3 Murat. p. 467. 6 Ravennæ: *Rex Theodericus faventi DO et bello gloriosus et otio fabricis suis amœna conjungens sterili palude siccata hos hortos suavi pomorum fecunditate ditavit.* 4 Mur. p. 504. 10 Romæ in tribus laterculis: *D. N. rege Theodorico. RE. DN. Theodorico bono Rom.* [lege bono Rom.] *Rege Theodorico felix Roma.*

JUSTINUS II. Began to reign Nov. 14 A. D. 565, appointed *Tiberius Cæsar* in December 574, JUSTINUS II. and died Oct. 5 A. D. 578. See the Tables in those years.

Coins: Eckhel tom. 8 p. 217 1 *D. N. Justinus P. F. Aug.* or *PP. Aug.* The reverse according to Eckhel bears *anno* with various numbers as far as *XIII*. Eckhel also gives for the reverse “*concordia. I magnum.*” or “*felix respub. in corona.*” or “*victoria Auggg. additis variis notis arithmeticiis Græcis.*” or “*E. I. K. M forma majore, vel numeri X. XX. intra coronam.*” or “*sine epigraphe. monogramma Christi intra lauream.*” 2 *D. N. Justino et Sofie Aug. + anno KA.* “*in medio X et M.*” 3 *D. N. Justin. et Sofia.* + “*sine epigraphe, duæ Victoris alatæ clypeum tenent, in ejus medio stella, subtus K, in imo HM.*”

An inscription: marmor Africanum apud Eckhel p. 218^{*} *Salvis dominis nostris Christianissimis et invictissimis imperatoribus Justino et Sofia Augustis.*

[†] On *Vitalianus* see the Tables 514. 2.

[‡] Theophanes again p. 123 B at the 10th of *Anastasius*: Θεοδέριχος ὁ Ἄφρος, κρατῶν τηλικαῦτα Ῥώμης, καίπερ Ἀρειανὸς ὢν, σύνοδον κροτήσας τοπικὸν Σύμμαχον μὲν ἐπίσκοπον Ῥώμης ἐκύρωσε [sc. A. D. 498] Λαυρέντιον δὲ εἰς Νοκέρειαν τὴν πόλιν ἐπίσκοπον προσέταξεν. ὁ δὲ

μὴ ἡσυχίας ἀλλὰ στάσεις κινῶν ὑπὸ Συμμάχου καθαιρεῖται καὶ εἰς ἐξορίαν πέμπεται, καὶ οὕτω κατεπαύθη ἡ στάσις. For *Symmachus* and *Laurentius* see the Tables 498. 4.

^ω Suidas has this word v. Ἀρειανός p. 554 B. καὶ ἐξ αὐτοῦ [sc. Ἀρείου] καὶ Ἀρειόφρονες.

^{*} From Maffei Mus. Veron. p. 460.

TIBERIUS II. TIBERIUS II.

See the Tables A. D. 574, 575, 576, 577. He is appointed *Augustus* 26 Sept. 578. To the testimonies in the Tables add Zonaras XIV tom. 2 p. 72 A ὁ βασιλεὺς [*Justinus*] προσεκαλέσατο τὸν πατριάρχην Εὐτύχιον (θανόντος γὰρ τοῦ ἀπὸ σχολαστικῶν Ἰωάννου πάλιν οὗτος ἐπανήχθη καὶ εἰς τὸν θρόνον ἀποκατέστη τὸν ἀρχιερατικόν), συναθροίσας δὲ καὶ τὴν σύγκλητον, ἀλλὰ καὶ τὸν κλῆρον τῆς ἐκκλησίας, βασιλέα τὸν Τιβέριον ἀνηγόρευσεν, ἐπ' ἀκροάσει πάντων αὐτῷ ἐντειλάμενος τὰ πρὸς Θεὸν εὐσεβεῖν κ. τ. λ.—ταῦτα παραινέσας καὶ συμβουλευσας ὁ Ἰουστίνος τῷ Θεορίῳ ἐξέλιπε. Derived from Theophanes p. 210 B who reports the discourse of *Justin*. Evagrius V. 13 reports the discourse of *Justin*, but refers it to the time of the appointment of *Tiberius* as *Cæsar* in 574. *Anastasia Augusta*: Theophanes p. 211 A—C μηνὶ Ὀκτωβρίῳ—ἐβασίλευσε Τιβέριος—ὑπῆρχε δὲ τῷ γένει καὶ αὐτὸς Θράξ. βασιλεύσαντος δὲ αὐτοῦ ἔκραξαν τὰ μέρη ἐπὶ τῆς ἵπποδρομίας “Ἰδω, ἰδω, τὴν Αὐγούστην Ῥωμαίων.”—καὶ ἔκραξαν τὰ μέρη “Ἀναστασία Αὐγούστα, τοῦ βίκας.”—ἀκούσασα δὲ Σοφία ἡ τοῦ Ἰουστίνου γυνὴ ἐπλήγη τὴν ψυχὴν· ἐβούλετο γὰρ Τιβέριον λαβεῖν καὶ μέναι Αὐγούστα· οὐ γὰρ ᾔδει ὅτι εἶχε γυναῖκα. τινὲς δὲ ἔλεγον ὅτι καὶ ἐπὶ ζωῆς Ἰουστίνου προσεφιλώθη αὐτῷ, καὶ αὐτὴ ἐπεισε Ἰουστίνον τοῦ ποιῆσαι αὐτὸν Καίσαρα. ὁ δὲ Τιβέριος πέμψας ἤγαγεν Ἀναστασίαν τὴν γυναῖκα αὐτοῦ ἔχουσαν καὶ θυγατέρας δύο ἐξ αὐτοῦ, Χαριτὴν καὶ Κωνσταντίναν. καὶ ἔστεψεν αὐτὴν Αὐγούστην. καὶ ἔρριψεν ὑπὸ τοὺς πόδας αὐτῆς πολλήν [Jan. 1 A. D. 579]. Zonaras XIV p. 72 B τὴν οἰκεῖαν γαμετὴν Ἀναστασίαν Αὐγούστην ἀνηγόρευσεν, ἡ δὲ αὐτῷ θυγατέρα ἐγένετο Χαριτὴν καὶ Κωνσταντίναν. Σοφία δὲ ἡ πρῶν βασιλίσσα τῶν ἀνακτόρων ὑπαπελθούσα εἰς τὰ ὁμώνυμα ἑαυτῇ κατωκίσθη βασιλεία, βασιλικὴν αὐτῇ τοῦ Τιβερίου δόντος ὑπηρεσίαν, ὡς οἰκεία μητρὶ.

Coins: Eckhel tom. 8 p. 218. 1 *D. N. Tib⁹ Constant.* (rarius *Constantinus*) *PP. Aug.* or *D. N. Constantinus PP. A.* or *D. N. Tiberius P. A.** “*D. M. frequenter pro D. N.*” *+ “*Anno, additis numeris.* In medio M. vel K magnum.” or *victoria Aug. Augg. Auggg.* “*additis numeris Græcis.*” 2 *D. M. Constantinus PP. Ai. + victor. Tiberi Aus.* “*Crux. infra Conob.*” 3 *D. N. Tiberi. PP. Aug. + victor. Mauri. Aus.*“ *Crux. infra Conob.*” *

An inscription apud Muratorium p. 430. 5 *Ravennæ: Hic requiescit in pace Georgius V. C. Argentarius filius Petri V. C. Argentarii jun. qui vivit annis pl. m. XVII dep. sub d. prid. Nonar. Aug. Ind. XVIII imp. DN. N. Tiberio Constantino PP. Aug. anno VI et P. C. ejusdem anno III.* Muratori calls these “*notas chronicas ad rite dignoscendum annos imperii et consulatus Tiberii.*” But these numbers cannot stand together. The 1st year of *Tiberius* began in December A. D. 574^b, and therefore his 6th began in Dec. A. D. 579 and was current in August of the 13th indiction. Again, *Post consulatum annus III* began in Jan. A. D. 582 and was current in August of the 15th indiction, August of his 8th year. We must therefore read *anno VII*, and reckon *P. C. III* inclusive of the consulship itself, of which mode of reckoning there are some examples^c.

The period of 63 years A. D. 579—641, which includes the reigns of *Tiberius Mauricius Phocas* and *Heraclius*, the rise of the Mohammedan power, and memorials in the West of the Gothic kings of Spain, will be most conveniently exhibited in a Table, in which the Events and the Literature shall be briefly given in two columns.

^y See the Tables A. D. 577. 4.

^z Sc. *tu vincas.*

^a Eckhel. “*Mauricii insignes de Persis victorias deprædicat.*” See his campaigns in the Tables at

A. D. 577.

^b See the Tables 574 p. 834.

^c See the Tables A. D. 575 p. 838.

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579	<p><i>Tiberii</i> 2 from Sept. 26. <i>Tiberius</i> cos. Chron. Pasch. p. 376 C <i>Indict.</i> 12. 1 <i>Tiberius</i> consul [from Jan. 1 A. D. 579]. <i>Τιβερίου Κωνσταντ. Αβγ. μόνου</i> B. Second campaign of <i>Mauricius</i> in Persia: Tables 577 p. 838. 578 p. 842.</p> <p>Death of <i>Chosroes</i> in March: Tables 578 p. 842. <i>Hoormuz</i> succeeds him 11th 6^m: Ibid. <i>Nicephorus</i> Callist. H. E. XVIII. 2 tom. 2 p. 810 D relates the death of <i>Chosroes</i> as if it immediately followed the campaign of <i>Justinian</i>: <i>ὁ δὲ Ἰουστινιανὸς συνάμα παντὶ τῷ στρατῷ εἰς τὴν Περσίδα εἰσβαλλεῖ, καὶ τὸν καιρὸν τοῦ χειμῶνος ἐκείσε διάγων οὐδεμίαν ποθὲν ἀντίστασιν εὕρισκεν· καὶ μηδὲν τι τοῦ στρατεύματος ἀποβαλὼν ἀμφὶ θερινὰς τροπὰς ἐκείθεν ἐξήκει. σὺν πολλῇ δ' εὐθείᾳ [lege εὐθενείᾳ] καὶ περιφανεί τῇ δόξῃ περὶ τὰ μεθόρια διετέλει θερίζων. ἐντεῦθεν Χοσρόης τῷ πολλῷ τῆς καταχευεῖσθαι λύπῃς ἐν ἀμυχάνῳ γενόμενος καὶ τῇ παλιρροίᾳ τῶν πραγμάτων ἀποπνιγὲς μετ' αἰσχύνης ἀπολείπει τὸ ζῆν·—μετὰ δ' ἐκείνον ἐς Ὀρμίσδαν τὸν παῖδα δίδβαιεν ἡ ἀρχή.</i> But the acts of <i>Justinian</i> are inaccurately described. He was in Persia in A. D. 574, and <i>Chosroes</i> died in 579. See the Tables A. D. 575. 576 p. 836. 838.</p>	<p><i>Nicephorus</i> ends his 17th book and begins his 18th at the death of <i>Justin II</i>: <i>Nicephori Callisti Xanthopuli</i> Hist. Eccles. lib. XVII tom. 2 p. 803 A <i>ἐπ' ἔτη δὲ τέσσαρα συνδιαγαγὼν Τιβεριῷ Ἰουστίνῳ ὁ νέος ἐκλείπει τὸ ζῆν.</i> p. 803 B <i>περιέχει δὲ ἡ παρούσα ἰζ' μοι τῶν ἱστοριῶν χρόνον ἑτῶν τεττάρων πρὸς τοῖς ἐξήκοντα σὺν μηνὶ ὀκτώ· ὁπηνίκα κόσμον μὲν ἔτος 5 ἐνενηκοστὸν ὄγδοον, ἀπὸ δὲ τῆς θείας τοῦ Κυρίου γεννήσεως φ' τρίτον καὶ ἐνενηκοστὸν ἐπεραίνετο.</i> Idem lib. I tom. 1 p. 41 C <i>ὁ δὲ γε δέκατος τε καὶ ὄγδοος λαμπρῶς περιέξει μοι ὅσα ἐπὶ Τιβερίου καὶ Μαυρικίου τῶν αὐτοκρατόρων ταῖς ἐκκλησίαις ἐγένετο—καὶ ὅπως ὁ μετὰ Μαυρίκιον κακῶς τυραννήσας Φωκάς αἰσχροῦς ἀπηλλάγη τοῦ ζῆν.</i></p> <p><i>Nicephorus</i> begins his history (dedicated tom. 1 p. 1—28 to <i>Andronicus Palaeologus</i> who reigned A. D. 1283—1328) at the Nativity in the 42nd of <i>Augustus</i>: I. p. 68 C p. 125 D. But he gradually interpolates 14 years between the 19th of <i>Tiberius</i> and the death of <i>Justin II</i>, as appears from his own dates at the end of each book. The progress of his interpolations will be seen in the following extracts from his years compared with the true periods.</p> <table><tr><th>lib. pag.</th><th>A. M.</th><th>A. D.</th><th>True year.</th></tr><tr><td>I. 125</td><td>ends at the 19th of <i>Tiberius</i></td><td>5539.</td><td>33</td><td>32</td></tr><tr><td>II. 219</td><td>at the 14th inclusive of <i>Nero</i></td><td>5575.</td><td>70</td><td>68</td></tr><tr><td>IV. 341</td><td>at the death of <i>Pertinax</i></td><td>5701.</td><td>196</td><td>193</td></tr><tr><td>VI. 437</td><td>at the 1st of <i>Diocletian</i></td><td>5795.</td><td>290</td><td>284</td></tr><tr><td>VIII. 667</td><td>death of <i>Constantine</i></td><td>5847.</td><td>342</td><td>337</td></tr><tr><td>IX. 809</td><td>death of <i>Constantius II</i></td><td>5872.</td><td>367</td><td>361</td></tr><tr><td>X. 104</td><td>death of <i>Jovian</i></td><td>5875.</td><td>370</td><td>364</td></tr><tr><td>XI. 216</td><td>death of <i>Valens</i></td><td>5891.</td><td>386</td><td>378</td></tr><tr><td>XII. 336</td><td>death of <i>Theodosius</i></td><td>5909.</td><td>404</td><td>395</td></tr><tr><td>XIII. 430</td><td>death of <i>Arcadius</i></td><td>5923.</td><td>418</td><td>408</td></tr><tr><td>XIV. 581</td><td>death of <i>Theodosius II</i></td><td>5965.</td><td>460</td><td>450</td></tr><tr><td>XV. 635</td><td>death of <i>Leo</i></td><td>5990.</td><td>485</td><td>474</td></tr><tr><td>XVI. 727</td><td>death of <i>Anastasius</i></td><td>6034.</td><td>529</td><td>518</td></tr><tr><td>XVII. 803</td><td>death of <i>Justin II</i></td><td>6098.</td><td>593</td><td>578</td></tr></table> <p>The space of 546 years from the 19th of <i>Tiberius</i> inclusive to the death of <i>Justin II</i> is expanded into 560 years by <i>Nicephorus</i>.</p>	lib. pag.	A. M.	A. D.	True year.	I. 125	ends at the 19th of <i>Tiberius</i>	5539.	33	32	II. 219	at the 14th inclusive of <i>Nero</i>	5575.	70	68	IV. 341	at the death of <i>Pertinax</i>	5701.	196	193	VI. 437	at the 1st of <i>Diocletian</i>	5795.	290	284	VIII. 667	death of <i>Constantine</i>	5847.	342	337	IX. 809	death of <i>Constantius II</i>	5872.	367	361	X. 104	death of <i>Jovian</i>	5875.	370	364	XI. 216	death of <i>Valens</i>	5891.	386	378	XII. 336	death of <i>Theodosius</i>	5909.	404	395	XIII. 430	death of <i>Arcadius</i>	5923.	418	408	XIV. 581	death of <i>Theodosius II</i>	5965.	460	450	XV. 635	death of <i>Leo</i>	5990.	485	474	XVI. 727	death of <i>Anastasius</i>	6034.	529	518	XVII. 803	death of <i>Justin II</i>	6098.	593	578
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580	<p><i>Tiberii</i> 3 from Sept. 26. <i>Post cons. Tiberii I.</i> Chron. Pasch. p. 376 C <i>Indict.</i> 13. 2 <i>μετὰ ὑπ. Τιβερίου νέου Κωνσταντίνου. ἀνύματα</i> B.</p> <p>Third campaign of <i>Mauricius</i>: Tables 577 p. 838. 578 p. 842.</p> <p>Death of <i>Austregildis</i> in September: see 581. 2.</p>	<p><i>Eulogius of Alexandria</i>: Tables 578. 4 p. 843.</p>																																																																										
581	<p><i>Tiberii</i> 4 from Sept. 26. <i>Post cons. Tiberii II.</i> Chron. Pasch. p. 376 C <i>Indict.</i> 14. 3 <i>μετὰ ὑπ. Τιβερίου νέου Κωνσταντίνου τὸ β' μόνου. ἀνύματα</i> B.</p> <p>Fourth campaign of <i>Mauricius</i>: Tables 577 p. 840. 578 p. 842. Zonaras XIV tom. 2 p. 73 B C briefly describes these campaigns: <i>ὁ βασιλεὺς—στρα-</i></p>	<p>[End of the <i>Chronicon of Marius</i>: <i>Anno II cons. Tiberii Constantini Augusti. Ind. XIV.</i> From Sept. 1 A. D. 580. one year below the true time. See <i>Introd.</i> p. ix Tables 568. 1 p. 824. 578. 1. 2 p. 840.] <i>Marius</i> adds this notice: <i>Ea indictione mense Septembri Austregildis regina obiit: propter cujus trans-</i></p>																																																																										

A. D.	EVENTS	AUTHORS
	<p>τηγὸν αὐτοῖς ἐπιστήσας Μαυρίκιον τὸν κόμητα τῶν φουδεράτων, καὶ ὑποστράτηγον Ναρσὴν τὸν κουβικουλάριον, ἐκπέπομφε κατὰ τῶν Περσῶν πολέμου δὲ συρραγέντος, τὸ Ῥωμῆϊκὸν ὑπερτέρησε στράτευμα καὶ πόλεις τῶν βαρβάρων καὶ πολλὰν χώραν ἀφείλετο· ὑποστρέψαντα δὲ τὸν Μαυρίκιον [sc. A. D. 582] μετὰ τιμῆς ὁ βασιλεὺς ὑπεδέξατο, καὶ κηδεστήν ἐπὶ τῇ θυγατρὶ Κωνσταντίνῃ αὐτὸν ἐποίησατο, τὴν δὲ ἐτέραν τὴν Χαριτῶ τῷ στρατηγῷ συνέξευξε Γερμανῷ.</p> <p><i>Leovegildi annus 14</i> from the close of this year: Tables 569 p. 826. 577 p. 840.</p>	<p><i>itum interfecti sunt duo medici Nicolaus et Donatus.</i> At the right date: Greg. Tur. H. Fr. V. 34. 36 <i>Anno quinto Childeberti regis Arvernorum—His diebus Austrechildis, Guntchramni principis regina,—priusquam nequam spiritum exhalaret—voluit leti sui habere participes</i> &c. But the 5th year of <i>Childebert</i> ended in the computation of Greg. Tur. Dec. 24 A. D. 580. See the Tables 574. 4 p. 835. At the right indiction in Marius, September A. D. 580.</p>
582	<p><i>Mauricii 1</i> from Aug. 13. <i>Post cons. Tiberii III.</i> Chron. Pasch. p. 376 D <i>Indict.</i> 15. 4 μετὰ ὑπ. Τιβ. —τὸ γ' μόνου. ἀνύπατα B.</p> <p>Death of <i>Tiberius</i> Aug. 14: Tables 577 p. 840. Zonaras XIV tom. 2 p. 73 D νόσφ δὲ φθινάδι περιπεσὼν ἐν τῷ τριβουναλίῳ φοριάδην ἐκκομισθεὶς ἐκεῖ τὸν Μαυρίκιον ἀναρρηθῆναι βασιλείᾳ πεποιήκε, παρόντος τοῦ πατριάρχου Ἰωάννου καὶ τῆς συγκλήτου βουλῆς.—ὑποστρέψας δ' ἐκείθεν εἰς τὰ βασίλεια τὴν ζωὴν ἐξεμέτρησε βασιλεύσας ἔτη τρία μῆνας δέκα καὶ ἡμέρας ἑκτώ. Μαυρίκιος δὲ τῆς τῶν κοινῶν διοικήσεως εἶχετο, στεφθεὶς ὑπὸ τοῦ πατριάρχου Ἰωάννου τοῦ νηστευτοῦ. ἦν δὲ ὅτε τῆς αὐταρχίας ἐπέβη ἑτῶν τεσσαράκοντα πρὸς τρισίν.</p>	<p><i>Eutychius CP.</i> ob. Ap. 6: Tables 577. 4 p. 841. <i>Joannes CP.</i> 13^v 5^m. Nicephorus p. 414 D Ἰωάννης ὁ νηστευτῆς διάκονος ΚΠ. ἐπὶ Τιβερίου ἔτη γ' μῆνας ε'. This period commences Ap. 12 A. D. 582 (see Theophanes quoted at 577. 4), and therefore terminates in the beginning of Sept. A. D. 595.</p>
583	<p><i>Mauricii 2</i> from Aug. 13. <i>Sine consule.</i> Chron. Pasch. p. 377 A <i>Indict.</i> 1. 1 ἐνιαυτὸς ἀνύπατος. καὶ ἐκ κοινῷ δόγματος ἐγράφη “μετὰ ὑπατεῖαν Τιβερίου—τοῦ τῆς θείας λήξεως ἔτους 8.” ἀνύπατα [sc. <i>Post cons. Tib. IV</i>] B.</p>	
584	<p><i>Mauricii 3</i> from Aug. 13. <i>Mauricius cos.</i> Chron. Pasch. p. 377 A <i>Indict.</i> 2. 2 ὑπ. Μαυρίκιου Αὐγούστου τὸ α' μόνου. Theophylact. I. 12 p. 25 A δεύτερον ἔτος τοῦτο τῆς Μαυρίκιου ἡγεμονίας, καὶ ὁ αὐτοκράτωρ χειμῶνος ὥρα ὑπατος ἀναγορεύεται. Theophanes p. 214 D <i>Mauricii 2^o</i> τούτῳ τῷ ἔτει μηνὶ Δεκεμβρίῳ κ' Ἰνδικτιῶν β' [Dec. 20 A. D. 583] ὑπατος ὁ βασιλεὺς ἀναγορεύεται καὶ πολλοὺς θησαυροὺς τῇ πόλει ἐδώρησατο· προβαλλεται δὲ Φιλιππικὸν στρατηγὸν τῆς ἐφας, ποιήσας αὐτὸν γαμβρὸν εἰς Γορδιαν τὴν ἰδίαν ἀδελφὴν. Repeated by Cedrenus p. 395 A τῷ β' ἔτει ὑπατος ὁ βασιλεὺς ἀναγορεύεται κ. τ. λ. Μαυρίκιον Τιβερίου Αὐγ. μόνου B.</p> <p>The appointment of <i>Philippicus</i> is marked by Theophylact I. 13 A p. 25 B τῷ δ' ἐνισταμένῳ τούτῳ ἐνιαυτῷ—Φιλιππικὸς ἀντανίσταται καὶ στρατηγὸς ἀναγορεύεται ὑπὸ τοῦ αὐτοκράτορος, ἀνὴρ ἐπιδέξιος καὶ βασιλικῆς συγγενείας ἐγγύτατος· γαμέτης γὰρ ἐτύγχανεν ὧν Γορδίας ἀδελφῆς τοῦ αὐτοκράτορος.—μετοπώρου τε ἀρχομένου [A. D. 584] παρὰ τὸν Τίγρην αὐλίζεται.</p>	
585	<p><i>Mauricii 4</i> from Aug. 13. <i>Post cons. Mauricii I.</i> Chron. Pasch. p. 377 A <i>Indict.</i> 3. 3 μετὰ ὑπ. Μαυρίκιου. ἀνύπατα B [sc. <i>Post cons. Maur. I.</i>]</p>	

A. D.	EVENTS	AUTHORS
	<p><i>Philippicus</i> in the East: Theophyl. I. 14 p. 26 C <i>εἰς τὸν ἐπὶ ἰαννὰ ἐνιαυτὸν τῇ Ἀρζανηγῇ χώρῃ</i>. In winter retires to CP. 'Ibid. p. 27 C <i>χειμῶνος ὥρα ἤδη που παρεφαίνετο. καὶ τὸν βασιλεῖα ἀσπασόμενος εἰς Βυζάντιον ἦκεν</i>. The winter of A. D. 584.</p> <p><i>Leovegildi annus</i> 18 at the close of this year: Tables 569 p. 826. Joannes Biclár. <i>Anno IV Mauricii imp. qui est Leovegildi regis XVIII annus</i>.</p> <p><i>Theodosius</i> born: Theophan. p. 215 C Cedren. p. 395 D.</p>	
586	<p><i>Mauricii</i> 5 from Aug. 13. <i>Post cons. Mauricii II</i>. Chron. Pasch. p. 377 B <i>Indict. 4. 4 μετὰ ὑπ. Μαυρικίου—τὸ β' μόνον. ἀνύπατα</i> [sc. <i>Post cons. Maur. II</i>] B.</p> <p><i>Philippicus</i> in spring: Theophyl. I. 14, 15 p. 27 C <i>ἦρος δὲ παρανίσχοντος—Φιλιππικὸς τῆς βασιλίδος ἐξεδήμησε πόλεως</i>. <i>Heraclius</i> ὁ Ἡρακλείου πατὴρ τοῦ αὐτοκράτορος II. 3 p. 34 B.—Winter: II. 10 p. 44 C. The winter of A. D. 584. This campaign is described at the 4th of <i>Mauricius</i> by Theophanes p. 216 A—217 B Cedrenus p. 395 D—396 B.</p> <p>Joannes Biclár. <i>Anno IV qui est XVIII &c. Anthane</i> [lege <i>Autharis</i>] <i>Longobardorum rex cum Romanis congressione facta superat</i>. In the beginning of 586, when those years were current together. <i>Autharis</i> after the <i>interregnum</i> of 10 years A. D. 574—584 (Tables 574 p. 834) reigned 6 years to September: Paulus Diac. Langob. III. 16 <i>Langobardi cum per annos decem sub potestate ducum fuissent, tandem comuni consilio Authari Clephonis filium—regem sibi statuerunt</i>. III. 36 <i>Rex Authari apud Ticinum Nonas Septembres, veneno ut tradunt accepto, moritur, postquam sex regnaverat annos</i>. As he began to reign at the close of 584, his death is fixed to Sept. 5 A. D. 590.</p> <p>Joannes Biclár. <i>Anno IV &c. Hoc anno Leovegildus rex diem clausit extremum et filius ejus Recaredus cum tranquillitate regni ejus sumit sceptrum</i>. <i>Anno V Mauricii, qui est Recaredi regis primus—Mauricius Theodosium filium suum—Cæsarem facit</i>. Isidorus p. 726 era 624 [A. D. 586]—<i>anno tertio</i> [lege <i>quarto</i>] <i>imperii Mauricii Livingildo defuncto filius ejus Recaredus in regno est coronatus</i>. Between Ap. 13 and May 8: Tables 569 p. 826.</p>	
587	<p><i>Mauricii</i> 6 from Aug. 13. <i>Post cons. Mauricii III</i>. Chron. Pasch. p. 377 B <i>Indict. 5. 5 μετὰ ὑπ. Μαυρικίου—τὸ γ' μόνον. ἀνύπατα</i> B.</p> <p><i>Philippicus</i> and <i>Heraclius</i> in spring: <i>ἐπεὶ ἐαρινίδες ὥραι κ. τ. λ.</i> Theophylact. II. 10 p. 44 C. <i>Heraclius</i> again Idem II. 18 p. 56 A. In this year <i>Comeniolus</i> in Thrace: Theophyl. II. 10 p. 44 D <i>τούτῳ δῆτα τῷ ἐνιαυτῷ Κομεντιόλος ἐπὶ τὴν Ἀγχίανον ἦκε</i>.</p>	

A. D.	EVENTS	AUTHORS
	<p><i>Mauricii</i> 5^o <i>Comentiolus</i> apud Theophanem p. 217 C, <i>Heraclius</i> p. 218 D.</p> <p><i>Recaredi</i> 2 from April. See 586. Theophanes p. 220 D <i>Mauricii</i> 6^o μηνι Σεπτεμβρίῳ ἰνδικτιῶνι ε' οἱ Λογγίβαρδοι κατὰ Ῥωμαίων πόλεμον ἤσαντο. Sept. of A. D. 587.</p>	
588	<p><i>Mauricii</i> 7 from Aug. 13. <i>Post cons. Mauricii IV.</i> Chron. Pasch. p. 377 B <i>Indict.</i> 6. 6 μετὰ ὑπ.—τὸ 8 μόνου. ἀνύπατα B.</p> <p>In spring <i>Priscus</i> succeeds <i>Philippicus</i>: Theophyl. III. 1 p. 62 A ἡρος δ' ἐπιγενομένου ὁ μὲν ἀπεχειροτονεῖτο ὁ δὲ τῆς ἡγεμονίας ἀπήρχετο. Easter: Idem p. 62 B. Winter: Theophyl. III. 4 p. 66 C. The winter of A. D. 588. This campaign is improperly referred to the 5th of <i>Mauricius</i> by Theophanes p. 219 B C.</p> <p><i>Recaredi</i> 3 from April. See 586. Joannes Biclär. <i>Anno VII Mauricii qui est Recaredi regis III—Francorum exercitus a Gonterano rege transmissus Bosone duce in Galliam Narbonensem obveniunt et juxta Carcassonensem urbem castra metati sunt. Cui Claudius Lusitaniæ dux a Recaredo rege directus obviam occurrit. Cum quo congressione facti Franci in fugam vertuntur et direpta castra Francorum et exercitus a Gothis caditur.</i> Isidorus p. 726 <i>Francis cum LX fere millibus armatorum Gallias irrudentibus, misso Claudio duce—triumphavit.</i> Conf. Greg. Tur. H. Fr. IX. 31.</p>	
589	<p><i>Mauricii</i> 8 from Aug. 13. <i>Post cons. Mauricii V.</i> Chron. Pasch. p. 377 B <i>Indict.</i> 7. 7 μετὰ ὑπ.—τὸ ε' μόνου. ἀνύπατα B.</p> <p>Spring in Asia: Theophylact. III. 4 p. 66 C D ἐπιγενομένου δ' ἡρος. <i>Comentiolus</i> appointed: Idem III. 6 p. 68 D ὁ δὲ Φιλιππικὸς ἀπεχειροτονεῖτο παραντικά, Κομεντιόλον δὲ στρατηγὸν ὁ αὐτοκράτωρ ἀνίστησιν. Evagrius VI. 15 πέμπεται τῆς ἡγεμονίας διάδοχος Κομεντιόλος, Θράξ γένος. <i>Mauricii</i> 6^o Theophanes p. 221 A Cedrenus p. 396 D male. In the 8th of <i>Mauricius</i>—ἔτος ὕδαοον τῆς Μαυρικίου—<i>Bahram</i> is sent to Suania: Theophylact. III. 6 p. 69 C. <i>Romanus</i> meets him: p. 70 C. <i>Bahram</i>, reproached by <i>Hormisdas</i> for his defeat (III. 8 p. 72 C), revolts, and the long war is ended: p. 73 C. Conf. Evagrius VI. 15. 16. At the 8th of <i>Mauricius</i> in Theophanes p. 221 B—222 C.</p> <p><i>Recaredi</i> 4 from April. See 586.</p>	<p><i>Concilium Toletanum III</i>: Joannes Biclär. <i>Anno VIII Mauricii qui est Recaredi IV annus, sancta synodus episcoporum totius Hispania Gallie et Galliciae in urbe Toletana præcepto principis Recaredi congregatur episcoporum numero LXXII, in qua synodo intererat—Recaredus.</i> Acta Concil. tom. 6 p. 693 <i>Anno quarto regnante gloriosissimo Domino Reccaredo rege, die VIII Iduum Maiarum era 627.</i> Sc. May 8 A. D. 589.</p>
590	<p><i>Mauricii</i> 9 from Aug. 13. <i>Post cons. Mauricii VI.</i> Chron. Pasch. p. 377 C <i>Indict.</i> 8. 8 μετὰ ὑπ.—τὸ ε'. ἀνύπατα B.</p> <p><i>Mauricius</i> crowns his son <i>Theodosius</i> at Easter: Chron. Pasch. p. 377 C. Theophanes p. 225 B <i>Maur.</i> 8^o μηνι Μαρτίῳ κς' ἰνδικτιῶνι ἡ τῇ ἡμέρᾳ τοῦ</p>	<p>Death of <i>Pelagius</i> of Rome Feb. 8. <i>Gregorius</i> succeeds Sept. 3 A. D. 590: Tables 578. 4.</p> <p><i>Joannes Biclariensis</i> ends at the 4th year of <i>Recaredus</i>: Tables 589. 4.</p> <p><i>Gregorii Romani</i> Ep. I. 9 p. 496 <i>Petro subdiacono. Mense Novembri Indictione IX.</i></p>

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	<p>ἀγίου πάσχα, χρόνων τεσσάρων ἡμῖς, ἐστέφθη—ὑπὸ Ἰωάννου πατριάρχου ΚΠ. Repeated by Cedrenus p. 397 A.</p> <p><i>Comentiolus</i> is still in winter when the civil war begins in Persia: Theophylact. IV. 2 p. 91 D. <i>Hormisdas</i> deposed: p. 93 D. Slain: IV. 7 p. 100 A. In September: Tables 578 p. 842. <i>Chosroes</i> takes refuge with the Romans: Chron. Pasch. p. 877 C <i>Indict. IX</i> <i>Mauricii</i> 9 Χοσρόης—ἦλθε πρὸς Ῥωμαίους. After September 590. For the facts see Evagrius VI. 16—18 Theophylact. IV. 10 p. 104 A—11 p. 105 D. <i>Bahram</i> proclaims himself: p. 106 A B. Related at the 6th of <i>Mauricius</i> by Theophanes p. 222 B—223 D. At the 7th by Cedrenus p. 396 D.</p> <p><i>Recaredi</i> 5 from April. See 586.</p>	
591	<p><i>Mauricii</i> 10 from Aug. 13. <i>Post cons. Mauricii VII.</i> Chron. Pasch. p. 377 C <i>Indict. 9.</i> 9 μετὰ ὑπ.—τὸ ζ'. ἀνύπατα B.</p> <p><i>Chosroes</i> in spring—ἦρος ἀρχομένου—sends ambassadors to <i>Mauricius</i>: Theophylact. IV. 13 p. 107 C. Meanwhile <i>Zadesprates</i> is slain: V. 1 p. 121 D. (on the 9th of February: p. 136 D.) <i>Narses</i> succeeds <i>Comentiolus</i>: V. 2 p. 122 D. Spring: 123 A ἦρος ἀρχομένου [sc. A. D. 591]. In summer <i>Chosroes</i> advances: V. 4 p. 124 C θέρος ἀρχομένου. Defeat of <i>Bahram</i>: V. 9 p. 131 A—139 A. Conf. Evagrius VI. 19. End of the Persian war in the 20th year: Tables 572 p. 830.</p> <p><i>Recaredi</i> 6 from April: see 586.</p>	<p><i>Chosroes</i> apud Theophylactum V. 13 p. 136 C Evagrius VI. 21 addresses a letter of thanks after his victory. He mentions Jan. 7 and Feb. 9 of the first year of his reign. sc. Jan. Feb. A. D. 591. He makes mention Χοσρόου βασιλέως υἱοῦ Καβάδου, τοῦ ἡμετέρου πατρός. father for grandfather.</p> <p><i>Gregorii Romani</i> Ep. I. 21 <i>Mense Feb. indict. IX.</i> Ep. I. 33 p. 521 <i>Romano patricio & exarcho Italiae.</i> <i>Mense Martio indict. IX.</i> Ep. I. 45 p. 540 <i>universis episcopis per Illyricum.</i> <i>Mense Junii indict. IX.</i> Ep. II. 7 p. 573 <i>Maximiano episc. Syracusano.</i> <i>Mense Decembri indict. X.</i></p>
592	<p><i>Mauricii</i> 11 from Aug. 13. <i>Post cons. Mauricii VIII.</i> Chron. Pasch. p. 377 D <i>Indict. 10.</i> 10 μετὰ ὑπ.—τὸ η'. ἀνύπατα B.</p> <p><i>Mauricius</i> recalls the forces from the East: Theophylact. V. 16 p. 140 A τὰς δυνάμεις ὁ αὐτοκράτωρ ἐς τὴν Εὐρώπην ὡς τάχιστα μετεβίβαζεν, ἐπὶ τε τὴν Ἀγχι-αλον τὴν ἐκδημίαν παρασκευάζεται. Progress of <i>Mauricius</i> to Thrace at the time of an eclipse: Theophylact. p. 140 C κατ' ἐκλειψιν γούν τὴν ἡμέραν ἡλίου μεγίστη γέγονεν ἔκλειψις. Zonaras XIV tom. 2 p. 76 B εἰρήνης γενομένης πρὸς Πέρσας, τὰς δυνάμεις ἐξ ἐφας ἐπὶ τὴν Θράκην μετήνεγκε καὶ αὐτὸς ἐξῆλθε τῆς Βυζαντιδος—ὅτε καὶ ὁ ἥλιος ἐσκιώσθη. Theophanes p. 225 D ἐξελ-θόντι δὲ αὐτῷ—γέγονεν ἡλίου ἔκλειψις. This eclipse is determined by authorities apud Pagium tom. 2 p. 697 Sam. Basnage Annal. tom. 3 p. 914 to March 19 A. D. 592. <i>Mauricius</i> after 15 days at Anchialus (Theophylact. VI. 3 p. 147 A) returns to CP.</p> <p>War with the Chagan: Theophylact. p. 147 C. <i>Priscus</i> appointed to command: VI. 4 p. 148 B. In the autumn he returns to CP. VI. 6 p. 151 A ὁ μὲν οὖν στρατηγὸς μετοπώρου ἀρχομένου—ἐς Βυζάντιον ἦκε. The march of the emperor is improperly re-</p>	<p><i>Gregorii Romani</i> Ep. II. 10 p. 575 <i>Paulo episc. Neapolitano.</i> <i>Mense Januario indict. X.</i> Ep. II. 14 <i>Mense Febuario indict. X.</i> Ep. II. 17 <i>Data mense Martio indict. X.</i> Ep. II. 26 <i>Mense Aprili indict. X.</i> Ep. II. 35 p. 598 <i>ad Joannem episc. Ravennatem.</i> <i>Mense Julii indict. X.</i> Ep. II. 47 <i>Dominico episc. Carthaginensi.</i> <i>Data X Kal. Aug. indict. X.</i> Ep. II. 48 <i>Mense Augusti indict. X.</i> Ep. III. 4 <i>Mense Octobri indict. XI.</i> Ep. III. 14 <i>Mense Decembri in-</i>dict. XI.</p>

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	ferred to the 9th of <i>Mauricius</i> by Theophanes p. 225 D Cedrenus p. 397 B. *The campaign of <i>Priscus</i> more justly to the 10th year: Theophanes p. 226 D Cedren. p. 397 D.	
593	<p><i>Mauricii</i> 12 from Aug. 13. <i>Post cons. Mauricii IX.</i> Chron. Pasch. p. 377 D <i>Indict.</i> 11. 11 μετὰ ὑπ.—τὸ θ. ἀνύματα B.</p> <p>In spring <i>Priscus</i> moves to the Danube: Theophylact. VI. 6 p. 151 A ἡρος δὲ ἀρχομένου ὁ στρατηγὸς—παρὰ τὸν Ἰστρον ἐπέμπετο. After this campaign winter: Idem VI. 10 p. 157 A and a sedition in the army; καταστασιάζει ἡ Ῥωμαίων πληθὺς, παρωσαμένη τοὺς λόγους τοῦ αὐτοκράτορος οἵκοι τε τὴν τοῦ ψύχους ὥραν ἐνεχείρει ποιήσασθαι. The winter of A. D. 593. <i>Petrus</i> is appointed to supersede <i>Priscus</i>: VI. 11 p. 159 A. Meanwhile <i>Priscus</i> passing the Danube makes a peace with the Chagan: VI. 11 p. 161 A. These events are related by Theophanes under the 11th of <i>Mauricius</i>: p. 228 A. the 12th: p. 229 B. the 13th: p. 230 A—D. Who is followed by Cedrenus p. 398 C D.</p>	<p>A letter of <i>Chosroes</i> in his third year (commencing Sept. A. D. 592) apud Theophylactum V. 14 p. 137 B Evagrium VI. 21 p. 460 B. Theophylact. l. c. τῷ δὲ ἐπιόντι ἐνιαυτῷ [sc. anno secundo] ὁ τοῦ Περσικοῦ βασιλεὺς ἀναγορεύει βασιλείαν Σιρὴν—τρίτῳ δὲ ἔτει ἡντιβόλει τὸν—Σέργιον παῖδα ἐκ τῆς Σιρῆς δοθῆναι αὐτῷ. μετ' οὐ πολὺ δὲ τούτου γεγονότος αὐτῷ—ἐπιστολὴν ἐξέπεμψεν. Written before the close of 593, when Evagrius published his history.</p> <p><i>Gregory</i> of <i>Antioch</i> died between March and August: Tables 570. 2. One year too high in Chron. Pasch. p. 377 D <i>Indict.</i> 10 <i>Post cons. Maur. VIII</i> [from Sept. 1 A. D. 591] τούτῳ τῷ ἐνιαυτῷ Ἀναστάσιος πατριάρχης Ἀντιοχείας ἐπαῆλθεν ἐν Ἀντιοχείᾳ μετὰ τελευτῇ Γρηγορίου.</p> <p><i>Evagrius</i> ends his history in the 12th of <i>Mauricius</i>: Tables 542. 4 p. 779.</p> <p><i>Gregorii Romani</i> Ep. III. 16 <i>Mense Januario indict. XI.</i> Ep. III. 20 <i>Mense Feb. ind. XI.</i> Ep. III. 21 <i>Mense Mart. ind. XI.</i> Ep. III. 26 <i>Mense Apr. ind. XI.</i> Ep. III. 34 <i>Mense Maio ind. XI.</i> Ep. III. 46 <i>Mense Julio ind. XI.</i> Ep. III. 58 <i>Mense Aug. ind. XI.</i> Ep. IV. 11 <i>Mense Oct. ind. XII.</i> Ep. IV. 16 <i>Mense Nov. ind. XII.</i></p>
594	<p><i>Mauricii</i> 13 from Aug. 13. <i>Post cons. Maur. X.</i> Chron. Pasch. p. 378 A <i>Indict.</i> 12. 12 μετὰ ὑπ.—τὸ ι'. ἀνύματα B.</p> <p><i>Petrus</i> the brother of <i>Mauricius</i> proceeds to Thrace: Theophyl. VII. 1 p. 166 A. A mutiny in the army is noticed p. 166 C D. <i>Petrus</i> violates the peace: VII. 4 p. 170 A.—is defeated, and <i>Priscus</i> reappointed: VII. 5 p. 172 B καταπολεμηθέντος τοίνυν ὑπὸ τῶν βαρβάρων τοῦ Πέτρου Πρίσκος γίνεται στρατηγός, καὶ—ὁ Πέτρος ἐς Βυζάντιον ἦκεν. <i>Mauricii</i> 15^o apud Theophanem p. 231 C—232 D Cedrenum p. 399 A.</p>	<p>[Chron. Pasch. p. 378 A <i>Indict.</i> 12 <i>Mauricii anno</i> 12 τῆς ἐν ΚΠ.—ἐκκλησίας Κυριακὸς—ἡγείται ἔτη ιβ'. More than a year before the true time. <i>Joannes</i> died and <i>Cyriacus</i> succeeded in the first month of indict. 14 or Sept. 595. conf. a. 582. Theophylact. VII. 6 p. 172 C has an error of five years current: πρὸ τεττάρων τούτων ἐνιαυτῶν [four years before the close of A. D. 594] Ἰωάννης ὁ τὴν ἐς Βυζάντιον ἐκκλησίαν ἰθύνων τὸν τῆδε βίον ἀπέλειπεν.]</p> <p><i>Gregorii Romani</i> Ep. IV. 17 <i>Mense Januario indict. XII.</i> Ep. IV. 19 <i>Mense Apr. ind. XII.</i> Ep. IV. 20 <i>Mense Maio ind. XII.</i> Ep. IV. 23 <i>Mense Junio ind. XII.</i> Ep. IV. 30 <i>Constantinae Augusta. Mense Junio indict. XII.</i> Ep. IV. 40 <i>Mense Aug. ind. XII.</i> Ep. V. 4 <i>Constantio episc. Mediolanensi. Mense Sept. ind. XIII.</i> Ep. V. 7 <i>Mense Oct. ind. XIII.</i> Ep. V. 11 <i>Joanni episc. Ravennati. Mense Oct. ind. XIII.</i></p>
595	<p><i>Mauricii</i> 14 from Aug. 13. <i>Post cons. Maur. XI.</i> Chron. Pasch. p. 378 A <i>Indict.</i> 13. 13 μετὰ ὑπ.—τὸ ια'. ἀνύματα B.</p> <p>In spring <i>Priscus</i>, restored to the command, proceeds from CP. Theophylact. VII. 7 p. 173 C ἡρος ἀρχομένου καὶ ὁ Πρίσκος τοῦ Βυζαντίου ἀποφοιτᾷ. Passes</p>	<p><i>Joannes</i> of CP. dies in September: See the year 582. <i>Cyriacus</i> succeeds: Nicephorus p. 414 D Κυριακὸς πρεσβύτερος τῆς αὐτῆς ἐκκλησίας καὶ οὐκονομος ἔτη ια'.</p> <p><i>Gregorii Romani</i> Ep. V. 18 <i>Joanni episc. CP. Data Kal. Jan. ind. XIII.</i> Ep. V. 24 <i>Romano exarcho</i></p>

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	<p>the Danube : 173 D. Conference with the Chagan : VII. 10 p. 178 A. After the conference the forces of <i>Priscus</i> are successful : VII. 12 p. 179 D 180 A. And nothing memorable is performed for 18 months : VII. 12 p. 180 D ἐπὶ μῆνας ὀκτωκαίδεκα καὶ περαιτέρω Ῥωμαίοις τε καὶ βαρβάροις τοῖς ἀνὰ τὸν Ἰστρον αὐλιζομένοις οὐδὲν ἄξιον συγγραφῆς διαπέπρακται. Within the years 596. 597. Theophanes p. 233 A C describes this campaign at the 16th of <i>Mauricius</i>.</p>	<p><i>Italiae. Mense Feb. indict. XIII.</i> Ep. V. 29 <i>Mense Mart. ind. XIII.</i> Ep. V. 34 <i>Mense Maio ind. XIII.</i> Ep. V. 38 <i>Mense Junio ind. XIII.</i> Ep. V. 51 <i>Mense Aug. ind. XIII.</i> Ep. V. 53. V. 54 <i>universis episcopis Galliarum qui sub regno Childeberti sunt.</i> V. 55 <i>Childeberto regi Francorum.</i> All dated die <i>XII Aug. ind. XIII.</i> Ep. V. 57 <i>Joanni episc. Corinthiorum.</i> Ep. V. 58 <i>Universis episcopis per Hcl-ladium constitutis.</i> Both dated die <i>XV Aug. indict. XIII.</i> Ep. VI. 17 <i>Mense Oct. ind. XIV.</i> Ep. VI. 20 <i>Mense Nov. ind. XIV.</i></p>
596	<p><i>Mauricii</i> 15 from Aug. 13. <i>Post cons. Maur. XII.</i> Chron. Pasch. p. 378 A <i>Indict. 14. 14 μετὰ ὑπ.—τὸ ιβ'. ἀνύματα B.</i></p> <p>Sickness of <i>Mauricius</i> in his 15th year : Theophylact. VIII. 11 p. 212 B.</p>	<p><i>Gregorii Romani</i> Ep. VI. 21 <i>Mense Januario ind. XIV.</i> Ep. VI. 26 <i>Mense Mart. ind. XIV.</i> Ep. VI. 29. VI. 31 <i>Mense Apr. ind. XIV.</i> Ep. VI. 35 <i>Mense Maio ind. XIV.</i> Ep. VI. 36 <i>Mense Jun. ind. XIV.</i> Ep. VI. 41 <i>Mense Jul. ind. XIV.</i> Ep. VI. 51 <i>ad fratres in Angliam euntes. Data die, X Kal. Aug. imperante D. N. Mauricio Tiberio piissimo Aug. anno XIV, post consulatum ejusdem D. N. anno XIII, indictione XIV.</i> Gregorius, like Victor Tun. Marius and some others, reckons the years <i>post consulatum</i> inclusive of the year of the consulship. See the Tables 542. 1. 568. 1. 575. 2 p. 838. Ep. VI. 52 <i>Data die X Kal. Aug. ind. XIV.</i> Ep. VI. 60 <i>Mense Aug. ind. XIV.</i> Ep. VII. 12 <i>Mense Nov. ind. XV.</i></p>
597	<p><i>Mauricii</i> 16 from Aug. 13. <i>Post cons. Maur. XIII.</i> Chron. Pasch. p. 378 A <i>Indict. 15. 15 μετὰ ὑπ.—τὸ ιγ'. ἀνύματα B.</i></p>	<p><i>Gregorii Romani</i> Ep. VII. 14 <i>Mense Mart. indict. XV.</i> Ep. VII. 18 <i>Mense Maio ind. XV.</i> Ep. VII. 24 <i>Mense Junio ind. XV.</i> Ep. VII. 35 <i>Mense Julio ind. XV.</i> Ep. VII. 41 <i>Datum mense Aug. ind. XV.</i> Ep. VIII. 4 <i>Mense Nov. ind. I.</i> Ep. VIII. 5 <i>Mense Dec. ind. I.</i></p>
598	<p><i>Mauricii</i> 17 from Aug. 13. <i>Post cons. Maur. XIV.</i> Chron. Pasch. p. 378 A <i>Indict. 1. 16 μετὰ ὑπ.—τὸ ιδ'. ἀνύματα B.</i></p> <p>The Chagan attacks Tomi, <i>Priscus</i> moves to its defence : Theophylact. VII. 13 p. 181 A ὁ Χαγᾶνος—Τομέα τῇ πόλει [Τομέα et Τομέαι Arrianus peripl. Pont. Euxin. p. 135] ἐφίσταται, τούτων δὲ Πρίσκος πυθόμενος ἐπηρεαζομένη τῇ πόλει προσομιλεῖ. Ῥωμαῖοι τοιγαροῦν καὶ οἱ βάρβαροι εἰς τὰ περὶ Τομέαν τὴν πόλιν στρατοπεδεύοντες ὄρας ἐπιγινόμενης χειμῶνος οὐδαμῶς τὸν χάρακα διελύσαντο. τοῦ δὲ ἥρος ἀνισχύοντος λιμὸς τοῖς Ῥωμαίοις ἐνέσκηψε. The winter of A. D. 598, the spring of 599. Theophanes p. 234 A refers this to the 18th of <i>Mauricius</i> Ἰνδικτιῶνι γ' μηνὶ Μαρτίῳ, or March of A. D. 600. Cedrenus also p. 399 C τῷ ιγ' ἔτει. Which is refuted by Theophylact.</p>	<p><i>Gregorii Romani</i> Ep. VIII. 10 <i>Mense Feb. ind. I.</i> Ep. VIII. 14 <i>Mense Apr. ind. I.</i> Ep. VIII. 15 <i>Mariniano episc. Ravennati. Data mense Apr. indict. I.</i> Ep. VIII. 20 <i>eidem. Mense Maii ind. I.</i> Ep. VIII. 23. VIII. 27 <i>Mense Junio indict. I.</i> Ep. VIII. 33 <i>Mense Aug. ind. I.</i> Ep. IX. 25 <i>Mense Nov. ind. II.</i> Ep. IX. 26 <i>Mense Nov. ind. II.</i></p>
599	<p><i>Mauricii</i> 18 from Aug. 13. <i>Post cons. Maur. XV.</i> Chron. Pasch. p. 378 A <i>Indict. 2. 17 μετὰ ὑπ.—τὸ ιε'. ἀνύματα B.</i></p> <p>At Easter hostilities suspended : Theophylact.</p>	<p><i>Gregorii Romani</i> Ep. IX. 28 <i>Mense Januario ind. II.</i> Ep. IX. 35 <i>Constantio episc. Mediolanensi. Data mense Feb. ind. II.</i> Ep. IX. 46 <i>Datum mense Apr. [al. Mart. al. Maio] indict. II.</i> Ep. IX. 60 <i>Dat.</i></p>

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	<p>VII. 13 p. 181 B. Easter of A. D. 599. (Referred to Easter 600 by Theophanes p. 234 B Cedrenus p. 399 C.)</p> <p><i>Comentiolus</i> is defeated: Theophylact. VII. 14. and retires to CP. c. 15 p. 184 A. Terror of the city and court: p. 184 B. <i>Mauricius</i> refuses to ransom the prisoners: Zonaras XIV tom. 2 p. 77 C ἐκ τῆς λοιμκῆς νόσου—ἀθυμήσας ὁ βάρβαρος ἔσπευσεν εἰς τὰ οἰκεία ἐπαναζεύξαι. δηλοῖ γοῦν τῷ Μαυρικίῳ ἐξωνήσασθαι τοὺς αἰχμαλώτους, ἐν ἐφ' ἐκάστῳ διδόντι νόμισμα. ὁ δὲ βασιλεὺς οὐ κατένευσε. Conf. Theophanem p. 235 B—D Cedrenum p. 399 D. And the war ceases: Theophylact. VII. 15 p. 184 D ἐν τούτοις δῆτα Ἀβάρους καὶ Ῥωμαίους ὁ πόλεμος πέρας ἐλάμβανεν. (Who omits to tell that the prisoners were not ransomed and were put to death by the Chagan.)</p>	<p><i>mense Martio ind. II. Ep. IX. 74 Mense Julio ind. II. Ep. X. 10 Datum mense Dec. ind. III.</i></p>
600	<p><i>Mauricii</i> 19 from Aug. 13. <i>Post cons. Maur. XVI. Chron. Pasch. p. 378 B Indict. 3. 18 μετὰ ὑπ.—τὸ εἶ. ἀνύπατα B.</i></p> <p>Theophylact. VIII. 1 p. 197 D—198 A ἀποστέλλουσι πρέσβεις αἱ περὶ τὴν Θράκην—δυνάμεις πρὸς Μαυρίκιον—προδοσίαν κατατινόμεναι Κομεντιώλου τοῦ στρατηγοῦ. τῆς στάσεως τοίνυν εἰς τὸ βασιλεῖον ἄστυ ἰσχυρὰς γεγωνίας, δίδωσιν ὁ αὐτοκράτωρ Κομεντιώλῳ καὶ τοῖς πρέσβεσι διατιτὰς, καὶ—λαμβάνει ἡ κατηγορία τὴν ἐγκοπὴν καὶ αὐθις ὁ Κομεντιόλος γίνεται στρατηγός. θέρους δὲ ἐπιόντος ἔξω τῆς πόλεως γίνεται. War renewed: p. 198 B. Victories of <i>Priscus</i>: Theophylact. VIII. 2 p. 199 A—4 p. 201 B. Then winter approached: p. 201 C. passed by <i>Comentiolus</i> at Philippopolis: VIII. 4 p. 202 ἐκέισε τὴν ἄπασαν τοῦ χειμῶνος ὥραν ἐνδιατρίψας [A. D. 600] ἔαρος ἀρχομένου εἰς Βυζαντίον παραγίνεται. τῷ δὲ ἐπιόντι θέρει [A. D. 601] πάλιν στρατηγός ὑπὸ Μαυρικίου—ἀναδείκνυται. In the 19th year of <i>Mauricius</i> nothing is done: p. 202 A. In the 20th year <i>Petrus</i> appointed: ἔτει δὲ εἰκοστῷ τὸν αὐτάδελφον ὁ αὐτοκράτωρ Μαυρίκιος Πέτρον στρατηγὸν προεστήσατο τῆς Εὐρώπης. Therefore in August A. D. 601.</p> <p>Before the 20th year—πρὸ τούτου τοῦ ἐνιαυτοῦ—marriage of <i>Theodosius</i>: Theophylact. VIII. 4 p. 202 A B μετ' ὀλίγας τοίνυν ἡμέρας τοῦ γάμου, ὥρα χειμῶνος, σιτοδεία τις τοῖς Βυζαντίοις ἐνέσκηψε. Then followed the festival of Christmas: p. 202 B. and a sedition at CP. Dec. 25 of A. D. 600, the 19th year of <i>Mauricius</i>.</p> <p>Theophanes p. 236 D—238 A relates the victories of <i>Priscus</i> and the winter following under the 19th of <i>Mauricius</i>. And Cedrenus p. 400 D—401 B τῷ εἰ ἔτει. The marriage of <i>Theodosius</i> is referred by Theophanes p. 238 D to November of the 20th year: τούτῳ τῷ ἔτει μηνὶ Νοεμβρίῳ Ἰνδικτιῶν ε'. Nov. A. D. 601. and by Cedrenus p. 401 D τῷ κ' ἔτει. But Theophylact determines that marriage to No-</p>	<p><i>Gregorii Romani Ep. X. 21 Joanni praeposito Italiae. Data mense Apr. ind. III. Ep. X. 26. X. 27 Mense Maio ind. III. Ep. X. 31 Mense Junio ind. III. Ep. X. 63 Mense Aug. ind. III. Ep. XI. 26 Data mense Nov. ind. IV. Ep. XI. 27 Mense Dec. ind. IV.</i></p>

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	<p>member of the 19th year, A. D. 600. <i>Recaredi</i> 15 from April. See 586.</p>	
601	<p><i>Mauricii</i> 20 from Aug. 13. <i>Post cons. Maur. XVII.</i> Chron. Pasch. p. 378 B <i>Indict.</i> 4. 19 μετὰ ὑπ.—τὸ ιζ'. ἀνύματα B.</p> <p><i>Petrus</i>, being appointed to the command in the 20th year (conf. a. 600), proceeds to the Danube, and autumn commences: Theophylact. VIII. 5 p. 203 A ὁ Πέτρος ὁ στρατηγὸς τὰς δυνάμεις ἀθροίσας ἐπὶ τὸν Ἰστρον χωρεῖ καὶ εἰς Παλάστολον ἀφικνεῖται, καὶ χάρακα ποιησάμενος οὕτω τὴν τοῦ θέρους ὥραν διήνυνεν. μετοπώρου τε ἀρχομένου κ. τ. λ. Autumn of A. D. 601. <i>Mauricii</i> 20^o apud Theophanem p. 239 A—240 D.</p> <p><i>Recaredi</i> 16 from April: see 586. He reigned 15^y 1^m 10^d. Conf. Pagium tom. 2 p. 719. His death therefore is in June A. D. 601: Pagi Ibid. Isidorus p. 727 <i>Era</i> 639 [A. D. 601] <i>anno imperii Mauricii</i> 17^o [immo 19^o] <i>post Recaredum regem regnat Liuba filius ejus annis duobus, ignobili quidem matre progenitus, sed virtutum indole insignitus. quem in primo flore adolescentiæ Wittericus—occidit anno ætatis 22^o.</i></p>	<p><i>Gregorii Romani</i> Ep. XI. 31. XI. 32 <i>Datum mense Feb. ind. IV.</i> Ep. XI. 52 <i>Datum mense Junii ind. IV.</i> Ep. XI. 56 <i>Datum die X Julii ind. IV.</i> Ep. XI. 65 <i>Augustino episc. Anglorum.</i> XI. 66 <i>Edilbertho regi Anglorum.</i> XI. 68 <i>Virgilio episc. Arelatensi.</i> All dated <i>die X Kal. Jul. imperante D. N. piissimo Mauricio Tiberio Aug. anno XIX post consulatum ejusdem D. N. anno XVIII indictione IV.</i> The computation includes the year of the consulship. See 596. Ep. XI. 76 <i>Data XV Kal. Jul. [an V Kal. Julii?] imperante D. N. &c. anno XIX P. C. anno XVIII indict. IV.</i> Ep. XII. 1 <i>Mense Sept. ind. V.</i></p>
602	<p><i>Mauricii</i> 21 from Aug. 13. <i>Post cons. Maur. XVIII.</i> Chron. Pasch. p. 378 B <i>Indict.</i> 5. 20 μετὰ ὑπ.—τὸ ιη'. ἀνύματα [sc. <i>Post cons. Maur. XVIII</i>] B.</p> <p>Summer: Theophylact. VIII. 5 p. 203 B τοῦ δὲ θέρους ἐπείγοντος, ἀκοὴ γίνεται Μαυρικίᾳ—ὡς ἐπὶ τῆς δὲ Χαγᾶνος ἀναβολὴν τῷ πολέμῳ παρέσχετο κ. τ. λ. The summer of A. D. 602. Mutiny in the army of the Danube: Theophylact. VIII. 6 p. 204 A B ὡρας μετοπρωῆς ἐνδημούσης—στάσις μεγίστη. <i>Phocas</i>: p. 204 D. proclaimed: 205 C. at CP. 210 C. <i>Mauricius</i> slain: VIII. 11 p. 211 C D. Chron. Pasch. p. 378 D—379 A "The revolt of <i>Phocas</i> was in Nov. <i>Indict.</i> 6 [sc. Nov. A. D. 602]. <i>Mauricius</i> fled Nov. 22, <i>Phocas</i> was proclaimed Nov. 23, and crowned by <i>Cyriacus</i> the patriarch; entered CP. on the 25th, and slew <i>Mauricius</i>, four of his sons and his brother <i>Petrus</i>, on the 27th." <i>Theodosius</i> and <i>Comeniolus</i> are also slain: Idem p. 379 B. Theophanes p. 241 A—244 A under the 20th of <i>Mauricius</i> relates the disorders which preceded and followed the elevation of <i>Phocas</i>, who began to reign μηνὶ Νοεμβρίῳ Ἰνδικτιῶνι ε' p. 244 B. Conf. Cedrenum τῷ κ' ἔτει p. 403 A—404 A <i>Zonaram</i> XIV tom. 2 p. 77 C 78 D 79 D <i>de Phoca</i>. Idem p. 80 A ἔθανε δὲ Μαυρίκιος ἐτῶν ξγ', εἴκοσι βασιλεύσας ἐνιαυτοῖς. He reigned Aug. 13 A. D. 582—Nov. 22 A. D. 602 20^y 3^m 10^d. These acts are recorded in the Appendix ad epistolas <i>Gregorii</i> Opp. tom. 2 p. 1301 <i>Per indictionem VI die 23 mensis Nov. temporibus DN. papæ Gregorii coronatus est Phocas et Leontia Augusta Septimo in palatio quod dicitur Secundianus,</i></p>	<p>[Chron. Pasch. p. 378 B <i>Indict.</i> 5 <i>anno Mauricii</i> 20^o τούτῳ τῷ ἐνιαυτῷ μηνὶ Φεβρουαρίῳ γέγονεν ὁ γάμος Θεοδοσίου—ἀπὸ θ' καὶ αὐτῆς ἕως ιε' τοῦ αὐτοῦ Φεβρουαρίου μηνός [Feb. 9—15 A. D. 602]. καὶ τῇ ε' τοῦ Ἰουλίου μηνός τῆς αὐτῆς ε' Ἰνδικτιῶνος ἡδίκτου προτεθέντος ἐγράφη τῷ λοιπῷ μέρει τοῦ χρόνου τοῦ μέχρι δηλονότι Ἰανουαρίου τῆς ε' Ἰνδικτιῶνος [Jan. 603] οὕτως κ. τ. λ. An error in the date of that marriage, which is fixed to November A. D. 600 <i>indict.</i> 4 <i>Mauricii</i> 19. See 600 col. 1.]</p> <p>Chron. Pasch. p. 379 B ἀπὸ κ' τοῦ αὐτοῦ Νοεμβρίου μηνός εἰς τὸν λοιπὸν χρόνον τὸν μέχρι δηλονότι Ἰανουαρίου μηνός τῆς παρουσίας ἑκτῆς Ἰνδικτιῶνος ἐγράφη ἐν τοῖς συμβολαίοις "βασιλεὺς Φωκᾷ ἔτους α'." His reign however began from Nov. 23, on which day he was crowned by <i>Cyriacus</i> ἐν τῷ ἑβδόμῳ [Tables A. D. 364 p. 462] εἰς τὸν σεβασμὸν οἶκον τοῦ ἁγίου Ἰωάννου p. 378 D.</p> <p>[Cedrenus p. 404 C κόσμον ἔτος ε' ε' τῆς θείας σαρκώσεως φέε Φωκᾶς ὁ τύραννος ἐβασίλευσεν. An erroneous date derived from Theophanes p. 244 B.]</p> <p><i>Gregorii Romani</i> Ep. XII. 24 <i>Datum mense Januario ind. V.</i> Ep. XII. 33. XII. 38 <i>Deusdedit episcopo Mediolanensi.</i> Both <i>Mense Maio indict. V.</i> Ep. XIII. 6 <i>Januario episc. Caralis.</i> XIII. 6 <i>Brunichildæ reginæ Francorum.</i> Both <i>Mense Nov. indict. VI.</i></p>

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	<p><i>et occisus est Mauricius imp. cum omnibus filiis suis masculis, id est, Theodosio jam coronato, Tiberio, &c. — simul et Petro fratre suprascripti Mauricii Aug. Sed et aliqui procerum qui ei cohaerebant, id est Constantius patricius et curator et Placidus, sed et Georgius notarius principis. Venit autem icona—Phocæ et Leontia Augg. Romam VII Kal. Maii et acclamatum est eis in Lateranis in basilica &c.</i></p>	
603	<p><i>Phocæ 2</i> from Nov. 23. ἀνύπατα [sc. <i>Post cons. Maur. XIX</i>] B.</p> <p><i>Phocas consul</i> Dec. 7: Theophanes p. 245 B <i>Phocæ 2^o τούτῳ τῷ ἔτει μηνὶ Δεκεμβρίῳ ζ' Ἰνδικτιῶνι ζ' [Dec. 7 A. D. 603] προσήλθεν Φωκᾶς ἐν ταῖς ἑορταῖς ῥίψας ὑπατεῖαν πολλήν.</i> Cedrenus p. 405 C τῷ β' ἔτει προσήλθε κ. τ. λ. Chron. Pasch. p. 380 A is therefore inaccurate: <i>Indict. 6 anno Phocæ 1 ὑπ. Φωκᾶ Αὐγούστου μόνου.</i></p> <p>Embassy of <i>Phocas</i> to <i>Chosroes</i> in the 5th month after his accession: Theophylact. VIII. 15 p. 217 D μηνὶ πέμπτῳ. <i>Chosroes</i> declares war: p. 218 C D. Revolt of <i>Narses</i>: Zonaras XIV tom. 2 p. 80 A.</p> <p><i>Wittericus</i> reigns: Isidor. p. 727 era 641 [A. D. 603] <i>Mauricii 20^o [immo Phocæ 1^o] extincto, Liuvane Wittericus regnum quod vivente illo invaserat vindicat annis septem, vir quidem strenuus in armorum arte, sed tamen expers victoriæ.</i></p>	<p><i>Theophylact</i> ends his history VIII. 15 p. 217 C 218 D about the middle of the first year of <i>Phocas</i>.</p> <p><i>Gregorii Romani</i> Ep. XIII. 25. XIII. 26. Both mense Mart. ind. VI. Ep. XIII. 28 Datum mense Apr. ind. VI. Ep. XIII. 29 Mense Maii ind. VI. Ep. XIII. 31 <i>Phocæ Augusto. Gloria in excelsis Deo</i> &c. Dat. mense Junii ind. VI. Ep. XIII. 36 Mense Julii ind. VI. Ep. XIII. 44 Datum mense Aug. ind. VI. *Ep. XIV. 6 Data mense Oct. ind. VII. Ep. XIV. 9 Data mense Dec. indict. VII.</p>
604	<p><i>Phocæ 3</i> from Nov. 23. <i>Phocas consul.</i> <i>Gregorius Romanus</i>: see col. 2. Chron. Pasch. p. 380 B <i>Indict. 7 anno Phocæ 2 μετὰ ὑπ. Φωκᾶ Αὐγούστου.</i> Male. Conf. Pagium tom. 2 p. 722. B recte hoc anno Φωκᾶ Αὐγ. μόνου.</p> <p>Persian war: Theophanes p. 245 C Cedrenus p. 405 C.</p>	<p><i>Gregorii Rom. Ep. ad Felicem subdiaconum</i> apud Pagium tom. 2 p. 722 <i>Data VIII Kal. Feb. D.N.D. Phoca Aug. anno II et consulatus ejus anno primo, Indict. VII.</i> Gregory reckons the years post consulatum inclusive of the year of the consulship. See 596.</p> <p>Death of <i>Gregory of Rome</i>: Paulus Diac. in vita p. 16 <i>Postquam sedem Romanæ et apostolicæ ecclesiæ annis XIII mensibus sex et diebus X gloriosissime rexit.—Sepultus est in ecclesia beati Petri apostoli ante secretarium IV Id. Martiarum.</i> In the 2nd of <i>Phocas</i>: Idem Langobard. IV. 30 <i>Migravit ad Christum, cum jam Focas per indictionem VIII [lege VII] anno regnaret secundo.</i> His episcopate of 13^y 6^m 10^d began at Sept. 3 A. D. 590 (Tables 578. 4) and terminated March 12 A. D. 604 <i>Indict. 7 Phocæ anno 2.</i></p>
605	<p><i>Phocæ 4</i> from Nov. 23. <i>Post consulatum Phocæ I.</i> Chron. Pasch. p. 380 B <i>Indict. 8 anno Phocæ 3 μετὰ ὑπ. Φωκᾶ Αὐγούστου τὸ α'. ἀνύπατα B.</i></p> <p>Executions in June: Chron. Pasch. p. 380 C τούτῳ τῷ ἔτει [sc. <i>Phocæ 3^o</i>] μηνὶ Δαυρίῳ κατὰ Ῥωμαῖους Ἰουνίῳ, ἡμέρᾳ ζ'. June 7 A. D. 605.</p> <p><i>Constantina</i> and her daughters slain κατὰ τὸν αὐτὸν χρόνον Chron. Pasch. p. 380 D.—<i>Phocæ 5^o</i> (A. D. 607) apud Theophanem p. 247 C Cedrenum p.</p>	

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	<p>406 A B τῷ ε' ἔτει. Persian war continued <i>Phocæ</i> 3^o: Theophanes p. 245 D Cedren. p. 405 D. <i>Narses</i> slain by <i>Phocas</i>: Theoph. p. 246 A Cedren. p. 405 D.</p>	
606	<p><i>Phocæ</i> 5 from Nov. 23. <i>Post cons. Phocæ II</i>. Chron. Pasch. p. 380 D <i>Indict.</i> 9 anno <i>Phocæ</i> 4 μετὰ ὑπ. Φωκᾶ—τὸ β'. ἀνύπατα B. Persian war <i>Phocæ</i> 4^o: Theophanes p. 246 C Cedrenus p. 406 A.</p>	<p>Death of <i>Cyriacus</i> of CP. Chron. Pasch. p. 381 A <i>Indict.</i> 9 anno <i>Phocæ</i> 4 τούτῳ τῷ ἔτει τελευτᾷ Κυριακὸς πατριάρχης ΚΠ. μηνὶ Ὑπερβερεταίῳ κατὰ Ῥωμαίους Ὀκτωβρίῳ, κθ', ἡμέρᾳ ζ', καὶ κηδεύεται τῇ λ' τοῦ αὐτοῦ μηνὸς, ἡμέρᾳ πρώτη. In reality October of <i>Indict.</i> 10 A. D. 606, although in the 4th year of <i>Phocas</i>. Eleven years from the death of <i>Joannes</i> were completed in Sept. A. D. 606. conf. a. 595.</p>
607	<p><i>Phocæ</i> 6 from Nov. 23. <i>Post cons. Phocæ III</i>. Chron. Pasch. p. 381 A <i>Indict.</i> 10 anno 5 μετὰ ὑπ. Φωκᾶ—τὸ γ'. ἀνύπατα B. Persian war: Theophanes p. 247 D <i>Phocæ</i> 5 Πέρσαι τὸν Εὐφράτην περάσαντες πᾶσαν τὴν Συρίαν καὶ Παλαιστίνην καὶ Φοινίκην αἰχμαλώτευσαν, πολλὴν ἄλωσιν ἐν Ῥωμαίοις ποιήσαντες. Also in Cedrenus p. 406 B τῷ ε' ἔτει.</p>	<p><i>Thomas</i> of CP. appointed: Chron. Pasch. p. 381 A <i>Indict.</i> 10 anno <i>Phocæ</i> 5 τούτῳ τῷ ἔτει μηνὶ Αὐδουναίῳ, κατὰ Ῥωμαίους Ἰανουαρίῳ, κγ' [Jan. 23 A. D. 607] γέγονε πατριάρχης ἐν ΚΠ. Θωμᾶς ἀπὸ διακόνων τῆς μεγάλης ἐκκλησίας καὶ σακελλάριος τοῦ πατριάρχου καὶ ἐπάνω τῶν χειροτονιῶν. Nicephorus p. 414 D Θωμᾶς διάκονος τῆς αὐτῆς ἐκκλησίας καὶ σακελλάριος ἔτη γ' μῆνας ε'. Zonaras tom. 2 p. 80 B Κυριακοῦ τοῦ πατριάρχου ἐκλιπόντος μετὰ ἐνιαυτοῦς ἑνδεκα—πατριάρχης ἐγένετο Θωμᾶς. p. 80 D ὁ πατριάρχης Θωμᾶς ἐπὶ τρία ἔτη καὶ μῆνας δύο τῆς ἐκκλησίας προστάς ἐτελεύτησε, καὶ ἀντ-εισήχθη Σέργιος. See 610. <i>Eulogius Alexandrinus</i>. Tables 578. 4 p. 843. <i>Theodorus</i> succeeds: Nicephor. p. 417 B Θεόδωρος ὁ Σκρίβων ἔτη β'. He has two years in Theophanes p. 246 D 248 A <i>Phocæ</i> 5^o, 6^o.</p>
608	<p><i>Phocæ</i> 7 from Nov. 23. <i>Post cons. Phocæ IV</i>. Chron. Pasch. p. 381 B <i>Indict.</i> 11 anno <i>Phocæ</i> 6 μετὰ ὑπ.—τὸ δ'. ἀνύπατα B. <i>Priscus</i>, the son-in-law of <i>Phocas</i>, invites <i>Heraclius</i>: Theophanes p. 248 A <i>Phocæ</i> 6^o τούτῳ τῷ ἔτει ὁ Πρίσκος [de quo Theophanes p. 246 D anno <i>Phocæ</i> 5^o], μὴ ὑποφέρων ὄραν τοὺς ἀδίκους φόνους καὶ τὰ κατὰ τὰ [lege τὰ κατὰ τὰ] ὑπὸ Φωκᾶ γενόμενα, ἔγραψεν πρὸς Ἡράκλειον τὸν πατρίκιον καὶ στρατηγὸν Ἀφρικῆς ὥστε ἀποστεῖλαι Ἡράκλειον τὸν υἱὸν αὐτοῦ καὶ Νικήταν τὸν υἱὸν Γρηγορᾶ τοῦ πατρικίου καὶ ὑποστρατήγου αὐτοῦ, ὥπως ἔλθωσιν κατὰ τοῦ τυράννου Φωκᾶ. Zonaras tom. 2 p. 81 A στρατηγοῦντος ἐν Ἀφρικῇ καὶ Λιβύῃ Ἡρακλείου τοῦ πατρὸς τοῦ βασιλεύσαντος μετέπειτα Ἡρακλείου, οἱ τῆς συγκλήτου καὶ αὐτοῦς ὁ Πρίσκος ὁ στρατηλάτης [Idem p. 80 D τὴν δὲ θυγατέρα ὁ Φωκᾶς Δομναντίαν Πρίσκῳ τῷ στρατηλάτῃ συνέβουξε] διεπέμποντο πρὸς αὐτὸν δέοντες ἀπαλλαγῆναι τῆς τυραννίδος Φωκᾶ. Repeated from Theophanes τῷ ε' ἔτει by Cedrenus p. 406 B, who has <i>Crispus</i> for <i>Priscus</i>.</p>	<p>An inscription of Aug. 1 A. D. 608 at Rome is given by Burgess Topogr. of Rome Vol. 1 p. 489. The lacunæ are supplied by Mr. Burgess. Opt]imo clementis[simo piissim]oque principi domino [N. Phocæ imper]atori perpetuo A. DO coronato triumphatori semper Augusto Smaragdus expropos. sacri palatii ac patricius et exarchus Italiae devotus ejus clementie pro innumerabilibus pietatis ejus beneficiis et pro [qui]ete procurata Ital. ac conser[vat]a libertate hanc st[at]uam pietatis ejus auri splend[ore fulgen]tem huic sublimi column[æ ad] perennem ipsius gloriam imposuit ac dedicavit die prima mensis Augusti indict. und. P. C. pietatis ejus anno quinto. The 5th year <i>post consulatum</i> is reckoned inclusive of the consulship itself. See examples of this mode of computing at 596. P. C. mean <i>post consulatum</i>; not, as Mr. Burgess supposes, <i>præclaræ</i>. The <i>exarch Smaragdus</i> is addressed by Greg. Rom. Ep. XIII. 33 in A. D. 603, and is mentioned by Paulus Diac. Langob. III. 27. IV. 26. 29. 33.</p>
609	<p><i>Phocæ</i> 8 from Nov. 23. <i>Post cons. Phocæ V</i>. Chron. Pasch. p. 381 B <i>Indict.</i> 12 anno <i>Phocæ</i> 7 μετὰ ὑπ.—τὸ ε'. ἀνύπατα B.</p>	<p>The Paschal Chronicle p. 381 B C reckons 272 years from the death of <i>Constantine</i> to May 22 of the 12th indiction in the 7th of <i>Phocas</i>: ἐντεῦθεν</p>

A. D.	EVENTS	AUTHORS
	<p>The Persian war continues in the 7th of <i>Phocas</i>: Cedrenus p. 406 C τῷ ζ' ἔτει οἱ Πέρσαι ἐξῆλθον σὺν τῷ Καρδαρίῃ καὶ παρέλαβον Ἀρμενίαν καὶ Καππαδοκίαν, ἔτρεψαν δὲ καὶ τοὺς Ῥωμαίους. παρέλαβον δὲ καὶ τὴν Γαλατίαν καὶ Παφλαγονίαν, καὶ ἦλθον μέχρι Χαλκήδονος λυμαινόμενοι ἀφειδῶς πᾶσαν ἡλικίαν. Theophanes p. 248 B, who omits a year of <i>Phocas</i>, places this under the 6th year: <i>Phoca</i> 6^o τούτῳ τῷ ἔτει—οἱ Πέρσαι ἐξῆλθον σὺν τῷ Καρδαρήγῃ κ. τ. λ. which Cedrenus has corrected. Compare Theophanes p. 248 C D with Cedrenus p. 406 B—D.</p> <p>The calamities of this reign are briefly summed up by Zonaras XIV tom. 2 p. 80 B C πολυεὶδῇ μέντοι τότε κακὰ τοὺς Ῥωμαίους κατέλαβεν. ἐν μὲν γὰρ τῇ ἐφ' ἑβδόμῃ Πέρσαι τὴν Συρίαν καὶ Παλαιστίνην καὶ Φοινίκην ὑφ' ἑαυτοῦς ἐποίησαντο, τὴν Ἀρμενίαν δὲ καὶ Καππαδοκίαν καὶ τὴν Παφλαγονίαν καὶ Γαλατίαν κατέδραμον, καὶ μέχρι Χαλκηδόνος προήλθοσαν ἅπαντα ληϊζόμενοι. ἐν δὲ τῇ ἑβδόμῃ Ἀβάρεις τὴν Θράκην ἐδήωσαν, καὶ τὰ Ῥωμαϊκὰ στρατόπεδα ἃ ἐν ἀμφοτέραις ἦσαν τοῖς τμήμασι διεφθάρσαν, καὶ ἄλλως δὲ πολλῇ τῶν ἀνθρώπων θνήσκει ἐγένετο καὶ ἀφορία καρπῶν καὶ ζώων φθορὰ ἐκ βαρυντάτων χειμῶνων. ἐπὶ πᾶσι δὲ ὁ ἀλάστωρ Φωκάς κ. τ. λ.</p>	<p>ἔστιν εἰλεῖν ὡς ἀφ' οὗπερ ὁ τρισμακάριος Κωνσταντῖνος ἐτελεύτησεν τὸν βίον μέχρι τῆς κβ' τοῦ Μαΐου μηνὸς τῆς ἐνεστῶσης ιβ' ἐπινεμήσεως καὶ τοῦ ζ' ἔτους τῆς Φωκά βασιλείας πληροῦνται χρόνοι σοβ', ἀρχεται δὲ τὸ σογ' ἀπὸ κβ' τοῦ Μαΐου μηνὸς, ἰνδικτιῶνος ιβ'. Having observed that in the year of the death of <i>Constantine</i> Easter-day was on Ap. 3 and Pentecost on May 22, he concludes p. 381 D εἰσὶν οὖν ἀπὸ μὲν τῆς τελευτῆς Κωνσταντίνου ἕως νῦν χρόνοι σοβ', ἀπὸ δὲ τῆς εἰκοσαετηρίδος αὐτοῦ σπα' πλήρεις.—ὑπατοὶ δὲ ἀπὸ Φηλικιανοῦ καὶ Τατιανοῦ εἰσιν σοβ' ἕως τοῦ πάσχα τῆς ιβ' ἡλιακῆς ἰνδικτιῶνος τῆς νῦν ἐνισταμένης [legendum ex 381 C vel τῆς ιβ' ἡλιακῆς ἰνδ. vel τῆς ιβ' σεληνιακῆς ἰνδ.]</p> <p>The 272 years are exact from May 22 A. D. 337 <i>cos. Feliciano et Titiano</i> to May 21 A. D. 609 in the 7th of <i>Phocas</i>. The reckoning from the 20th of <i>Constantine</i> is deficient; for from May 22 A. D. 326 towards the close of his 20th year to May 21 A. D. 609 are 283 years.</p> <p>Deaths of <i>Theodorus of Alexandria</i> and <i>Isacius of Jerusalem</i>: Chron. Pasch. p. 382 A <i>Ind.</i> 12. 7 τούτῳ τῷ ἔτει ἀποστατοῦσιν Ἀφρικὴ καὶ Ἀλεξάνδρεια καὶ σφάζεται ἀπὸ ἐναντίων ὁ πάπας Ἀλεξανδρείας [sc. <i>Theodorus</i>: conf. a. 607]. παύεται δὲ καὶ Ἰσαάκιος ἀπὸ Ἱερουσολύμων, καὶ γίνεται ἀντ' αὐτοῦ Ζαχαρίας ἀπὸ πρεσβυτέρων καὶ σκευοφυλάκων τῆς ἐκκλησίας ΚΠ. καὶ Ἐδεσσα ὑπὸ Πέρσας γίνεται. See col. 1.</p>
610	<p><i>Post cons. Phoca VI.</i> Chron. Pasch. p. 382 B <i>Indict.</i> 13 anno <i>Phoca</i> 8 μετὰ ὑπ.—τὸ 5'. ἀνύπατα B. sc. <i>post consulatum Phoca annus VI. recte.</i></p> <p>Sedition at Antioch: Cedrenus p. 406 C D τῷ ἡ' ἔτει ἀτακτήσαντες οἱ Ἀντιοχεῖς Ἑβραῖοι στάσις ἐποίησαν κατὰ Χριστιανῶν, καὶ ἀποσφάττουσιν Ἀναστάσιον τὸν μέγαν πατριάρχην Ἀντιοχείας—σὺν αὐτῷ καὶ πολλοὺς τῶν Ἀντιοχείων κατέσφαξαν. At the right year: Chron. Pasch. p. 382 B <i>Phoca</i> 8^o κατὰ τὸ πέρας τοῦ Σεπτεμβρίου μηνὸς τῆς ιβ' ἰνδικτιῶνος [Sept. A. D. 610] ἀπηγγέλη ὡς Ἀναστάσιος πατριάρχης γενόμενος Ἀντιοχείας ὁ ἀπὸ σχολαστικῶν ἀνηρέθη ὑπὸ στρατιωτῶν. Theophanes p. 248 C, who omits a year of <i>Phocas</i>, records this at the 7th year: τούτῳ τῷ ἔτει ἀτακτήσαντες, κ. τ. λ. which Cedrenus has corrected.</p> <p>Elevation of <i>Heraclius</i>—death of <i>Phocas</i>: Chron. Pasch. p. 382 C τούτῳ τῷ ἔτει [sc. <i>Phoca</i> 8^o] μηνὶ Ὑπερβερεταίῳ, κατὰ Ῥωμαίους Ὀκτωβρίῳ γ', ἰνδικτιῶνος ιβ', ἡμέρα ζ', ἀναφαίνονται πλοῖα ἱκανά—ἐν οἷς ἦν καὶ Ἡράκλειος ὁ υἱὸς Ἡρακλείου κ. τ. λ. On Monday Oct. 5 <i>Phocas</i> is delivered up to <i>Heraclius</i> and slain: p. 383 A τῇ 5' [lege cum Pagio ε'] τοῦ αὐτοῦ μηνὸς, διαφυσίσεως ἡμέρας β'. On the same day περὶ ὧραν ἐνάτην—ιστίφθῃ Ἡράκλειος ὁ βασιλεὺς—ὑπὸ Σεργίου. p. 383 D ἀπὸ ζ' καὶ αὐτῆς τοῦ Ὀκτωβρίου μηνὸς τῆς παρούσης ιβ' ἰνδικτιῶνος [Oct. 7 A. D. 610] μέχρι γ' τοῦ Ἰανουαρίου μηνὸς τῆς αὐτῆς ἰνδικτιῶνος [Jan. 13</p>	<p>Death of <i>Thomas of CP.</i> March 20: Chron. Pasch. p. 382 B <i>Ind.</i> 13 anno <i>Phoca</i> 8 τούτῳ τῷ ἔτει μηνὶ Δύστρῳ, κατὰ Ῥωμαίους Μαρτίῳ, κ', ἡμέρα 5', τελευτᾷ Θωμᾶς πατριάρχης ΚΠ. καὶ κηδεύεται τῇ κβ' τοῦ αὐτοῦ μηνὸς, ἡμέρα α'. καὶ τῇ ἡ' τοῦ Ἀρτεμίου [lege cum Ducangio τῇ ἡ' τοῦ Θεοδοκίου] κατὰ Ῥωμαίους Ἀπριλλίῳ, τῆς αὐτῆς γ' ἰνδικτιῶνος, τῷ μεγάλῳ σαββάτῳ γέγονε πατριάρχης ΚΠ. Σέργιος διάκονος τῆς μεγάλης ἐκκλησίας ΚΠ. καὶ πτωχοτρόφος, φροῦξ ἁγίων. Nicephorus p. 415 A Σέργιος διάκονος τῆς αὐτῆς ἐκκλησίας 37 καὶ ἡμέρας κα'. The episcopate of <i>Thomas</i> from Jan. 23 A. D. 607 to March 20 A. D. 610 was 3^o 3^o, the term assigned by Zonaras p. 80 D.</p> <p><i>Anastasius of Alexandria</i> slain in September: see col. 1. Add Zonaras tom. 2 p. 80 D Ἑβραῖοι στασιάζοντες κατὰ Χριστιανῶν ἐν Ἀντιοχείᾳ ἀνέιδον τῶν Ἀντιοχείων πολλοὺς καὶ αὐτὸν δὲ τὸν πατριάρχην τῆς πόλεως Ἀναστάσιον, καὶ τὸν νεκρὸν αὐτοῦ κατέκαιον ἐν τῇ ἀγορᾷ.</p> <p>Nicephorus <i>Callisti Xanthopuli filius</i> concludes at the death of <i>Phocas</i>: Niceph. XVIII tom. 2 p. 887 τοιοῦτον μὲν δὴ τῷ κακῶν κακίστῳ Φωκᾷ τῆς τυραννίδος ἐγένετο τέλος, 37 καὶ ἡμέρας τῆς Ῥωμαίων κατορρηχασμένης ἀρχῆς.—τηνμεῦτα δὲ τῆς μὲν Ῥωμαίων ἐκκλησίας ἡγεῖτο μετὰ Γρηγόριον Ἰννοκέντιος τῆς δὲ τῶν πόλεων βασιλίδος μετὰ Θωμᾶν Σέργιος τὰς ἐκκλησιαστικὰς ἡλίας διείπεν ἐπὶ δὲ τὸν τῆς Ἀλεξανδρείας θρόνον μετὰ Εὐλόγιον 37 καὶ ἡμέρας</p>

A. D.	EVENTS	AUTHORS
	<p>A. D. 611] καὶ ἀπὸ ἰδ' καὶ αὐτῆς τοῦ αὐτοῦ μηνὸς ἐγγράφη εἰς τὸν ἐξῆς χρόνον τὸν μέχρι Δεκεμβρίου πληρουμένου τῆς α' ἐπινεμήσεως [Dec. 31 A. D. 611] οὕτως· “Καὶ ὑπατείας τοῦ αὐτοῦ—δεσπότου.” εἰ γὰρ καὶ μὴ προῆλθεν ἐπὶ δέφρου, ἀλλ' οὖν ἐκρίθη λογισθῆναι αὐτῷ εἰς ὑπατείαν. The fall of <i>Phocas</i> is related by Cedrenus p. 406 D—407 B τῇ ἡ' ἔτει. Idem p. 407 C A. M. 6103 A. D. 609 Ἡράκλειος—ἐβασίλευσεν ἔτη λα', στεφθεὶς ὑπὸ Σεργίου πατριάρχου—ἐστέφθη δὲ ἅμα αὐτῷ καὶ ἡ μεμνηστευμένη αὐτῷ Φαβία ἡ καὶ Εὐδοκία μετονομασθεῖσα Αὐγουστα. Zonaras XIV tom. 2 p. 81 C D προκατέλαβε τοίνυν Ἡράκλειος, καὶ προσώρμισε τῷ λιμένι τῶν Σοφιδῶν, καὶ μάχης συγκροτηθείσης ὑπερέσχε τῶν τοῦ Φωκά. κ. τ. λ.—τῷ μὲν οὖν κακίστῳ Φωκᾷ τοιοῦτον τὸ τέλος τῆς τυραννίδος ἐγένετο, ἔτη κατορχησαμένη τῆς βασιλείας ὀκτώ. p. 82 A Ἡράκλειος δὲ ὑπὸ Σεργίου τοῦ πατριάρχου στεφθεὶς αὐτίκα καὶ τὴν Εὐδοκίαν τὴν μενηστὴν ταυνοί. Theophanes, who had lost a year of the reign of <i>Phocas</i> and had compressed the events of his last 3 years into 2; describes the death of <i>Phocas</i> under the 1st year of <i>Heraclius</i>: p. 250 A τούτῳ τῷ ἔτει μηνὶ Ὀκτωβρίῳ δ' Ἰνδικτιῶν ἰδ' ἤκεν Ἡράκλειος ἀπὸ Ἀφρικῆς φέρων πλοία κ. τ. λ.—καθὰ καὶ ὁ Πισίδιος Γεώργιος λέγει, καὶ στρατὸν πολὺν ἀπὸ Ἀφρικῆς καὶ Μαυριτανίας.—καὶ—νικᾷ Φωκᾶν τὸν τύραννον· οἱ δὲ δῆμοι τοῦτον παραλαβόντες ἀνέειλον—εἰσελθὼν δὲ Ἡράκλειος εἰς τὰ βασίλεια ἐστέφθη ὑπὸ Σεργίου. <i>Phocas</i> has 8 years in Cedrenus p. 404 C—ἐβασίλευσεν ἔτη ἡ'—in Zonaras I. c. in Paulus Diac. Langob. IV. 37 <i>per octo annorum curricula</i>. Theophanes assigns only 7 years p. 244 B. And yet he places the elevation of <i>Phocas</i> at the right date <i>Nov. indict. 6</i> and his death at the right date, <i>Oct. indict. 14</i>. <i>Phocas</i> reigned <i>Nov. 23 A. D. 602—Oct. 4 A. D. 610 7th 10th 12^d</i>. <i>Gundemar</i> in Spain: Isidorus p. 728 <i>era</i> 648 [A. D. 610] <i>anno imperii Focatis sexto [immo octavo] Gundemarus post Wittaricum regnat annis duobus</i>.</p>	<p>πρὸς τοῖς ἑκοσιν ἱερευσάμενον [conf. a. 578. 607] Θεόδωρος ὁ Σκρίβων ἔτη δύο ἱέρωται, ὃν ὁ ἐκ Κύπρου Ἰωάννης ὁ ἐλεήμων λαμπρῶς διεδέχετο· μετὰ δὲ Ἀναστάσιον τὴν τῆς Ἀντιόχου ἐκκληροῦτο ἱερωσύνην ὁ ἕτερος Ἀναστάσιος· ἀνὰ δὲ τὰ Ἱεροσόλυμα διάδοχος Ἰωάννου Νεαμῶς ἦν· μεθ' ὃν Ἰσαάκ· ἔπειτα δὲ πρὸ τῆς αἰχμαλωσίας [conf. a. 614] Ζαχαρίας καθίστατο. περιέχει δὲ καὶ ἡ παρούσα ἡ' μοι τῶν ἱστοριῶν χρόνον ἑτῶν δύο πρὸς τριῶντα, ὡπηνίκα κόσμου μὲν ἔτος 5 ἑκατοστὸν καὶ [adde τριακοστὸν], ἀπὸ δὲ τῆς θείας τοῦ Κυρίου γεννήσεως ἑξακοσιοστὸν καὶ πέμπτον πρὸς τῷ εἰκοστῷ ἐπεραίετο. The right term of years. The redundancy which was 14 years at the death of <i>Justin</i> is still 14 and no more at the death of <i>Phocas</i>. See A. D. 579.</p> <p>Theophylact after the fall of <i>Phocas</i> recites a Monody upon the death of <i>Mauricius</i>: VIII. 12 p. 213 B τούτων δῆτα ὑπὸ τοῦ συγγραφέως ἑδομένων ἐπὶ τοῦ βήματος τῆς τυραννίδος ληξάσης, πληροῦται δακρύων ὁ ξύλλογος κ. τ. λ.</p> <p><i>Mohammed</i> declares himself: <i>Abulfeda in vita</i> p. 142 <i>Missionem prophetica accepit annos natus 40, Mecca substitit vocans homines ad Islamismum annos 13 et quod excurrit; Medinae moratus est post Hejiram annos ferme decem</i>. Elmakin thus apud Gagnier ad Abulf. p. 14 <i>Ut autem annos implevit 40 vocatus est feria secunda, qui dies erat secundus mensis Rabii I anno 922 Alexandri bicornis [id est Seleucidarum] qui erat vigesimus Cesra filii Hormuz filii Nushirwanis</i>. The 922nd year of the <i>Seleucida</i> began Oct. A. D. 610, the 20th of <i>Cesra II</i> Sept. A. D. 609. <i>Abulfeda in vita</i> p. 50 reckons from the Mission to the Flight of <i>Mohammed</i> 13th 2nd 8^d. But the Flight is fixed by <i>Abulfeda</i> to the 8th of <i>Rabia I</i> in the first year of the <i>Hejira</i> or the 68th day of that first year=Sept. 21 A. D. 622, which places what is called the Mission at the 1st of <i>Moharram</i>. <i>Abulfeda</i> carries back the Mission to A. D. 609. From the dates of Elmakin we may perhaps refer it to A. D. 610 in the 20th year of <i>Chosroes</i> and the 921st of the <i>Seleucida</i>. <i>Abulpharajus</i> p. 102 <i>Post completos demum annos etatis 40 prophetiae munus sibi arrogavit</i>.</p>
611	<p><i>Heraclii</i> 2 from Oct. 5. <i>Heraclius consul</i> Jan. 14—Dec. 31. See 610. Ἡρακλείου Αὐγ. μόνου Β.</p> <p>In May the Persians invade Syria: Theophanes p. 250 D τῷ δὲ Μαίῳ μηνὶ ἐστράτευσαν οἱ Πέρσαι κατὰ Συρίας καὶ παρέλαβον τὴν Ἀπάμειαν καὶ τὴν Ἐδεσσαν, καὶ ἦλθον ἕως Ἀντιοχείας. Repeated by Cedrenus p. 407 D <i>Heraclii</i> 1^o. Zonaras XIV tom. 2 p. 82 A οἱ Πέρσαι τὴν ἑφάν κατέτρεχον, καὶ τὰς μὲν τῶν χωρῶν ὑφ' ἑαυτοὺς ἐποιούντο τὰς δὲ ἐληίζοντο.—καὶ τὴν Εὐρώπην οἱ Ἀσάροι καὶ οἱ Σκύθαι ἠρήμωσαν.</p> <p><i>Eriphania</i> born July 7: Theophanes p. 250 D <i>Heraclii</i> 1^o τῇ ἐβδόμῃ τοῦ Ἰουλίου μηνὸς Ἰνδικτιῶνος ζ'</p>	<p><i>Joannes Philoponus</i>, the disciple of <i>Ammonius</i>, still wrote in the time of <i>Sergius</i>: Jo. Philop. proem. περὶ κοσμοποιίας p. 1. 2 πολὺς μὲν ἐμοὶ περὶ τῆς τοῦ κόσμου γενέσεως ἐν πολλαῖς πραγματείαις διηγουσται λόγος—δέδειχα δὲ καὶ ὡς ἀρχὴν ἔχει τοῦ εἶναι, πλείουσιν ἐπιβολαῖς τοῦτο συλλογισάμενος [sc. in libris adv. Proclum]. πολλοὶ δὲ διὰ ταῦτα συνεχῶς ἡμῖν ἠνώχλουν, ἡρέμα πως καὶ ὑπαινέδιζον.—μάλιστα δὲ σὺ, τιμωτάτῃ μοι κεφαλῇ Σέργει, καὶ τῶν ἐν ἀρχιερεῦσιν θεοῦ τελούντων μέγιστον ἐγκαλλώπισμα, πολὺς ἐπέκεισο προτρέπων, μονονουχὶ καὶ βιαζόμενος, τὰ εἰς ἐμὴν συνισφάρεω τῷ πράγματι δύναμιν. συνεργὸς δὲ τοῦ σπουδάζματος ἦν ὁ γνώριμος τοῦ γένους</p>

A. D.	EVENTS	AUTHORS
	<p>[f. Ἰνδικτιῶνι ιδ']. Zonaras p. 82 B γίνεται ἐκ τῆς Αὐγούστης Εὐδοκίας θυγάτηρ Ἐπιφάνια.</p>	<p>οὐκ ἔλαττον τὴν θεοσέβειαν Ἀθανάσιος, ὅλα σκύμνος τῷ εἰς ἀρετὴν θρεψαμένῳ συμπαράθειν, πολὺς δὲ νῦν ἐν ἀσκήσει λόγων αἰδέσιμον ποιεῖ νεότητά. Suidas p. 1789 B Ἰωάννης γραμματικὸς Ἀλεξανδρεὺς, ὁ ἐπικληθεὶς Φιλόπονος. τοῦτον συγγράμματα πάμπολλα, γραμματικά, φιλόσοφα, ἀριθμητικά, ῥητορικά, τῆς τε θείας γραφῆς, καὶ κατὰ τῶν ἐκ Προκλείων ἐπιχειρημάτων, καὶ κατὰ Σεβήρου. πλὴν ὅτι παρὰ τῶν τῆς ἐκκλησίας διδασκάλων ὡς τριβείτης ἐκβάλλεται. Philoponus wrote Comm. in Aristot. lib. IV φυσ. ἀκροῶσ. in A. D. 617. conf. a.</p>
612	<p><i>Heraclii</i> 3 from Oct. 5. <i>Post cons. Heraclii</i> I. Chron. Pasch. p. 384 A <i>Indict.</i> 15 anno <i>Heraclii</i> 2^o μετὰ ἱπ. Ἡρακλείου Αὐγούστου. ἀνύπατα B.</p> <p>Theophanes p. 251 A <i>Heraclii</i> 2^o τοῦτω τῷ ἔτει παρέλαβον οἱ Πέρσαι Κιαισάρειαν τῆς Καππαδοκίας καὶ πολλὰς μυριάδας ἐν αὐτῇ ἡχμαλώτευσαν. Ἡράκλειος δὲ ὁ βασιλεὺς—εὗρε παραλελυμένα τὰ τῆς πολιτείας Ῥωμαίων πράγματα. τὴν τε γὰρ Εὐρώπην οἱ Βάρβαροι ἡρήμωσαν καὶ τὴν Ἀσίαν οἱ Πέρσαι πῦσαν κατέστρεψαν. Repeated by Cedrenus p. 407 D τῷ β' ἔτει. It was found that only two soldiers remained alive of the army which had placed <i>Phocas</i> on the throne: Theophylact. VIII. 12 p. 214 B Theophanes p. 251 B Zonaras XIV tom. 2 p. 82 B.</p> <p>Constantine born May 3—Death of <i>Eudocia</i> Aug. 13 <i>indict.</i> 15: Chron. Pasch. p. 384 A B Theophanes p. 251 B Cedrenus p. 408 A τῷ β' ἔτει. Recorded by Zonaras p. 82 B. <i>Epiphania</i> crowned Oct. 4 <i>indict.</i> 1: Chron. Pasch. p. 384 B Theophanes p. 251 C <i>Heraclii</i> 3^o Cedrenus p. 408 A τῷ γ' ἔτει.</p> <p>Isidorus p. 728 <i>Era</i> 650^a [A. D. 612] anno imperii <i>Eractii</i> 2^o <i>Sisebutus</i> post <i>Gundemarum</i> regali fastigio evocatus regnat annis VIII mensibus VI. After Feb. 13; for his second year was still current Feb. 13 A. D. 614: Epitaphium apud Pagium tom. 2 p. 750 <i>Sacerdos</i>—<i>atatis suae XLIII die Id. Febr. era DCLII</i> [Feb. 13 A. D. 614], <i>feliciter II Sisebuti regis</i>.</p>	<p><i>Isidorus Hispalensis</i> flourished: <i>Isidor. Pacensis</i> apud Fabricium Bibl. Ecclesiast. p. 47 <i>Heraclii imp. temporibus, in era 650^a anno imperii supradicti secundo, Hispalensem Isidorum metropolitanum pontificem clarum doctorem Hispania celebrat. qui anno VII Sisebuti Gothorum regis</i> [A. D. 618] <i>contra Acephalorum haeresim magna auctoritate Hispali in secretario sanctae Hierusalem concilium agit.</i> <i>Ildefonsus de Scriptoribus Eccles. c. 9 Isidorus post Leandrum fratrem Hispalensis sedis provinciae Baticae cathedram tenuit, vir decore simul et ingenio pollens. —Scriptit opera eximia et non parva; id est, librum de genere officiorum, lib. praemiorum, lib. de ortu et obitu prophetarum, lib. Lamentationum, quem ipse Synonymorum vocavit; libellos duos ad Florentinam sororem contra nequitiam Judaeorum; lib. de naturarum ad Sisebutum principem; lib. differentiarum; lib. sententiarum. —Scriptit quoque ultimo ad petitionem Braulionis Cesaraugustani episcopi librum Etymologiarum, quem cum multis annis conaretur perficere, inextpleto opere diem extremum visus est conclusisse. Floruit temporibus Reccaredi, Liuvanis, Witterici, Gundemari, Sisebuti, Suintiliani, et Sisenandi regum</i> [A. D. 586—636], <i>annis fere 40 tenens pontificatus honorem.</i> Conf. a. 636.</p>
613	<p><i>Heraclii</i> 4 from Oct. 5. <i>Post cons. Heraclii</i> II. Chron. Pasch. p. 384 C <i>Indict.</i> 1 anno <i>Her.</i> 3 μετὰ ἱπ.—τὸ β'. ἀνύπατα B.</p> <p>Constantine crowned Jan. 22: Chron. Pasch. p. 384 D καὶ ἀπ' αὐτῆς τῆς κβ' τοῦ Ἰανουαρίου μηνὸς ἐπετράπη γράφεσθαι—“<i>βασιλείας τῶν θειωτάτων ἡμῶν δεσποτῶν—Φλαβίου Ἡρακλείου τοῦ εὐσεβεστάτου ἔτους γ' καὶ μετὰ τὴν ἱπαστείαν αὐτοῦ ἔτους β', καὶ Φλαβίου Ἡρακλείου νίου Κωνσταντίνου—ἔτους α'.</i>” At Dec. 25 <i>Ind.</i> 1 [A. D. 612] in Theophanes p. 251 C. In Cedrenus p. 408 A τῷ γ' ἔτει. Zonaras tom. 2 p. 82 B ἀμφω τὸ παῖδε τοῦτω [<i>Epiphania</i> and <i>Constantine</i>] βασιλικῇ διαδήματι τεταυνίωκε.</p> <p>The Saracens invade Syria: Theophanes p. 251 C <i>Heraclii</i> 3^o ἐπεστράτευσαν Σαρακενοὶ κατὰ Συρίαν, καὶ</p>	

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	<p>λυμνημένοι ικανά χωρία υπέστρεψαν. Also in Cedrenus p. 408 A τῷ γ' ἔτει.</p>	
614	<p><i>Heraclii</i> 5 from Oct. 5. <i>Post cons. Her. III.</i> ἀνύπατα B. Chron. Pasch. p. 385 A <i>Ind.</i> 2. 4 μετὰ ὑπ. τὸ γ'. A Jan. 22 <i>Constantini</i> 2.</p> <p>Damascus taken: Theophanes p. 251 B <i>Heraclii</i> 4^o τούτῳ τῷ ἔτει ἔλαβον οἱ Πέρσαι τὴν Δαμασκὸν καὶ ἠχμαλώτευσαν λαὸν πολύν. Cedrenus p. 408 A τῷ δ' ἔτει. Jerusalem taken June of <i>indict.</i> 2 <i>Heraclii</i> 4^o: Chron. Pasch. p. 385 A B τούτῳ τῷ ἔτει περὶ μῆνα Ἰουνίου—μετὰ πολλῶν τῆς ἀνατολῆς πόλεων ἦλθον καὶ Ἱερουσαλὴμ ὑπὸ Περσῶν καὶ σφάζονται πολλὰ χιλιάδες ἐν αὐτῇ—καὶ Ζαχαρίας ὁ πατριάρχης καὶ αἰχμάλωτος γίνεται. Conf. Eutychium tom. 2 p. 212. Referred to the next campaign <i>Heraclii</i> 5^o by Theophanes p. 252 A Cedrenus p. 408 B.</p> <p><i>Heraclius</i> marries <i>Martina</i>: Theophanes p. 251 D <i>Heraclii</i> 4^o. Cedrenus p. 408 B τῷ δ' ἔτει. Zonaras tom. 2 p. 82 C ἔγμη Μαρτίνας τὴν ἀδελφόποιδα καὶ Αὐγούστην αὐτὴν ἀνγγόρευσε.</p> <p>Ineffectual attempt to treat with <i>Chosroes</i>: Zonaras p. 82 C. <i>Heraclii</i> 4^o Theophanes p. 251 D Cedrenus p. 408 B.</p>	
615	<p><i>Heraclii</i> 6 from Oct. 5. <i>Post cons. Her. IV.</i> ἀνύπατα B. Chron. Pasch. p. 385 D <i>Ind.</i> 3 <i>anno Her.</i> 5 μετὰ ὑπ.—τὸ δ'. A Jan. 22 <i>Constantini</i> 3.</p> <p>Another <i>Constantine</i> born: <i>Heraclii</i> 5^o Theophanes p. 252 B Cedrenus p. 408 C.</p>	
616	<p><i>Heraclii</i> 7 from Oct. 5. <i>Post cons. Her. V.</i> ἀνύπατα B. Chron. Pasch. p. 388 B <i>Ind.</i> 4. 6 μετὰ ὑπ.—τὸ ε'. A Jan. 22 <i>Constantini</i> 4.</p> <p>Theophanes p. 252 B <i>Heraclii</i> 6^o τούτῳ τῷ ἔτει παρέλαβον οἱ Πέρσαι τὴν Αἴγυπτον καὶ Ἀλεξάνδρειαν καὶ Λιβύην ὥς Αἰθιοπίας.—τὴν Χαλκηδὸνα οὐκ ἴσχυσαν παραλαβεῖν, ἀλλὰ φρουρὰν ἔσσαντες τοῦ πολιορκεῖν ἀνεχώρησαν. Also in Cedrenus p. 408 C τῷ ε' ἔτει, who has <i>Καρρηδὸνα</i> for <i>Χαλκηδὸνα</i>. At the preceding year in Chron. Pasch. p. 386 B : <i>Indict.</i> 3 <i>anno Heraclii</i> 5 <i>post cons. IV</i> <i>Saen</i> the Persian approaches Chalcedon and Chrysopolis; and an embassy is sent to <i>Chosroes</i>." The particulars of the message are given p. 386 B—388 A.</p>	<p>Chron. Pasch. p. 388 B—D <i>Indict.</i> 4 <i>anno Her.</i> 6^o <i>post cons. V</i> ἀπὸ τῆς γεννήσεως τοῦ δεσπότη Χριστοῦ ὥς ταύτης τῆς ὑπατείας ἐπληρώθησαν ἑπτὰ χιλ. καὶ ἤρξαντο τὰ χιλ. ἐκ τούτων ἐξαιροῦνται τὰ μέχρι τῆς σταυρώσεως αὐτοῦ ἑπτὰ λγ', καὶ καταλείπονται φπς'. πρὸ φ' τοίνυν πς' ἐνιαυτῶν εἰσῆλθεν ὁ Μάρτιος μὴν ἐν ἡμέρᾳ ε'. —ὁ γὰρ Μάρτιος τῆς ἐνεστώσης δ' Ἰνδικτιῶνος [March 1 A. D. 616] εἰσέρχεται ἐν δευτέρᾳ τῆς ἐβδομάδος ἡμέρᾳ.—ψηφίζοντες οὖν πρὸ φπς' ἐτῶν τὴν σελήνην εὐρίσκομεν αὐτὴν τῇ κγ' τοῦ Μαρτίου μηνὸς ἐκείνου ἦτις ἦν ἐν ἡμέρᾳ παρασκευῇ ἔχουσαν ιδ'.—ἀνέστη δὲ κύριος τῇ ἐφεξῆς κυριακῇ ἦτις ἦν κ' τοῦ αὐτοῦ Μαρτίου μηνός. This reckoning is consistent with the computation quoted in the Tables 562. 4, and these 586 years contain the two interpolated years which are there described. For if 586 years terminate in March of the 4th indiction A. D. 616, they commence at March 23—25 A. D. 30; and if the 619 years from the Nativity are completed Dec. 24 A. D. 615 <i>indict.</i> 4, they commence at Dec. 25 B. C. 5. But when the two redundant years are struck out, 584 years will carry us back to March A. D. 32 the true epoch intended by the Chronicle, from whence the 33 years (584 + 33 = 617) will place the Nativity, ac-</p>

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		<p>according to the meaning of this Chronicle, at Dec. 25 B. C. 3. See the Tables B. C. 32. 2.</p>
617	<p><i>Heraclii</i> 8 from Oct. 5. <i>Post cons. Her. VI.</i> ἀνύπατα B. Chron. Pasch. p. 388 D <i>Ind. 5 anno Her. 7</i> μετὰ ὑπ.—τὸ ε'. <i>A Jan. 22 Constantini 5.</i></p> <p>Theophanes p. 252 C <i>Heraclii 7^o</i> τούτῳ τῷ ἔτει ἐστράτευσαν οἱ Πέρσαι κατὰ Χαλκηδόνος καὶ παρέλαβον αὐτὴν πολέμῳ. Not noticed in Cedrenus p. 408 C.</p> <p><i>Constantine</i> consul: Theophanes p. 252 C τῷ δ' αὐτῷ ἔτει μηνὶ Ἰανουαρίῳ α' Ἰνδικτιῶνος ε' [1 Jan. 617] ὑπάτευσεν Κωνσταντῖνος ὁ νέος—καὶ προεβάλετο Καίσαρα Κωνσταντῖνον τὸν μικρὸν τὸν ἴδιον ἀδελφὸν τὸν ἐξ Ἡρακλείου καὶ Μαρτίνης γεννηθέντα. In Cedrenus p. 408 C τῷ ζ' ἔτει.</p>	<p><i>Joannis Philoponi Comm. in Aristotelis φυσ. ἀκροάσ. lib. IV</i> p. s 3 lin. 38 φαμέν γὰρ ἐνεστηκέναι νῦν καὶ ἐνι-αυτὸν καὶ μῆνα καὶ ἡμέραν ἐνιαυτὸν Διοκλητιανοῦ ἔτος τλγ', μῆνα Πάχων, ἡμέραν δεκάτην. This passage was therefore written May 5 A. D. 617. He elsewhere speaks of a period 88 years earlier as within his time: In <i>Proclum XVI.</i> 4 p. k 15 lin. 46 νῦν γὰρ ἐφ' ἡμῶν κατὰ τὸ διακοσμοστὸν τεσσαρακοστὸν πέμπτον Διοκλητιανοῦ ἔτος ἐν τῷ αὐτῷ ζωδίῳ τῷ Ταύρῳ γεγέννησιν οἱ ἐπὶ πλανώμενοι or A. D. 524. But he had been taught by <i>Ammonius</i>; from whom he received what he has delivered in his commentaries upon Aristotle: as <i>Comm. in Aristot. φυσ. ἀκροάσ. lib. I—IV</i>, <i>Comm. in Aristot. περὶ ψυχῆς</i>, in <i>Aristot. περὶ γενέσεως καὶ φθορᾶς</i> are Ἰωάννου Ἀλεξανδρείας τοῦ Φιλοπόνου ἐκ τῶν συνοουσιῶν τοῦ Ἀμμωνίου τοῦ Ἑρμεῖου. <i>Philoponus</i> had written in his youth (τῶν νέων δέ τις—τοῦ Ἀριστοτέλους κατήγορος ἀνεφάνη <i>Simplicius ad Aristot. de cælo</i> p. 6 b lin. 34) against <i>Proclus</i> on the eternity of the world, before the commentary of <i>Simplicius</i> upon <i>Aristot. de Cælo</i>, who remarks upon him in that work. <i>Fabricius</i> therefore B. G. tom. 10 p. 644 need not have doubted the meaning of ἐφ' ἡμῶν, as if "paullo laxius accipiendum" &c. For <i>Ammonius</i> had studied under <i>Proclus</i> before A. D. 485, and <i>Simplicius</i> was already eminent in 531. See the Tables 531. 3. The year 529 then fell within the lifetime of <i>Philoponus</i>, and ἐφ' ἡμῶν is used in its natural sense. <i>Philoponus</i> almost 50 years before 617 had written against <i>Joannes</i> of CP. <i>Photius</i> Cod. 75 ἀνεγνώσθη Ἰωάννου τοῦ Φιλοπόνου βιβλιαρίον κατὰ τῶν ἐνθῶς δογματισθέντων περὶ τῆς ἀγίας καὶ ὁμοουσίου Τριᾶδος ἐπὶ τοῦ—Ἰωάννου ἀρχιεπισκόπου ΚΠ.—ἐν τῷ κατηχητικῷ λόγῳ οὗ εἶπεν ἐπὶ τῆς πρώτης διωγεμένης, βασιλεύσαντος Ἰουστίνου. A. D. 564. (where <i>Photius</i> censures the heretical opinion of <i>Philoponus</i>.) <i>Joannes</i>, against whom he wrote, died Aug. 31 A. D. 577. (see the Tables.) The treatise of <i>Philoponus</i> was probably written in 568 or soon after. <i>Philoponus</i> was called in question for his heresy in the lifetime of <i>Joannes</i>: <i>Phot.</i> Cod. 24 ἀνεγνώσθη βιβλίον ἔχον πεπραγμένα συστάνα παρὰ τῷ τῆς βασιλίδος ἐπισκόπῳ Ἰωάννῃ, Ἰουστίνου βασιλεύοντος, κ. τ. λ.</p>
618	<p><i>Heraclii</i> 9 from Oct. 5. <i>Post cons. Her. VII.</i> ἀνύπατα B. Chron. Pasch. p. 389 A <i>Ind. 6 anno Heraclii 8</i> μετὰ ὑπ.—τὸ ζ'. <i>A Jan. 22 Constantini 6.</i></p> <p>Another treaty attempted in vain with <i>Chosroes</i>: Theophanes p. 252 C <i>Heraclii 8^o</i> τούτῳ τῷ ἔτει πάλιν Ἡράκλειος ἀπέστειλε πρέσβεις ἐν Περσίδι πρὸς Χοσρόην αἰτούμενος εἰρήνην. ὁ δὲ Χοσρόης καὶ πάλιν αὐτοὺς ἀπεπέμψατο λέγων κ. τ. λ. Repeated by Cedrenus p.</p>	

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	<p>408 D τῷ ἡ' ἔτει. Zonaras XIV p. 82 C πάλιν οὖν ἐτέρα στέλλεται πρεσβεία πρὸς αὐτὸν εἰρήνην ἐξαιτουμένη. ὁ δὲ Πέρσης ὑπερηφάνους καὶ βλασφήμους τὰς ἀποκρίσεις πεποιήκε λέγων κ. τ. λ.</p>	
619	<p><i>Heraclii</i> 10 from Oct. 5. <i>Post cons. Her. VIII.</i> ἀνύπατα B. Chron. Pasch. p. 389 B <i>Ind.</i> 7 anno 9 μετὰ ὑπ.—τὸ ἡ'. <i>4 Jan. 22 Constantini</i> 7.</p> <p>The Avars: Theophanes p. 252 D <i>Heraclii</i> 9^o τούτῳ τῷ ἔτει ἐστράτευσαν Ἀβάρεις κατὰ τῆς Θράκης, καὶ ἀποστείλας ὁ Ἡράκλειος πρὸς αὐτοὺς ἤτει τὴν εἰρήνην. καὶ συνθεμένου τοῦ Χαγάνου ταύτην ποιεῖν ἐξῆλθεν ὁ βασιλεὺς ἔξω τοῦ μακροῦ τείχους.—ὁ δὲ βάρβαρος ἐκείνος τὰς τε συνθήκας ἀθετήσας καὶ τοὺς ὄρκους ἄφνω τυραννικῶς κατὰ τοῦ βασιλέως ἐχώρησεν. ἐκπλαγὲς δὲ ὁ βασιλεὺς τῷ ἀπροσδοκίῳ τοῦ πράγματος φυγὰς ἐπὶ τὴν πόλιν ὑπέστρεψε κ. τ. λ. Also in Cedrenus p. 408 D τῷ θ' ἔτει. Related by Zonaras p. 82 D ὁ βασιλεὺς ἐπιστρατεύσαι διενόετο κατὰ Περσῶν, διὰ καὶ ἔσπευδε θέσθαι πρὸς τὸν Χαγάνον σπονδὰς κ. τ. λ. p. 83 A αὖθις οὖν ὁ Ἡράκλειος πρεσβείαν ἔθετο πρὸς αὐτόν—ὁ δὲ σπένδεται. Sc. in A. D. 620. At a wrong year in Chron. Pasch. p. 389 B <i>Ind.</i> ια'. εγ'. μετὰ ὑπ. ιβ' μηνὶ Δαισίῳ. Sc. June A. D. 623, when <i>Heraclius</i> was in Persia. Conf. a. 623. 2.</p>	<p>A law of <i>Heraclius</i>: Pagius tom. 2 p. 760 "pragmatica sanctio ab Heraclio emissa qua cavetur ne quis cooptetur in clerum nisi in defuncti locum subrogetur."—<i>Dat. VIII Kal. Maias CP. DD. NN. piissimorum perp. Augg. Heraclii anno IX et post consulatum ejus anno VIII, et Heraclii novi Constantini filii ipsius anno VII indict. VII.</i> Ap. 24 A. D. 619.</p> <p>Inscriptio apud Pagium tom. 2 p. 760 Muratorium p. 432. 2 ex Baronio. Romæ: <i>Depositus die quartadecim. Augusti ind. septima et ejus filius Theoderic. qui vixit M. VII depositus Idus Octobris imp. DD. NN. piissimis Augg. Heraclio anno nono P. C. ejusdem DN. anno octavo, atque Heraclio Constantino novo filio ipsius anno septimo indictione septima.</i> Legit Pagius octava. Therefore Aug. 14 and Oct. 15 A. D. 619. But at Oct. 15 the 10th year of <i>Heraclius</i> was current. The error seems rather in the month <i>Octobris</i>, which agrees neither with <i>anno nono</i> nor with <i>indictione septima</i>. For <i>IDVS OCTOBRIS</i> we may read <i>II. K. SEPTEMBRIS</i>.</p>
620	<p><i>Heraclii</i> 11 from Oct. 5. <i>Post cons. Heraclii IX.</i> ἀνύπατα B. Chron. Pasch. p. 389 B <i>Ind.</i> 8. 10 μετὰ ὑπ.—τὸ θ'. <i>A Jan. 22 Constantini</i> 8.</p> <p>Peace with the Avars: Theophanes p. 253 B <i>Heraclii</i> 10^o τούτῳ τῷ ἔτει Ἡράκλειος πρὸς τὸν Χαγάνον—πρέσβεις ἀποστείλας ἐνεκάλει κ. τ. λ. ἐπιστρατεύσαι γὰρ διανοούμενος κατὰ Περσίδος εἰρηνεύειν μετὰ τοῦ Χαγάνου ἤθελεν. ὁ δὲ Χαγάνος αἰδεσθεὶς—εἰρήνην ποιεῖν ἰπσισχέιτο. In Cedrenus p. 409 B τῷ ι' ἔτει.</p> <p>Ancyra taken by the Persians: Theophanes p. 253 C Cedrenus p. 409 B τῷ ι' ἔτει.</p> <p>The 8th 6th of <i>Sisobutus</i>, which began in A. D. 612 (conf. a.), end in 620. His son succeeds: Isidorus p. 729 <i>Relicto Reccaredo filio parvulo, qui post patris obitum princeps paucorum dierum morte interveniente habetur. Menses septem</i> Pagius tom. 2 p. 761, because <i>Suinthila</i> was elected in 621. There might have been an <i>interregnum</i> before that election, which will reconcile the accounts.</p>	
621	<p><i>Heraclii</i> 12 from Oct. 5. <i>Post cons. Her. X.</i> ἀνύπατα B. Chron. Pasch. p. 389 B <i>Ind.</i> 9. 11 μετὰ ὑπ.—τὸ ι'. <i>A Jan. 22 Constantini</i> 9.</p> <p>Preparation for war with Persia: Theophanes p. 253 C <i>Heraclii</i> 11^o τούτῳ τῷ ἔτει—Ἡράκλειος—μετὰ τῶν Ἀβάρων εἰρηνεύσας, ὡς ἐνόμιζεν, μετήνεγκεν τὰ στρατεύματα τῆς Εὐρώπης ἐπὶ τὴν Ἀσίαν. Also in Cedrenus p. 409 B τῷ ια' ἔτει.</p> <p>Isidorus p. 729 <i>Era</i> 659 [A. D. 621] <i>anno im-</i></p>	<p>[Constantinus Porphy. de administrando imperio c. 16 ἐκ τοῦ κανόνος ὃν ἐθεμάτισεν Στέφανος ὁ μαθηματικὸς περὶ τῆς τῶν Σαρακηνῶν ἐξόδου.—ἐξῆλθον οἱ Σαρακηνοὶ μηνὶ Σεπτεμβρίῳ τρίτῃ, Ἰνδικτιῶνος δεκάτης, εἰς τὸ δωδέκατον ἔτος Ἡρακλείου. ἔτος ἀπὸ κτίσεως κόσμου 591'. This refers to the <i>Hejira</i>. But with an error in the year. Sept. of the 10th indiction will give Sept. 3 A. D. 621 in the 11th year of <i>Heraclius</i>. Cedrenus p. 409 C agrees with Constantine: τῷ ιβ' ἔτει,</p>

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	<p><i>perii Eraclii decimo</i> [immo 11^o] <i>Suinthila gratia divina regni suscepit sceptrum</i>.—p. 730 <i>Hujus filius Riccimiros in consortio regni adsumptus pari cum patre solio conlatatur</i>.</p>	<p>ἡγοῦν τῷ γρὰ ἀπὸ κτίσεως κόσμου, μηνὶ Σεπτεμβρίῳ γ', ἡμέρᾳ ε', ἐγένετο θεμάτων τῶν Σαρακηνῶν παρὰ Στεφάνου Ἀλεξανδρείως τοῖς τοῖς κανονίσαντος κρατῆσαι ἐν Ισχυί μὲν ἔτη τθ', ἐν δὲ συστροφῇ καὶ ἀκτασασίᾳ καὶ συμφορᾷ ἕτερα ἔτη νς', ὥς εἶναι τὴν διακράτησιν αὐτῶν ἄπασαν εὐ-τυχοῦσαν καὶ δυστυχοῦσαν ἔτη τξέ' κ. τ. λ. Sept. 3^o was at the 5th day of the week in 621. But the 12th of <i>Heraclius</i> requires Sept. of the 11th indiction and of A. D. 622. And September A. D. 622 was also the true date of the Flight of <i>Mohammed</i>, to which the notice of Constantine or rather Stephanus refers.]</p>
622	<p><i>Heraclii</i> 13 from Oct. 5. <i>Post cons. Her. XI.</i> ἀνύπατα B. Chron. Pasch. p. 389 B <i>Ind. 10. 12</i> μετὰ ὑπ.—ἔτος ια'. A <i>Jan. 22 Constantini</i> 10.</p> <p><i>Heraclius</i> sets forth on Monday Ap. 5: Theophanes p. 253 D <i>Heraclii</i> 12^o τούτῳ τῷ ἔτει μηνὶ Ἀπριλίῳ δ' ἰνδικτιῶνι ι' [Ap. 4 A. D. 622] τέλεισας ὁ βασιλεὺς Ἡράκλειος τὴν ἐορτὴν τοῦ πάσχα εὐθέως τῇ δευτέρᾳ ἑσπέρᾳ ἐκίνησεν κατὰ Περσίδος. Cedrenus p. 409 D τῷ ιβ' ἔτει. After a successful campaign he left his army to winter in Armenia [A. D. 623] and returned himself to CP. Theophan. p. 256 C Cedrenus p. 411 C. Zonaras p. 83 D ἐξελθὼν μετὰ τὴν ἐορτὴν τοῦ πάσχα τῆς πόλεως καὶ προσβαλὼν Σαρβάρῳ τῷ τοῦ Χουσρόου ἀρχιστρατῆρ—τρέπεται τοῦτον.</p> <p>Theophanes p. 256 C <i>Heraclii</i> 12^o τούτῳ τῷ ἔτει Μάμεδ ἐφάνη ἀμυρᾶς ἔτη θ', ιγ' ἔτος Ἡράκλειος ἐξουσία. <i>Heraclii</i> 13^o p. 258 C δεύτερον ἔτος Ἀμίδ. <i>Heraclii</i> 21^o p. 276 D τούτῳ τῷ ἔτει ἀπεβίω Μουάμεδ ὁ τῶν Σαρακηνῶν ἀρχηγὸς καὶ ψευδοπροφήτης. These dates are not exact. According to Theophanes, who reckons the years of <i>Heraclius</i> from September, <i>Mohammed</i> appeared at Medina in the 13th year; his 2nd year at Medina was conumerary with the 14th. He died in the 22nd of <i>Heraclius</i>. See the year 632. Theophanes at the 21st of <i>Heraclius</i> p. 277 describes <i>Mohammed</i>—his descent from <i>Ishmael</i>—his marriage with <i>Cadijah</i>—his pretended visions of the angel <i>Gabriel</i>. p. 278 A "The sect prevailed in the parts of <i>Æthrib</i> [Medina] first secretly 10 y. then by war 10 y. and openly 9 y." Cedrenus p. 422 τῷ κα' ἔτει repeats this account, and adds a description of <i>Islam</i> p. 422 C—425 C.</p>	<p>The <i>HEJIRA</i> is dated from July 16 A. D. 622. Determined to this epoch by calculations given in Du Fresnoy <i>Tablettes</i> tom. 1 p. 216—219. Abulfeda in <i>vita</i> p. 42 on the Flight of <i>Mohammed</i>: <i>Facta fuit Fuga anno Missionis</i> [see A. D. 610] 13^o. p. 45 <i>Illa Fuga est initium eræ Islamiticæ</i>. Fixed by the Caliph Omar: <i>Ibid. Disquisierunt quodnam temporis punctum facerent eræ Islamiticæ principium, atque in eo consenserunt ut initium ejus esset annus hujus Fugæ. Fuga autem ab Mecca Medinam evenit per menses et dies istius anni—Al-Moharram et Safar, cum octo diebus mensis Rabii I.—Quare retro eundo et numerando dies 68, initium eræ statuerunt primum diem mensis Moharram ejus anni</i>. Abulfeda p. 48. 49 in a series of dates gives from the conquest of Egypt by <i>Augustus</i> [B. C. 30] 652 years, from the accession of <i>Hadrian</i> [Aug. A. D. 117] 507 years, from the accession of <i>Diocletian</i> [Sept. A. D. 284] 339 years. Abulfeda apud Gagnier ad p. 45 <i>Contigit Hejira anno regni Heraclii</i> 12^o. Eutychius tom. 2 p. 227 <i>A Diocletiano ad Hejiram anni</i> 338, <i>ab Alexandro</i> [sc. era <i>Seleucidarum</i>] <i>anni</i> 933. These two last years are accurate. Both were current at July 16 A. D. 622. But Eutychius errs in the reign of <i>Heraclius</i>, whose years he makes conumerary with the years of the <i>Hejira</i>: p. 227 <i>Anno primo Heraclii fuit Fuga Mohammedis mense Rabia I.</i> p. 239 <i>anno Heraclii</i> 7^o <i>eodemque Hejiræ</i> 7^o. p. 323 <i>an. Hejiræ</i> 24ⁱ <i>idque anno Heraclii</i> 24^o. Conf. p. 251. 267. 320.</p> <p>The Flight of <i>Mohammed</i> on the 68th day from July 16 is fixed to Sept. 21 A. D. 622, 14 days before the 12th year of <i>Heraclius</i> was ended.</p> <p><i>Georgii Piside</i> <i>depodosis</i> <i>reptis</i>. Composed after the return of <i>Heraclius</i> to CP. at the close of this campaign. He describes the setting forth at Easter: I. 132. 154. the return to CP. at the end of the campaign: III. 336—339. <i>Georgius</i> was himself present in the expedition. See II. 122. III. 131. 343. 353. quoted by Quercius in <i>notis</i>.</p>
623	<i>Heraclii</i> 14 from Oct. 5. <i>Post cons. Her. XII.</i>	[Chron. Pasch. p. 390 A=p. 713 ed. Bonn. In-

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	<p>ἀνύπατα B. Chron. Pasch. p. 389 B <i>Ind.</i> 11. 13 μετὰ ὑπ.—τὸ ιβ'. <i>A Jan. 22 Constantini</i> 11.</p> <p><i>Heraclius</i> in March sets forth to rejoin the army in Armenia: Theophanes p. 256 D <i>Heraclii</i> 13^o τούτῳ τῷ ἔτει Μαρτίῳ ιε' [κε' Petavius ad Nicephorum p. 67 ex Chron. Pasch. p. 390 A] Ἰνδικτιῶνι ια' [March 15 or 25 A. D. 623] ἀπάρas ὁ βασιλεὺς Ἡράκλειος ἀπὸ τῆς βασιλίδος κατὰ τάχος ἀφίκετο εἰς Ἀρμενίαν. He enters Persia Ap. 20: p. 257 A τῇ εἰκοστῇ τοῦ Ἀπριλίου μηνὸς εἰσέβαλεν εἰς τὴν Περσίδα. At the end of the campaign he wintered in Albania: p. 258 C χειμῶνος δὲ σφοδροῦ ἐπιπεσόντος [A. D. 624]—φθάσας αὐτὸς ἐν Ἀλβανίᾳ κ. τ. λ. where he releases 50,000 prisoners: Ibid. This campaign also in Cedrenus p. 411. 412 τῷ ιγ' ἔτει.</p>	<p><i>dict.</i> 12 anno <i>Heraclii</i> 14 P. C. XIII. τούτῳ τῷ ἐνιαυτῷ μηνὶ Δύστρῳ κατὰ Ῥωμαίους Μαρτίῳ ε' καὶ κ' τοῦ μηνὸς [sc. March 25 A. D. 624]—ἐξῆλθεν ἐπὶ τὰ ἀνατολικά μέρη ὁ βασιλεὺς Ἡράκλειος ἅμα τοῖς αὐτοῦ τέκνοις Ἱηρικλείῳ καὶ Ἐπιφανίᾳ—καὶ τῇ βασιλίσσῃ Μαρτίνα, καὶ ἐποίησεν σὺν αὐτοῖς τὴν πασχαλίαν ἑορτὴν πλησίον τῆς πόλεως Νικομηδείας, καὶ μετὰ τὴν ἑορτὴν αὐτοὺς μὲν ὁ βασιλεὺς—μετὰ Μαρτίνης—ἔδρμησαν ἐπὶ τὰ ἀνατολικά μέρη—τὰ δὲ τέκνα αὐτοῦ ὑπέστρεψαν ἐν ΚΠ. It is plain that this is placed at a wrong year by the error of the transcriber. In March of the 12th indiction <i>Heraclius</i> was in Albania, see 624 and Petavius ad Nicephori brevium p. 67. But he set forth from CP. in March of the 11th indiction, and this account belongs to his second campaign in his 13th year and ought to have been there placed. That some passages have been transposed in this part of the Chronicle is shewn in the notes tom. 2 p. 489 ed. Bonn.]</p>
624	<p><i>Heraclii</i> 15 from Oct. 5. <i>Post cons. Her. XIII.</i> ἀνύπατα B. Chron. Pasch. p. 390 A <i>Ind.</i> 12. 14 μετὰ ὑπ.—τὸ ιγ'. <i>A Jan. 22 Constantini</i> 12.</p> <p>Theophanes p. 258 D <i>Heraclii</i> 14^o τούτῳ τῷ ἔτει—ὁ Ἡράκλειος ἅμα ἔαρι ἀπάρas τῆς Ἀλβανίας δι' ὑπτιῶν πεδίων—τὴν παράδοον ἐποιεῖτο εἰς Περσίδα. After a victory p. 259. 260 he winters in the enemy's country: p. 261 B μετὰ χαρᾶς ἐν ἐκείνοις τοῖς τόποις παρεχίμασεν. The winter of A. D. 624. Cedrenus also describes this campaign τῷ ιδ' ἔτει p. 412 C—414 A.</p>	
625	<p><i>Heraclii</i> 16 from Oct. 5. <i>Post cons. Her. XIV.</i> ἀνύπατα B. Chron. Pasch. p. 391 A <i>Ind.</i> 13. 15 μετὰ ὑπ.—τὸ ιδ'. <i>A Jan. 22 Constantini</i> 13.</p> <p><i>Heraclius</i> in March passes the Euphrates: Theophanes p. 261 C <i>Heraclii</i> 15^o τούτῳ τῷ ἔτει μηνὶ Μαρτίῳ α' ἐπισυνάξας ὁ βασιλεὺς Ἡράκλειος τὸ ἑαυτοῦ στρατεύμα βουλὴν ἐποιεῖτο τὸ ποῖα ὁδὸν πορευθῆ κ. τ. λ. p. 262 A παραδραμὸν εὖρε πόντον καὶ ἀκινδύνως τοῦτον ἐπέρasεν τῷ Μαρτίῳ μηνὶ καὶ καταλαμβάνει τὰ Σαμόσατα. κ. τ. λ. After this campaign he winters near the Halys: p. 263 A περάσας τὸν Ἄλυν ποταμὸν ἐν ταύτῃ τῇ χώρᾳ διέτριβεν ὅλον τὸν χειμῶνα [A. D. 624]. All this is described by Cedrenus p. 414 A—415 A τῷ ιε' ἔτει.</p> <p>[Theophanes anno 15^o p. 263 B Ἀράβων ἀρχηγὸς Ἀμὶδ ἔτη θ'. He had already inserted this at the 12th year. The 15th year coincided with the 3rd year of Mohammed.]</p> <p><i>Suinthilani annus</i> 5^{us}. Conf. a. 621.</p>	<p><i>Isidorus Hispalensis</i> writes in the 5th year of <i>Suinthilanus</i>: Isidor. p. 730 <i>Comportatis igitur Gothorum regum temporibus ab exordio Athanarici regis</i> [Idem p. 710 <i>Era</i> 407 [A. D. 369] anno quinto <i>Valentis primus Gothorum gentis administrationem suscepit Athanaricus regnans annos XIII usque ad quintum gloriosissimi Sunthilani principis annum regnum Gothorum per annos CCLVI Deo favente reperitur esse porrectum.</i> Sc. 369 + 256 = A. D. 625.</p>
626	<p><i>Heraclii</i> 17 from Oct. 5. <i>Post cons. Her. XV.</i> ἀνύπατα B. Chron. Pasch. p. 391 B <i>Ind.</i> 14 anno <i>Heraclii</i> 16 μετὰ ὑπ.—ἔτος ιε'. <i>A Jan. 22 Constantini</i> 14.</p>	<p><i>Georgii Pisida</i> εἰς τὴν γενομένην ἑφοδὸν τῶν βαρβάρων κ. τ. λ. He marks that the assault (see col. 1) was made in the summer season: ἐν θέρει v. 177. The assailants were in number 80,000: ὀκτὼ μυρί-</p>

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	<p>Theophanes p. 263 B—264 D <i>Heraclii</i> 16^o “<i>Chosroes</i> collecting three armies sends one against CP. to cooperate with the Avars. <i>Heraclius</i> also forms three divisions; one is sent to protect CP. another is led by his brother <i>Theodorus</i> against the Persians, the emperor himself leads the third against Lazica, and invites the Eastern Turks or Chazars to an alliance. The Turks passing the Caspian Gates enter Persia. Meanwhile <i>Sarbarus</i> approaches Chalcedon and the Avars from Thrace assault CP. but are repulsed. <i>Sarbarus</i> winters [A. D. 624] before Chalcedon.” Cedrenus has the same narrative p. 415 A—416 C τῷ 15^ῳ ἔτει. Nicephorus in breviarior p. 11 B—13 C describes the alliance with the Turks and the attack upon CP. by the Avars.</p> <p>The Paschal Chronicle p. 391 B—397 B relates at large that the city was assaulted by the Avars in conjunction with the Persians and gives the dates: <i>Indictione</i> 14 <i>anno Heraclii</i> 16^o P. C. XV. The army of the Chagan approached June 29 τῆς παρουσίας 18^{ης} ἰνδικτιῶνος p. 392 B. The Chagan himself is before the city July 29: p. 393 C. He assaults it July 31: Ibid. A conference is held on Saturday Aug. 2: τῷ Σαββάτῳ—τῇ δευτέρᾳ τοῦ Αὐγούστου μηνός p. 394 C. The rear guard of the enemy retired τῇ παρασκευῇ p. 397 A—on Friday Aug. 8. Confirming Theophanes p. 264 C Cedrenus p. 416 A that the assault lasted 10 days: δέκα ἡμέρας τῇ πόλει παρακαθίσαντες. The defence was conducted by <i>Sergius</i> the patriarch, by <i>Bonus</i>, by the patricians <i>Georgius</i>, <i>Theodosius</i>, <i>Athanasius</i>.</p>	<p><i>arxias</i> 219. The enemy was composed of the Slave, the Hun, the Scythian, the Bulgarian, the Mede: 197. <i>Heraclius</i> had been three years absent from CP. ἤδη γὰρ εἶχε τρεῖς ἐτῶν περιδρόμους 250. That is, from March 623, when he left CP. for his second expedition. <i>Heraclius</i> planned the defence by letters: 266. 290—292. Compare Theophanes p. 263 C Cedrenus p. 415 B τοὺς μὲν ἔπεμψεν εἰς φυλακὴν τῆς πόλεως. <i>Pisides</i> v. 226 &c. addresses his poem to <i>Sergius</i>. The peace with Persia is yet future: 308—310. Composed therefore before the death of <i>Chosroes</i>, either in the close of 626 or in 627. <i>Suidas</i> p. 809 B Γεώργιος διάκονος τῆς μεγάλης ἐκκλησίας καὶ χαρτοφύλαξ, τὸ ἐπὶ κλην Πισίδης. ἐξαήμερον δι' ἰάμβων εἰς ἔπη τρισχλῖα [exstant 1910. conf. <i>Quercium</i> præf. p. xvi]. εἰς Ἡράκλειον τὸν βασιλέα καὶ εἰς τὸν κατὰ Περσῶν πόλεμον. ἔτι τε Ἀβαρικά. καὶ καταλογάδην ἐγκώμιον εἰς τὸν μάρτυρα Ἀναστάσιον [conf. <i>Quercium</i> præf. p. xxi].</p>
627	<p><i>Heraclii</i> 18 from Oct. 5. <i>Post cons. Her. XVI.</i> ἀνύπατα B. Chron. Pasch. p. 397 C <i>Indict.</i> 15 <i>anno Heraclii</i> 17 μετὰ ὑπ.—τὸ 15^ο. A Jan. 22 <i>Constantini</i> 15.</p> <p>Death of <i>Bonus</i>: Chron. Pasch. p. 397 C <i>Ind.</i> 15 <i>anno</i> 17 P. C. XVI τούτῳ τῷ ἔτει μηνὶ Ἀρτεμισίῳ κατὰ Ῥωμαίους Μαῖῳ 11^ῳ ἐτελεύτησε βόνος. May 11 A. D. 627.</p> <p>Sixth campaign of <i>Heraclius</i> in Asia, after a fourth winter A. D. 624 passed there. In September he enters Persia with his Turkish allies and is occupied Sept.—March of the 1st indiction A. D. 624 in the operations described by Theophanes (see col. 2) under the 15th indiction A. D. 624. Saturday December 12 apud Theophanem p. 266 A is Dec. 12 <i>indict.</i> 1 A. D. 627. when that day fell upon Saturday. The spring following is the spring of the 1st indiction: conf. a. 628.</p> <p>[Theophanes p. 272 B <i>Heraclii</i> 17^o Ἀράβων ἀρχηγὸς Μασαμὲδ ἔτη θ'. He had already inserted this notice at the 12th year. See 622. 625. Idem Ib. <i>Heraclii</i> 17^o Περσῶν βασιλεὺς Σιρόης ἔτος α'. An</p>	<p>[Theophanes p. 264 D—272 B (and after him Cedrenus p. 416 C—419 C τῷ 15^ῳ ἔτει) has contracted two years into one, and has ascribed to the 17th year the acts of the 18th: <i>Heraclii</i> 17^o τούτῳ τῷ ἔτει ἀπὸ μηνὸς Σεπτεμβρίου [he therefore computes the years of <i>Heraclius</i> with the indictions from Sept. 1] εἰσβαλὼν ἐν Περσίδι Ἡράκλειος σὺν τοῖς Τούρκοις ἀπροσδοκῆτως διὰ τὸν χειμῶνα εἰς Ἰκτασιν ἐνέβαλεν τὸν Χασρόην τοῦτο μαθόντα. οἱ δὲ Τούρκοι τὸν χειμῶνα ὀρώντες, καὶ τὰς συνεχεῖς ἐπιδρομὰς τῶν Περσῶν μὴ ὑποφέροντες—ἤρξαντο κατ' ὀλίγον ὑπορρεῖν, καὶ—ὑπέστρεψαν. <i>Heraclius</i> is in Persia Oct. 9 <i>Indict.</i> 15 [Oct. A. D. 626]: ap. 265 B. Dec. 1 he passes the Zab: p. 265 C. A battle is fought Dec. 12 ἡμέρα σαββάτου p. 266 A. Dec. 23 he passes the Lesser Zab: p. 267 A. and celebrates Christmas-day ἐν ἐκείνῳ τῷ τόπῳ p. 267 B. He plunders a palace of <i>Chosroes</i> Jan. 1 [A. D. 627]: p. 267 D. <i>Chosroes</i> retired to Ctesiphon, which he had not visited for 24 years: p. 268 A. <i>Heraclius</i> ravaged Persia through the whole of February: διὰ τὸν Φεβρουάριον μῆνα p. 270 C. and advanced in March: Ibid. <i>Siroes</i> rebels: p. 271 A. before March 23: p. 271 B.</p>

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	error of one year in the date of this event. See col. 2.]	<i>Chosroes</i> is seized : 271 D. and slain : 272 A. and peace is concluded : Ibid. The death of <i>Chosroes</i> is thus placed one year before the true time, and the campaign of 627 is omitted. Moreover Dec. 12 of the 15th indiction A. D. 626 is compared with Saturday. But in that year it fell upon Friday. The Paschal Chronicle enables us to rectify these errors. Conf. Petavium ad Nicephorum p. 70 Pagi-um tom. 2 p. 773. Theophanes himself corrects his own error by assigning the true duration to the war. Conf. a. 628. 1.]
628	<p><i>Heraclii</i> 19 from Oct. 5. <i>Post cons. Her. XVII.</i> ἀνύπατα B. Chron. Pasch. p. 398 A <i>Indict. 1 anno Heraclii</i> 18 μετὰ ἡμέρας.—τὸ ιζ'. A Jan. 22 <i>Constantini</i> 16.</p> <p><i>Chosroes</i> slain Feb. 28. The intelligence is received at CP. May 15 : Chron. Pasch. p. 398 A τῷ ἡ' ἔτει τῆς βασιλείας Ἡρακλείου καὶ μετὰ ἡμετέραν ιζ', καὶ ις' ἔτει—Κωνσταντίνου, τῇ ιζ' τοῦ Μαΐου μηνός, ἡν-δικτιῶνος α' ἡμέρᾳ πρώτῃ, αὐτῇ τῇ ἀγίᾳ πεντηκοστῇ, ἀν-εγνωσθήσαν ἀποκρίσεις ἐπ' ἀμβωνος ἐν τῇ—μεγάλῃ ἐκ-κλησίᾳ σταλεῖσαι ἐκ τῶν ἀνατολικῶν μερῶν ὑπὸ Ἡρα-κλείου—δηλοῦσαι τὴν πτώσιν Χοσδρόου καὶ τὴν ἀναγό-ρυσιν Σεριοίου. The emperor's despatch is given p. 398 B—402 A written from Persia Ap. 8 ; and a copy of the letter or treaty with <i>Siroes</i> or <i>Cabades</i>, which breaks off in the middle at p. 402 D. <i>Heraclius</i> describes his progress from Oct. 17 to March 15 : p. 399 B, and from Feb. 24 to March 30 : p. 400 C. Ap. 3 : p. 401 C. Ap. 8 : 401 D. <i>Chosroes</i> was deposed Feb. 24 of indict. 1—τῇ κδ' τοῦ παρελθόντος Φεβρουαρίου μηνός τῆς ἐπισταμένης πρώ-της ἐπιμεμήσεως [Feb. 24 A. D. 628] p. 398 C. <i>Siroes</i> proclaimed Feb. 25, <i>Chosroes</i> slain Feb. 28 : p. 399 A. <i>Heraclius</i> concludes καὶ ἡμεῖς δὲ τῇ ἡ' τοῦ αὐτοῦ [sc. Ἀπριλίου] μηνός ἐκνήσαμεν σὺν θεῷ—ὀφειδόντες τῇ ὁδῷ ἡμῶν χρῆσασθαι ἐπὶ Ἀρμενίαν. The end of the war is recorded by Theophanes p. 272 C at the right place : <i>Heraclii</i> 18^ο τούτῳ τῷ ἔτει εἰρήνης γανομένης μεταξύ Περ-σῶν καὶ Ῥωμαίων, ἐπίστευεν ὁ βασιλεὺς Θεόδωρον τὸν ἑαυτοῦ ἀδελφὸν μετὰ γραμμάτων καὶ ἀνθρώπων Σιρόου τοῦ βασιλέως Περσῶν ὅπως τοὺς ἐν Ἑδέεσσι κ. τ. λ. Πέρσας ἀποστρέψωσιν ἐν Περσίᾳ—ὁ δὲ βασιλεὺς ἐν ἑξ ἔτεσι καταπολεμήσας τὴν Περσίαν ἐν ἰσθμῷ εἰρηνεύσας μετὰ χαρᾶς μεγάλῃς ἐπὶ ΚΠ. ἐπίστρεψεν. Repeated by Ce- drenus p. 419 D τῷ ἡ' ἔτει. The war had lasted from Ap. A. D. 622 six years, and <i>Heraclius</i> re- turned in the 7th year. But the 6 years terminate in spring 628 in the 1st indiction. Zonaras tom. 2 p. 85 B recte ταῦτα ἐν ἑξ ἔτεσιν ἀνύσας Ἡράκλειος—τῷ ἰσθμῷ ἐπανήλθεν εἰς τὰ βασίλεια.</p> <p><i>Chosroes</i> had reigned from Sept. 590 to Feb. 628 37^ν 5^η. Eutychius, who had placed his accession too high, assigns him 39 years. Tables 578 p. 842.</p>	<p>The Paschal Chronicle in the extant copy ends with the narrative May 15 A. D. 628 of the news of the death of <i>Chosroes</i>. see col. 1. But the author continued his Chronicle to the 20th of <i>Heraclius</i> : p. 19 A ἐπιτομή χρόνων τῶν ἀπὸ Ἀδάμ τοῦ πρωτοπλά-στου ἀνθρώπου ὡς ἔτους τῆς βασιλείας Ἡρακλείου—καὶ μετὰ ἡμετέραν ἔτους ιθ', καὶ ἡ' ἔτους τῆς βασιλείας Ἡρακλείου νέου Κωνσταντίνου τοῦ αὐτοῦ υἱοῦ, ἡνδικτιῶνος γ'. These years terminated Aug. 31, Oct. 4, Dec. 31, A. D. 630, and Jan. 21 A. D. 631. The extant copy p. 402 A contains the beginning of the letter of <i>Siroes</i> : ἴσον ὑπομνηστικοῦ γενομένου ἀπὸ Καβάτου τοῦ καὶ Σεριοίου τοῦ ἡμερωτάτου βασιλέως Περσῶν πρὸς Ἡράκλειον— He is named in Eutychius tom. 2 p. 252 <i>Kobades qui et Shirawaih appellatus</i>. This last name was corrupted by the Greeks into <i>Siroes</i>.</p> <p>The substance of the letter which was given in the Paschal Chronicle may be in part supplied from Zonaras XIV tom. 2 p. 85 A Σιρόης—ἐγκρατὴς τῆς τῶν Περσῶν ἀρχῆς γεγονώς διαπέμπεται πρὸς Ἡράκλειον—καὶ σπεισάμενος αὐτῷ πάντας τοὺς ἐν Περσίᾳ αἰχμα-λώτους Ῥωμαίους ἐλευθέρους ἀφήκε, καὶ τὰ τίμια ξύλα τοῦ σωτηρίου σταυροῦ αὐτῷ ἀποδέδωκε καὶ τὸν πατριάρχην τῆς Ἱερουσαλὴμ Ζαχαρίαν.</p> <p><i>Georgii Pisida</i> Ἡρακλίας, εἰς τὴν τελείαν πτώσιν Χοσρόου βασιλέως Περσῶν. After the news had ar- rived at CP. and before the return of <i>Heraclius</i>. Therefore in A. D. 628 after May 15.</p> <p><i>Pisida</i> reckons II. 173—193 from <i>Ardshir</i> the founder of the dynasty to <i>Chosroes II</i> χρόνους δέκα σὺν ἑξ διαδραμόντας ἐξηκοντάσιν v. 179. which Quer- cius ad loc. p. 162 Bonn. interprets 76 years ; and naturally wonders how this term of 76 years for the dynasty can be reconciled with Agathias. But ἐξηκοντάς means a term of sixty years ; and ἑξ ἐξη- κοντάδες are 6 times 60 or 360, and the whole pe- riod of the poet is 370 years from the founder of the dynasty to <i>Chosroes II</i>. These 370 years com- puted from the death of <i>Chosroes</i> in 628 will place <i>Ardshir</i> at A. D. 258. Computed from the acces- sion in 590, they will carry back <i>Ardshir</i> to A. D. 220, not far from the true epoch.</p>

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	But in another place 38 : p. 252 <i>Cesra cum ad urbem suam pervenisset, et quam ibi caedem fecisset Heraclius vidisset, magno correptus est dolore, &c. Ipso ergo post annos 38 abdicato, in locum ejus substituerunt filium ipsius Kobadem.</i>	
629	<p><i>Heraclii</i> 20 from Oct. 5. <i>Post cons. Her. XVIII.</i> ἀνύπατα B. Chron. Pasch. <i>Indict. 2 anno Heraclii</i> 19 μετὰ ὑπ.—τὸ ιγ'. A Jan. 22 <i>Constantini</i> 17.</p> <p>Journey of <i>Heraclius</i> to Jerusalem : Theophanes p. 273 B <i>Heraclii</i> 19^o τοῦτω τῷ ἔτει ἀπάρas ὁ βασιλεὺς ἅμα τῷ ἑαρι [A. D. 629] ἀπὸ τῆς βασιλευούσης πόλεως ἐπὶ τὰ Ἱεροσόλυμα ἐπορεύετο, ἀπαγαγὼν τὰ τίμια καὶ ζωοποιὰ ξύλα τοῦ ἀποδοῦναι τῷ θεῷ τὴν εὐχαριστίαν.—εἰσελθὼν δὲ ὁ βασιλεὺς ἐν Ἱεροσολύμοις καὶ ἀποκαταστήσας Ζαχαρίαν τὸν πατριάρχην [conf. a. 614] καὶ τὰ τίμια καὶ ζωοποιὰ ξύλα εἰς τὸν ἴδιον τόπον—ἰπύλασεν Ἑβραίους ἀπὸ τῆς ἁγίας πόλεως, κελεύσας μὴ ἔχειν αὐτοὺς ἐξουσίαν ἀπὸ τριῶν μιλίων τῆς ἁγίας πόλεως πλησιάζειν. καταλαβὼν δὲ τὴν Ἑδεσσαν ἀπέδωκε τὴν ἐκκλησίαν τοῖς ὀρθόδοξοις, ὑπὸ Νεστοριανῶν κατεχομένην ἀπὸ Χοσρόου. Also in Cedrenus p. 420 A τῷ ιθ' ἔτει. The date is confirmed by Eutychius tom. 2 p. 239—248 who describes this visit of <i>Heraclius</i> : <i>Anno nono imperii ejusdem, qui et Hejiræ nonus</i> [conf. a. 622. 2] <i>CP. egressus Heraclius Hierosolyma tendebat quo videret quid in ipsa deastassent Persæ.—Ubi autem Hierosolyma pervenisset, obviam ipse facti sunt monasterii Alsik monachi urbisque Hierosolymitanæ incolæ, comitante ipsos Modesto.—Cum vero urbem ingressus ea quæ diruerant ac succenderant Persæ vidisset magna affectus est tristitia. Dein—Modesto ob ea quæ fecerat gratias egit.</i> p. 247 <i>Heraclius e Judæis—innumeros occidit.</i> &c. The 7th year of the <i>Hejira</i> ended Ap. 30 A. D. 629, and included the visit of <i>Heraclius</i>. <i>Modestus</i>, here mentioned, had acted for <i>Zacharias</i> during his captivity A. D. 614—628. <i>Modestus Zachariæ vicarius.</i> Cf. <i>Pagium</i> tom. 2 p. 755.</p> <p>Death of <i>Siroes</i> : Theophanes p. 273 C <i>Cedrenus</i> p. 420 A (<i>Heraclius</i>) ελθὼν εἰς τὴν Ἱεράπολιν ἤκουσεν ὅτι Σιρόης τέθνηκεν ὁ τῶν Περσῶν βασιλεὺς, Ἀδέσσηρ δὲ ὁ τούτου υἱὸς τὴν βασιλείαν τῶν Περσῶν παρέλαβεν—μῆνας ἑπτὰ. Eutychius tom. 2 p. 252 <i>Spatium quo regnavit octimestre erat. Deinde post ipsum regnavit Ardashir Shirawaihi—filius, quem statim adortus præfectus limitum occidentalium ipsum occidit, cum quinque tantum mensibus regnasset.</i> Nicephorus brev. p. 14 C εὐθὺς οὖν Σιρόης ἐτέλεύει. The 8 m. place the death of <i>Siroes</i> at the end of Oct. 628, and the 5 m. the death of <i>Adeser</i> at the end of March 629. <i>Heraclius</i> might reach Hierapolis before the death of <i>Adeser</i> was known there.</p> <p>[Theophanes p. 273 A <i>Heraclii</i> 18^o p. 273 D <i>Heraclii</i> 19^o at each year inserts Ἀράβων ἀρχηγὸς Μουὰμὰδ ἔτη θ'. See A. D. 622. 625. 627.]</p>	<p>Death of <i>Zacharias</i> of Jerusalem. Theophanes has an erroneous date : p. 249 D <i>Heraclii</i> 1^o Ἱεροσ. ἐπίσκοπος Ζαχαρίας ἔτη κβ'. β'. p. 278 C <i>Heraclii</i> 22^o Ἱεροσ. ἐπίσκοπος Μόδεστος ἔτη β'. α'. His 22 years terminate in the 21st of <i>Heraclius</i>, and are placed by this account at A. D. 609—630. His appointment is rightly placed at A. D. 609 (conf. a.), but he was succeeded by <i>Modestus</i> in 629 : Eutychius tom. 2 p. 248 after describing <i>Heraclius</i> at Jerusalem in the spring of 629 proceeds : <i>Heraclius Modestum monachum monasterii Al Ducesi præfectum patriarcham Hierosolymitanum constituit ac se Damascum sequi jussit.—Reversus igitur Heraclius ab Hierosolymis Damascum ibi substitit &c. Sedit autem Modestus novem menses, dein mortuus est, ac post ejus mortem sex annis sine patriarcha mansit cathedra Hierosolymitana. Zacharias</i> therefore presided from indict. 12 A. D. 604 (conf. a. 609) to indict. 2 A. D. 624, a period of 21 years current. Nicephorus ascribes to him 22 years before his captivity : p. 410 D Ζαχαρίας πρὸ τῆς αἰχμαλωσίας ἔτη κβ'. Μόδεστος ἔτος ἑν. which would place the episcopate of <i>Zacharias</i> at A. D. 593—614. Nicephorus in <i>brevario</i> has this account : p. 15^A after the deaths of <i>Siroes</i> and his successor, <i>Sarbarus</i> the usurper πᾶσαν τὴν ἀνατολικὴν γῆν Ῥωμαίοις ἀποδίδωσι—τά τε ζωοποιὰ ξύλα πρὸς βασιλεία στέλλει.—Ἡράκλειος δὲ λαβὼν τὰ ζωοποιὰ ξύλα ἐσφραγισμένα, καθάπερ ἐλήφθησαν [sc. in A. D. 614], διαμείναντα πρὸς τὰ Ἱεροσόλυμα ἀφίκετο, καὶ Μόδεστον τῷ ἀρχιερεὶ καὶ τῷ αὐτοῦ κλήρῳ ταῦτα ὑπέδειξεν. οἱ δὲ τὴν σφραγίδα σώσαν ἐπεγίνωσκον.—τὴν τε κλειδα τὴν ἐπ' αὐτοῖς ὁ ἱεράρχης μέinasan παρ' αὐτῷ ἤγαγε καὶ ἀνοίγента προσκυνοῦσιν ἅπαντες. ὑψωθέντων δὲ αὐτῶν ἐκείσε εὐθὺς εἰς τὸ Βυζάντιον βασιλεὺς ἐξέπεμψεν.—δευτέρᾳ δὲ ἡν ἰνδικτιῶν ἡνίκα ταῦτα ἐπράττετο. There are three errors in this account. 1 The relics from Jerusalem were restored by <i>Siroes</i>. 2 <i>Modestus</i> was not yet bishop when <i>Heraclius</i> came to Jerusalem. 3 The relics were not borne to CP. at this time, but remained at Jerusalem till A. D. 634. Nicephorus rightly gives indict. 2 A. D. 624 as the date of the visit of <i>Heraclius</i> to Jerusalem.</p>

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630	<p><i>Heracii</i> 21 from Oct. 5. <i>Post cons. Her. XIX.</i> ἀνίσταται B. Chron. Pasch. <i>Indict. 3 anno Heracii</i> 20 μετὰ ὑπ.—τὸ ὅ. A Jan. 22 <i>Constantini</i> 18. See A. D. 628. 2.</p> <p><i>Heraclius</i> at Hierapolis. Theophanes p. 274 A—275 A <i>Heracii</i> 20^o Cedrenus p. 420 B—D τῷ κ' ἔτει Zonaras XIV tom. 2 p. 85 C D give the following account: "<i>Heraclius</i> at Hierapolis confers with <i>Athanasius</i> the Jacobite patriarch, who is promised the episcopate of Antioch if he will accept the council of Chalcedon. He pretends to accept the dogma of that council, that there were Two Natures in <i>Christ</i>, but enquires whether there were Two Wills or only One Will. <i>Heraclius</i>, being surprised by the strange expression [ξενοφωνηθεὶς Theophan. omitted by Cedrenus and Zonaras], writes to <i>Sergius</i>, and also asks the opinion of <i>Cyrus</i> bishop of Phasis. They agree that there was One Will. <i>Sergius</i> held only One Will. Whereupon the emperor writes to <i>Joannes</i> of Rome, who rejects the dogma. Meanwhile, upon the death of <i>Georgius</i>, <i>Cyrus</i> is appointed patriarch of Alexandria, and with <i>Theodorus</i> of Pharan asserts the dogma of One Will. At this time <i>Sophronius</i> is chosen bishop of Jerusalem and condemns the dogma and addresses <i>Sergius</i> of CP. and <i>Joannes</i> of Rome upon it. <i>Heraclius</i> is perplexed, and issues an edict [the ἔκθεσις, issued in A. D. 638 <i>indict. 12</i>] forbidding men to affirm either One Will or Two Wills." This account is questioned by Pagius. See col. 2.</p> <p>Theophanes and Cedrenus under that 20th year continue the narrative down to the death of <i>Constantians</i> in Sicily in A. D. 668.</p>	<p><i>Athanasius</i> mentioned in col. 1 is called by Theophanes and Cedrenus ἱ. cc. Ἀθανάσιος ὁ πατριάρχης τῶν Ἰακωβιτῶν, δεινὸς ἀνὴρ καὶ κακοῦργος τῇ τῶν Σύρων ἐμφύτῳ κακουργίᾳ. [πανουργία Cedrenus.] Zonaras l. c. omits his name: γενομένῳ τῷ βασιλεῖ Ἡρακλεῖ κατὰ τὴν Ἱερουσαλὴμ, ὁ τῶν Ἰακωβιτῶν καθολικὸς προσελήλυθεν, ὃν ἐκείνοι πατριάρχην ἀνιμάζον.—δεινὸς ὢν καὶ ποιητῆρας μεστός. Pagius tom. 2 p. 787 rejects the account of Theophanes (given in col. 1), and argues that <i>Heraclius</i> had already discoursed upon this question with <i>Paulus</i> in Armenia in 622, and with <i>Cyrus</i> in Lazica in 626; that it appears from <i>Sergius</i> the question was not discussed between 626 and 633; that <i>Honorius</i> was bishop of Rome and not <i>Joannes</i>, who was not appointed till 640; that <i>Athanasius</i> was not a Jacobite patriarch. These arguments shew that Theophanes is inaccurate in some parts of his narrative, but they do not prove that <i>Heraclius</i> did not converse with <i>Athanasius</i> in this year upon this subject. The emperor might at this time consult with <i>Sergius</i> and with <i>Cyrus</i> upon this dogma, which was published to the world by <i>Cyrus</i> from Alexandria 18 years before the year 649 (conf. a. 638). Pagius p. 787 asserts "Theophanem finxisse Sergium Cyrum Phasidos episcopum ad se accersitum de hac quaestione interrogasse" &c. But in the narrative <i>Heraclius</i> himself, and not <i>Sergius</i>, consults <i>Cyrus</i>: ὁ δὲ βασιλεὺς γράφει πρὸς Σέργιον, προσκαλεῖται δὲ καὶ Κύρον Theophan. Cedren. ὁ δ' αὐτοκράτωρ γράφει πρὸς Σέργιον—ἀλλὰ καὶ Κύρον ἐρωτήσας τὸν Φάσιδος, τῷ Σεργίῳ εὐρηκεν ὁμολογῶντα Zonar.</p>
631	<p><i>Heracii</i> 22 from Oct. 5. <i>Post cons. Her. XX.</i> A Jan. 22 <i>Constantini</i> 19.</p> <p>Theophanes p. 278 B "<i>Heracii</i> 21^o <i>Indict. 4 Nov. 7</i> [Nov. 7 A. D. 630] <i>David</i> son of <i>Heraclius</i> born, and on the same day <i>Heraclius</i> son of <i>Constantine</i>, who was baptized by <i>Sergius</i> Nov. 3 <i>indict. 5</i> [Nov. 3 A. D. 631]."</p> <p>Isidorus Pacensis apud Fabricium Bibl. Eccles. p. 47 <i>Heracii temporibus Sisenandus in era 669^a anno imperii ejus XX</i> [immo XXI] <i>regali locatus est solio.</i></p> <p>[Theophanes p. 276 D <i>Heracii</i> 21^o τοῦτ' ἔτει ἀπεβίβη Μουαμὶδ ὁ τῶν Σαρακηνῶν ἀρχηγὸς καὶ ψευδοπροφήτης, προχειρισάμενος Ἀβουβάχαρ συγγενὴ αὐτοῦ. Repeated by Cedrenus p. 421 D τῷ κα' ἔτει. One year before the true time.]</p>	
632	<p><i>Heracii</i> 23 from Oct. 5. <i>Post cons. Her. XXI.</i> A Jan. 22 <i>Constantini</i> 20.</p> <p>Death of <i>Mohammed</i> on Monday [12th] of <i>Rabia</i> 1 <i>anno</i> <i>Hej.</i> 11^o = June 8 A. D. 632: Abulf. p.</p>	<p>The era of <i>Yazdegerd</i> is 3624 days after the <i>Hejira</i>: Noris. Ep. Syromac. p. 71. 72 <i>Ulug Beghus scribit</i>, "Sciendum est quod epocha Græca [sc. <i>Seleucidarum</i> A. C. 312] prior sit Arabica diebus 340,700,</p>

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	<p>138 <i>Fuit obitus—feria secunda qui erat dies 12^{ta} mensis Rabii I.</i> These characters are inconsistent. The 11th year of the <i>Hejira</i> began on Sunday March 29 A. D. 632. The 12th of <i>Rabia I</i>, being the 71st day, fell upon Sunday June 7. Monday therefore requires June 8 and the 13th of <i>Rabia I</i> for the day of his death. <i>Abubeker</i> succeeds on the same day: <i>Abulpharaj</i>. p. 108 <i>Abubekr chalifa renuntiatus est mense Rabia priore, ineunte anno 11^o eodem die quo obiit propheta.</i> Eutychius tom. 2 p. 251 though erring in the day of <i>Mohammed's</i> death: <i>diem obiit die Lunæ qui secundus erat mensis Rabia I anno Hejrae 11—Mortuus est autem annos natus 63.—Fuitque inauguratio ipsius Abubekr eodem die quo mortuus est Mohammed.</i></p> <p>An expedition into Syria was delayed a month by the death of <i>Mohammed</i>: <i>Abulf.</i> in vita p. 133 <i>Cepit ægrotare sub finem mensis Safar, die 27^o ejusdem mensis</i> [the 57th day of the year]—<i>et quidem jam tum milites ad expeditionem bellicam ituros cum Osama—comparaverat et—ejus professionem urgebat.</i> Auctores apud <i>Gagnier</i> ad p. 134 <i>Feria prima</i> [Sunday June 7]—<i>e castris redux Osama ad prophetam—ingressus est.—Deinde ad castra reversus Osama militibus proficiscendi signum dedit.—Postridie</i> [sc. Monday June 8]—<i>nuntius affertur de obitu prophetae. quare expeditio in aliud tempus differtur; donec mense Rabia II sequente Abubekri jussu in Syriam profectus &c.</i> <i>Heraclius</i> being at <i>Emesa</i>: <i>Ibid.</i> <i>Cujus irruptionis nuntius cum ad Heraclium qui tunc temporis in urbe Hems morabatur perlatus esset, ille statim duces suos convocans sic eos allocutus est, &c.</i> <i>Abulfeda</i> in vita p. 156 observes <i>Constat obitu ejus tempore 124 Muslemorum millia recensita fuisse.</i></p> <p><i>Theophanes</i> p. 279 A marks the war in Syria at the right year, <i>Heraclii</i> 22^o.</p> <p><i>Yazdegerd</i> is elected king of Persia: Eutychius tom. 2 p. 256 <i>Conquisito Cesrae filio nomine Yazdegerdo—ipsum sibi regem praefecerunt, annos tum natum quindecim.—Regno autem praefectus est anno Abu Becri primo.</i> The troubled interval which followed the accession of <i>Siroes</i> Feb. 25 A. D. 628 is thus described by Eutychius <i>Ibid.</i> <i>Totum spatium quo regnavit Shirawaih [Siroes] et qui ipsi successerunt, tam viri quam faminae, tum qui regnasse perhibentur tum qui regum numero haud accensentur, usque ad Parachoradchoshraum, una cum intervallo quod inter duos quoslibet reges intercessit, IV annorum fuit, idque turbis et motibus plenum.</i> His detail makes the interval 4^r 5^m 22^d, which places the elevation of <i>Yazdegerd</i> at Aug. 15 A. D. 632. <i>Elmakin</i> apud <i>Pagium</i> tom. 2 p. 799 records his accession at this year: <i>Convenerunt Persae anno undecimo Hejrae, imperante Abu Becro.—Petierunt filium Chosroae no-</i></p>	<p>prior autem epocha Persica diebus 344,324.”—<i>Era Persica sive Jesdejirdis est posterior Hejira diebus 3624, uti tradunt Alfraganus, Alcabitius, Albumasar, astronomi Arabes, apud Ricciolium.</i> The numbers of <i>Ulug Beg</i> give the same amount; for 340,700 + 3624 = 344,324. But if the 3624 days commenced at July 16 A. D. 622, they will terminate at June 17 A. D. 632. <i>Albumazar</i> in <i>Gregory</i> de Epochis c. 19 p. 167 is quoted as follows: “This era was fixed, saith <i>Albumazar</i>, anno Hejrae 11^o Rabia I 22^o feria 3.” <i>Gregory</i> adds “Which answereth to the 16th of June A. D. 632.” But here again (as in <i>Abulfeda</i> quoted in col. 1) the characters are inconsistent; for, as it has been shewn in col. 1 that the 11th year of the <i>Hejira</i> commenced upon Sunday March 29, the 22nd of <i>Rabia I</i>, the 81st day, fell in that year upon Wednesday June 17. <i>Abulfeda</i> however apud <i>Pagium</i> tom. 2 p. 799 also assigns Tuesday: “<i>Abulfeda Ismael</i> hanc eram pluribus explicat in diss. de cognitione epocharum c. 3, ubi ait principium hujus epochae fuisse diem Martis, initio anni quo primum regnavit <i>Yezdegerdus filius Shahliari</i>, which will determine the era to Tuesday June 16, the 21st of <i>Rabia I</i>. This era commences at the inauguration of <i>Yazdegerd</i>. See the authorities quoted in col. 1, and <i>Pagius</i> p. 799. This is improperly reckoned the era of his defeat and death by some authors, who have been followed by <i>Scaliger</i>, <i>Petavius</i>, <i>Calvisius</i>, (see <i>Pagi</i> p. 799) and by <i>Gregory</i> p. 167. This error has been adopted in the Tables at A. D. 226 p. 240, where for “the dynasty terminated at the era of <i>Yazdegerd</i>—A. D. 632”—read “terminated at the death of <i>Yazdegerd</i> A. D. 652.” <i>Ockley</i> Vol. 1 p. 112 rightly observes “The Persian era bears date from the beginning of that year in which <i>Yazdegerd</i> came to the crown.” If the day on which the era commenced was the day of <i>Yazdegerd's</i> inauguration, which is probable, then the space from the accession of <i>Siroes</i> Feb. 25 A. D. 628 will be 4^r 3^m 23^d, instead of 4^r 5^m 22^d assigned by Eutychius.</p>

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	<i>mine Jazdejirdem atque eum regem super se constituerunt, cum annos haberet XV.</i>	
633	<p><i>Heracii</i> 24 from Oct. 5. <i>Post cons. Her. XXII. A Jan. 22 Constantini</i> 21.</p> <p>The battle of Ajnadin: Ockley Vol. I p. 65. The armies met "on Friday July 13 in the year 633:" Ockley Ib. This is inaccurate; for in the 12th year of the <i>Hejira</i>, which began on Thursday March 18, July 13 fell upon Tuesday. <i>Khaled</i>, "the sword of God"—ὁ Χάλεδος, ὃν λέγουσι μάχαιραν τοῦ Θεοῦ Theophanes p. 278 D—after his victory addresses a letter to <i>Abubekr</i>, which is dated "on the 5th day of the week, being the 30th of <i>Jomada I.</i>" Ockley Vol. I p. 78. = Thursday Aug. 12.</p> <p>Theophanes p. 279 B <i>Heracii</i> 23^o mentions the Syrian war of this year, but omits the battle of Ajnadin.</p> <p><i>Heracius</i> in this campaign is at Antioch: Ockley Vol. I p. 39. 47.</p>	
634	<p><i>Heracii</i> 25 from Oct. 5. <i>Post cons. Her. XXIII. A Jan. 22 Constantini</i> 22.</p> <p>Damascus taken "on Friday Aug. 23 A. D. 634 Hej. 13." Ockley Vol. I p. 99. But as <i>Hej.</i> 13 commenced on Monday March 7 A. D. 634, the 23rd Aug. fell upon Tuesday in that year.</p> <p>Death of <i>Abubekr</i>: Ockley Ibid. "<i>Abubekr</i> the Caliph died on the same day that Damascus was taken—Aug. 23." Hence Abulfaraj. p. 112 ascribes the capture to the reign of Omar: <i>Tempore Chalifatus Omari cepit Abu Obaida Damascusum, postquam eam septem mensibus obsedisset, et fœdus iniit cum incolis Misani, Tiberiadis, Cæsareæ, et Baalbeci. Cepit etiam Hemesam post duorum mensium obsidionem.</i> The reign and death of <i>Abubekr</i> are thus given: Eutych. tom. 2 p. 264 <i>Obiit</i> 28^o <i>Jomada II, anni Hejræ</i> 13ⁱ—<i>Fuit Chalifatus ipsius</i> 2^a 3^m 22^d. Abulfarajius p. 110 <i>Anno</i> 13^o <i>Hejræ obiit die Lunæ</i> 8^o <i>Jumada II, natus annos</i> 63. <i>Fuitque spatium Chalifatus ejus biennii et quatuor mensium, minus octo diebus.</i> Ockley p. 104 "63 years old, having reigned 2 lunar y. 3 m. 9 days." Theophanes p. 279 D Cedrenus p. 425 D <i>Heracii</i> 24^o Ἀβουβάχαρος τελευτῶ ἀμνηεύσας δύο ἔτη καὶ ἡμιον, καὶ παραλαμβάνει τὴν ἀρχὴν Οὐμαρος. But in <i>Hej.</i> 13 the 23rd Aug. fell upon the 22nd of <i>Jumada II</i> the 170th day of <i>Hej.</i> 13; and he reigned, June 8 A. D. 632—Aug. 23 A. D. 634, 2^y 2^m 16^d. In Arabian computation, from 13th of <i>Rabia I</i> anno 11^o to 22nd <i>Jumada II</i> anno 13^o, 2^y 3^m 10^d.</p>	<p>[Theophanes p. 279 D and Cedrenus p. 425 D under the 24th of <i>Heracius</i> thus describe the Syrian war: Οὐμαρος παραλαμβάνει Βόστραν τὴν πόλιν μετὰ καὶ ἄλλων πόλεων, ἀπεδήμησαν δὲ μέχρι τοῦ Γαβηθᾶ. τοῦτοις συμβαλὼν Θεόδωρος ὁ τοῦ βασιλέως Ἡρακλείου ἀδελφὸς ἠττήθη καὶ πρὸς τὸν βασιλέα ἐν Ἐδέσση ἔρχεται. ὁ δὲ βασιλεὺς προχειρίζεται ἕτερον στρατηγὸν ὀνόματι Βαάνην, καὶ Θεόδωρον σακελλάριον μετὰ μεγάλης δυνάμεως πέμπει κατὰ Ἀράβων. παραγενόμενος δὲ εἰς τὴν Ἐμεσαν συναντᾷ πλῆθος Σαρακηνῶν, καὶ ἀποκτείνας αὐτοὺς καὶ τὸν ἀμνηρεύοντα αὐτῶν—παρὰ τὸν Βαρδανήσιον ποταμὸν παραφωσέει. Ἡράκλειος δὲ τὴν Συρίαν καταλιπὼν ὡς ἀπελπίσας, [ἀπελπίσας καταλιμπάνει τὴν Συρίαν Cedren.] ἄρας καὶ τὰ τίμια ξύλα ἀπὸ Ἱερουσαλὴμ [conf. a. 629] ἐπὶ τὴν ΚΠ. ἀπῆει. Βαάνην δὲ ἀπὸ Δαμασκοῦ εἰς Ἐμεσαν κελεύει στρέφεσθαι, καὶ Θεόδωρον σακελλάριον ἔχοντα χιλιᾶδας μ'. καὶ διώκουσιν Ἀραβας ἀπὸ Ἐμέσης ὥς Δαμασκοῦ. But Bosra was taken in the 23rd of <i>Heracius</i> A. D. 633, and in the reign of <i>Abubekr</i>; and <i>Heracius</i> after this journey to CP. returned again to Syria, which he finally left in 638. conf. a. 638. 1.]</p>
635	<p><i>Heracii</i> 26 from Oct. 5. <i>Post cons. Her. XXIV. A Jan. 22 Constantini</i> 23.</p> <p>The acts in Syria in this campaign are described</p>	<p>[Theophanes p. 280 and Cedrenus p. 426 under the 25th of <i>Heracius</i> (the campaign of A. D. 635) have an inaccurate account of the events of the Sy-</p>

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	<p>by Ockley Vol. 1 p. 149. <i>Abu Obeidah</i> besieged Hems (Emesa) in November: Ockley p. 153 "<i>Abu Obeidah</i> went on towards Hems (whither <i>Caled</i> had gone before with a third part of the army) and sat down before it in November <i>Hej.</i> 14 A. D. 635." <i>Heraclius</i> at this time was in Syria: Ockley p. 148. A truce is granted for a year: Ockley p. 154 "<i>Abu Obeidah</i> consented to make a truce with them for one whole year and no longer; which was to commence on the 1st of <i>Du'hagjah</i> of the present year and expire on the last day of <i>Sjewal Hej.</i> 15." The 10th month <i>Sjewal</i> in <i>Hej.</i> 15 will expire Dec. 4 A. D. 636. But this representation allows only eleven months to the truce. To obtain "a whole year" we must substitute the 11th month <i>Du'lkaadah</i> for the 12th month <i>Du'hagjah</i>; and the truce will commence Dec. 17 A. D. 635.</p>	<p>rian war. <i>Heraclii</i> 25^o ἐστράτευσαν οἱ Σαρακηνοὶ τὴν Ἀραβίαν ἐπὶ τὰ μέρη Δαμασκού πλῆθος ὄντες ἀπειρον.—κατέλαβεν δὲ ὁ σακελλάριος [sc. <i>Theodorus</i>] πρὸς Βαάνην· καὶ ἀπάραντες ἀπὸ Ἑμέσης συναντῶσι τοῖς Ἀραβί, καὶ συμβολῆς γενομένης τῇ πρώτῃ ἡμέρᾳ ἦτις ἦν τρίτῃ τῆς ἐβδομάδος κγ' τοῦ Ἰουλλίου μηνὸς [τῇ πρώτῃ ἡμέρᾳ τῆς ἐβδομάδος κγ' τοῦ Ἰ. μ. legit <i>Pagius</i>] ἡττώνται οἱ περὶ τὸν σακελλάριον. στασιάσαντες οἱ τοῦ Βαάνους Βαάνην προχειρίζονται βασιλεία, καὶ Ἡράκλειον ἀπεκήρυξαν. τότε —οἱ Σαρακηνοὶ εὐρόντες ἄδειαν συμβάλλουσι πόλεμον. ἀνέμου δὲ πνεύσαντος κατὰ Ῥωμαίων νότου, μὴ δυνηθέντες ἀντιπροσωπῆσαι ἐχθροῖς διὰ τὴν κοινωτόν ἡττώνται καὶ ἑαυτοὺς βάλλοντες εἰς τὰς στενόδους τοῦ Ἰερμοχοῦ ποταμοῦ ἐκεῖ ἀπώλοντο ἄρδην.—τότε οἱ Σαρακηνοὶ λαμπρῶς νικήσαντες ἐπὶ τὴν Δαμασκὸν ἔρχονται καὶ ταύτην παραλαμβάνουσι καὶ τὰς χώρας τῆς Φοινίκης, καὶ οἰκίζονται ἐκεῖ. καὶ στρατεύουσι κατ' Αἰγύπτου. The battle of Yermouk is here made to precede the capture of Damascus, and both are placed in 635. But Damascus was taken in August 634, and the victory of Yermouk was gained in November 636. The correction of <i>Pagi</i> restores the true day of the week to July 23 of 635. Perhaps however the characters <i>fer.</i> 3 July 23 are genuine, and <i>Theophanes</i> records an action which really happened on Tuesday July 23 A. D. 636, in the year of the battle of Yermouk.]</p>
636	<p><i>Heraclii</i> 27 from Oct. 5. <i>Post cons. Her.</i> XXV. A Jan. 22 <i>Constantini</i> 24. Battles on the river Yermouk: Ockley Vol. 1 p. 191—195. which determined the fate of Syria: p. 204. and continued several days: <i>Ibid.</i> These battles were all fought in November A. D. 636: Ockley p. 208. The Saracens after their victory rested a month at Damascus: Ockley p. 211. For the Yermouk or <i>Hieromax</i>, the scene of these actions, see <i>Gibbon</i> Vol. 9 p. 405. For the accounts of <i>Theophanes</i> and <i>Cedrenus</i> see 635. 2. Also mentioned by <i>Theophanes</i> p. 276 B quoted by Ockley p. 193 οὕτω δὲ τῆς ἐκκλησίας τότε ὑπὸ τε τῶν βασιλέων καὶ τῶν δυσσεβῶν ἱερέων ταραττομένης, ἀνίστη ὁ ἐρημικώτατος Ἀμαλὴκ τύπτων ἡμᾶς τὸν λαὸν τοῦ Χριστοῦ, καὶ γίνεται πρώτη φορὰ πῶσις τοῦ Ῥωμαϊκοῦ στρατοῦ, ἡ κατὰ τὸ Γαβιθὰ λέγω καὶ Ἰερμουχὰν καὶ τὴν ἄθεςμον αἱματοχυρίαν. <i>Theophanes</i> adds l. c. μεθ' ἣν αἱ Παλαιστινῶν καὶ Καισαρείων καὶ Ἱεροσολύμων ἀλώσεις, εἶτα ὁ Αἰγύπτιος ὄλεθρος. Repeated by <i>Cedrenus</i> p. 421 B.</p>	<p><i>Isidorus Hispalensis</i> obiit: <i>Redemptus archidiaconus Isidori apud Pagium</i> tom. 2 p. 812 <i>Finem suum consummavit in pace pridie nonas Aprilis Luna XIX, era DCLXXIV.</i> sc. Ap. 4 A. D. 636. He was bishop of Seville nearly 40 years: <i>conf. a.</i> 612. Therefore from about A. D. 596. Add the testimony of <i>Braulio</i> apud <i>Fabricium</i> p. 47: <i>Braulionis episcopi Cæsaraugustani in prænotatione librorum Isidori. Isidorus vir egregius, Hispalensis ecclesiæ episcopus, Leandri episcopi successor et germanus, floruit a tempore Maurisii imperatoris et Reccaredi regis. in quo quiddam sibi antiquitas vindicavit, imo nostrum tempus antiquitatis in conscientiam imaginavit. —Edidit—Etymologiarum codicem nimia magnitudine, distinctum ab eo titulis, non libris. quem, quia rogatu meo fecit, quamvis imperfectum ipse reliquerit, ego in XX libros divisi. —Obiit temporibus Heraclii imperatoris et Christianissimi Chintilani regis.</i></p>
637	<p><i>Heraclii</i> 28 from Oct. 5. <i>Post cons. Her.</i> XXVI. A Jan. 22 <i>Constantini</i> 25. Baalbec is occupied by the Saracens "on the 20th of January, <i>Hejira</i> 15." Ockley Vol. 1 p. 181. Therefore Jan. 20 of 637. Hems is entered after the battles of Yermouk: Ockley p. 191 "Never a man of them (the Saracens) went into the city till</p>	<p>[<i>Theophanes</i> p. 281] Ὁ <i>Heraclii</i> 28^o τούτῳ τῷ ἔτει ἐπεστράτευσεν Οὐμαρος κατὰ Παλαιστίνης, καὶ παρακαλέσας τὴν ἁγίαν πόλιν διετῇ χρόνον παρέλαβεν αὐτὴν λόγῳ. Σωφρόνιος δὲ ὁ Ἱεροσολύμων ἀρχιερεὺς λόγον ἔλαβεν πάσης Παλαιστίνης ἀσφαλέστατον. εἰσελθὼν δὲ Οὐμαρος εἰς τὴν ἁγίαν πόλιν τριχίνοις ἐκ καμήλων ἐνδύμασιν ἡμφισμένους ἐρρυπωμένους κ. τ. λ.—ἐν ταύτοις ἀπεβίω ὁ Σωφρό-</p>

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	<p>after the great battle of Yermouk which determined the fate of Syria." And this agrees with the period of the truce (see 635), which expired Dec. 4 A. D. 636.</p> <p>Jerusalem taken. Ockley p. 211 "<i>Abu-Obeidah</i> having received orders to besiege it [at the close of 636] sent <i>Yezid</i> thither first with 5000 men," &c. p. 215 "At last the patriarch [<i>Sophronius</i>] consented that the city should be surrendered upon condition that the inhabitants should receive the articles from the Caliph's own hands." <i>Omar</i> entered the city (Ockley p. 226) <i>Hej.</i> 16 A. D. 637: <i>Elmakin</i> apud Ockley p. 229. He continued there about 10 days: Ockley p. 230. On <i>Omar</i> at Jerusalem see Eutychius tom. 2 p. 284—291.</p> <p><i>Omar</i> while at Jerusalem "divided Syria into two parts, and committed all between Hauran and Aleppo to <i>Abu Obeidah</i>. <i>Yezid</i> took charge of all Palestine and the sea shore [Theophanes p. 282. <i>Ἀπολλύει Ὀβμαρος τὸν Ἰασδὸν εἰς τὴν Συρίαν</i>]. <i>Amrou</i> was sent to invade Egypt." Ockley p. 232. conf. p. 281. Aleppo and its castle were taken in 4 or 5 months: Ockley p. 233. 244. 250. Probably before the close of 637. Meanwhile <i>Yezid</i> attempted Cæsarea in vain: p. 233. And <i>Amrou</i> "did not march directly to Egypt, but continued awhile in Palestine."—"As he was marching towards Cæsarea, the Saracens found the weather extremely cold." p. 281. 282. conf. p. 292. "<i>Constantine</i> guarded that part of the country." p. 282. 292. We discern here the winter of A. D. 637.</p> <p><i>Yazdegerd</i> defeated retires to <i>Ferganah</i>. Ockley Vol. 1 p. 229 "In the same year in which Jerusalem was taken <i>Saëd</i> was making havoc in the territories of Persia: he went to Madayin," &c.—p. 230 "After this in the same year the Persians were defeated by the Saracens in a great battle near <i>Jaloulah</i>. <i>Yazdegerd</i>—retired to <i>Ferganah</i>, a city of Persia."</p>	<p><i>νιος, ὁ λόγῳ καὶ πράξει τὴν Ἱεροσολύμων κατακοσμήσας ἐκκλησίαν, καὶ κατὰ τῆς Ἡρακλείου καὶ τῶν σὺν αὐτῷ συνοβελητῶν κακοδοξίας ἀγωνισάμενος Σεργίου καὶ Πύρρου</i> [conf. a. 630]. Repeated by Cedrenus p. 426 τῷ κς' ἔτει. An error both in the duration of the siege and in the year of the surrender. The siege was begun, and the city was taken, within the 27th year of <i>Heraclius</i>. <i>Sophronius</i> therefore died in 637. Eutychius tom. 2 p. 291 also marks his death soon after the visit of <i>Omar</i>: <i>Porro mortuus est Sophronius patriarcha Hierosolymitanus, postquam munere illo IV annis functus esset</i>. Nicephorus p. 410 D ends with <i>Sophronius</i>: <i>Μόδεστος ἔτος ἔν</i> [conf. a. 629]. <i>Σωφρόνιος</i>.]</p>
638	<p><i>Heraclius</i> 29 from Oct. 5. <i>Post cons. Her. XXVII. A Jan. 22 Constantini</i> 26.</p> <p>Flight of <i>Heraclius</i> from Antioch: Ockley Vol. 1 p. 271. of <i>Constantine</i> from Cæsarea: p. 297. Both are at CP. on the 4th of July: <i>Constantin. Porphyrog. de Cerem.</i> II. 27 κατὰ τὴν τετάρτην τοῦ Ἰουλίου μηνός, ἰνδ. ια' [4 July 638] ὁ αὐτοκράτωρ θελήσας ἀναγορεύσαι Ἡράκλειον κ.τ.λ. ὁ μὲν πατριάρχης εἰσῆλθεν πρὸς τὸν βασιλέα, παρόντων καὶ Κωνσταντίνου. <i>Heraclius</i> was still at Antioch after Aleppo had fallen and when the Saracens assaulted Antioch: Ockley p. 257. 259. 264. 267. therefore through the winter of 637 and the spring of 638. <i>Constantine</i> in Palestine at the same period. conf. a. 637. Ockley</p>	<p>The <i>ἔκθεσις</i> of <i>Heraclius</i> was published in the 12th indiction; therefore not before September 638. The date is fixed by <i>Martinus</i> of Rome in the Lateran Council which was held <i>imperii Constantini anno IX sub die III Nonas Octobris indictione VIII</i>: <i>Acta Concil. tom. 7 p. 78.</i> and <i>sub die VIII Id. Oct. indictione VIII</i>: <i>Ib. p. 103.</i> and <i>Constantini anno IX sub die XVI Kal. Nov. indictione VIII</i>: <i>Ib. p. 165.</i> and <i>sub die XIV Kal. Nov. ind. VIII</i>: p. 215. and <i>sub die prid. Kal. Nov. ind. VIII</i>: p. 274. that is, Oct. 5. 8. 17. 19. 31 A. D. 649. <i>Acta Concil. tom. 7 p. 86 Martinus—præsidentis sancto concilio dixit—"Utingam quidem latenter in semetipso tantummodo hoc malum circumscripsissent—Cyrus Alex-</i></p>

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	<p>p. 292. 297.</p> <p>After their departure Antioch surrenders: Ockley p. 273. "<i>Abu Obeidah</i> entered Antioch on Tuesday Aug. 21 <i>Hej.</i> 17 A. D. 638." Gibbon Vol. 9 p. 414 points out the inconsistency: Aug. 21 was on a <i>Friday</i> in 638. Perhaps the true date of the capture was <i>Tuesday July 21</i>. Theophanes p. 282 C refers this event to the right year; and Cedrenus p. 429 D τῇ κῇ ἔτει παρέλαβον οἱ Ἀραβες τὴν Ἀντιόχειαν.</p> <p>Cæsarea surrendered in this year to <i>Amrou</i> the future conqueror of Egypt: Ockley p. 297 "<i>Constantine</i> departed for CP.—In the morning—the people surrendered the city to <i>Amrou</i>—in the 17th year of the <i>Hejira</i> and the 5th of <i>Omar's</i> reign." The 5th of <i>Omar</i> began on the 22nd of <i>Jumada II</i> the 170th day of <i>Hej.</i> 17. conf. a. 634. which day fell upon July 11 A. D. 638; and this date brings down the loss of Cæsarea to the middle or end of July, more than a month after the flight of <i>Constantine</i>. Ockley adds "in A. D. 639 and the 29th of <i>Heraclius</i>." These are not admissible. The year 639 is inconsistent with <i>Hej.</i> 17. The 29th of <i>Heraclius</i> would delay the capture till October.</p> <p>After this all the other towns in Syria surrendered: Ockley p. 297. and "all was subdued in six years from their first expedition in <i>Abubekr's</i> reign." p. 297. The conquest then was completed in 638; and the six years are within A. D. 632—638. <i>Hej.</i> 11—17.</p>	<p><i>andrina ecclesiæ episcopus et Sergius CP.</i>^{us} <i>antistes, necnon et ejus successores Pyrrhus et Paulus.</i>—<i>Et Cyrus quidem ante hos decem et octo annos [conf. a. 630] unam operationem in Christo in eadem Alexandria urbe definiens Divinitatis ejus et Humanitatis—ordinando capitula numero novem in ambone prædicans, cum anathemate qui sic non saperet, impie promulgavit; Sergius autem per epistolam propriam ad Cyrum scriptam &c.—et non solum hoc sed etiam post aliquot annos ejusdem Cyri novæ adinventionis, hoc est per nuper XII indictionem elapsam, hæreticam et ipse conscribens Ecthesin fidei sub nomine tunc imperantis Heraclii unam—voluntatem et operationem instituit.</i>" A copy of the <i>Ecthesis</i>—ἡ ἔκθεσις Ἡρακλείου τοῦ βασιλέως—is extant <i>Ibid.</i> p. 201. Referred to by Theophanes p. 275 A Cedrenus p. 420 D Zonaras tom. 2 p. 56 A. conf. a. 630 col. 1.</p> <p>Death of <i>Sergius</i> in indict. 12: Nicephorus in breviario p. 30=p. 18 A κατὰ δὲ τὴν δωδεκάτην ἰνδικτιῶνα ἐτελεύτα Σέργιος ὁ τοῦ Βυζαντίου πρόεδρος. As he was appointed Ap. 18 A. D. 610 (conf. a.) the space assigned to him by Nicephorus quoted in 610, 28^v 0^m 21^d, is too short, for these would terminate in the 11th indiction at May 8 A. D. 638. Pagius tom. 2 p. 818 from a comparison of copies supplies in the text of Nicephorus μῆνας ἑπτά. and this amended period 28^v 7^m 21^d will place the death of <i>Sergius</i> in the right indiction at 8 Dec. 638. Theophanes p. 248 C 282 B rightly assigns 29 years current: Σέργιος ἔτη κθ'.</p>
639	<p><i>Heraclii</i> 30 from Oct. 5. <i>Post cons. Her. XXVIII.</i> A Jan. 23 <i>Constantini</i> 27.</p> <p>A pestilence in Syria: Ockley Vol. 1 p. 299 "In the 18th year of the <i>Hejira</i> A. D. 639 there was such terrible mortality in Syria that the Arabs call that year <i>the year of destruction</i>. The Saracens lost by that plague 25,000 men, among whom was <i>Abu Obeidah</i>, then 58 years old."—"Caled survived them about 3 years and then died." After the death of <i>Abu Obeidah Moawiyah</i> is lieutenant in Syria. Named by Theophanes p. 282 C <i>Heraclii</i> 28^o ἐπέμψθη Μάβιαν ὑπὸ Οὐμάρου στρατηγὸς καὶ ἀμνηρᾶς πάσης τῆς ὑπὸ τῶν Σαρακηνῶν χώρας ἀπὸ Αἰγύπτου ἕως τοῦ Εὐφράτου. Also in Cedrenus p. 429 D τῇ κῇ ἔτει. One year before the time.</p> <p><i>Amrou</i> invades Egypt: Ockley Vol. 1 p. 299—301. He entered Egypt June 6: Renaudot patriarch. Alex. p. 162 <i>Scribit Severus—venisse Arabes in Ægyptum cum potentissimo exercitu—die 12^o mensis Baitni</i>. The month <i>Baitni</i> or <i>Payni</i> began on May 26: F. H. III p. 356. Siege of Alexandria in November: conf. a. 640.</p>	<p><i>Pyrrhus</i> succeeds <i>Sergius</i>: Niceph. in breviario p. 30=18 A καὶ ἐπειδὴ περ προσέκειτο Ἡρακλείου Πύρρῳ ἀδελφόν τε ἐκάλει,—καὶ ἅμα φεικωμένον Σεργίῳ καὶ συνδαιτωμένον ἐγίνωσκε, τοῦτον ἀρχιερέα τοῦ Βυζαντίου ἀνηγόρευσεν. Zonaras tom. 2 p. 86 A Σεργίου δὲ τοῦ τὸν θρόνον ἔχοντος ΚΠ. τὴν ζωὴν καταστρέψαντος, Πύρρος αὐτὸν διεδέξατο, τὰ αὐτὰ ἐκέλευε δοξάζειν. Nicephorus p. 415 A Πύρρος πρεσβύτερος τῆς αὐτῆς (ΚΠ.) μοναχὸς καὶ ἀρχὼν τῶν μοναστηρίων καὶ ἡγούμενος Χρυσοπόλεως. στάσεως δὲ γενομένης αὐτῷ παρητήσατο, ἔτη β' μῆνας θ' ἡμέρας θ'. Theophanes p. 282 C gives him 3 years current. <i>Pyrrhus</i> was deposed in October 641: Nicephorus in breviario p. 36=p. 21 D προχειρίζεται Παῦλος [the successor of <i>Pyrrhus</i>] κατὰ τὸν Ὀκτώβριον μῆνα τῆς πεντεκαδικῆς ἰνδικτιῶνος. Theophanes p. 283 D Πύρρου δὲ ἐκβληθέντος τῆς ἐπισκοπῆς [conf. Zonaram tom. 2 p. 87 B], ἐχειροτονήθη πατριάρχης ΚΠ. Παῦλος—μηνὶ Ὀκτωβρίῳ ἰνδικτιῶνι ι'. As the 2^v 9^m 1^d terminated in Oct. 641, they commenced in January A. D. 639; Jan. of the 12th indiction.</p>

A. D.	EVENTS	AUTHORS
640	<p><i>Heraclii</i> 31 from Oct. 5. <i>Post cons. Her. XXIX. A Jan. 22 Constantini</i> 28.</p> <p>Alexandria taken: Ockley p. 309 "The Saracens entered and took possession <i>Hej. 20 A. D. 640</i>, after they had besieged it 14 months, and lost 23,000 men before it." Abulpharajius p. 112 <i>Amrus filius Aasi urbem Metar vi cepit, cepit etiam Alexandriam deditione.</i> Eutychius tom. 2 p. 316 <i>Ingressi sunt Moslemi Alexandriam postquam in ipsius obsidione menses XIV insumsissent.</i> p. 319 <i>Capta est vi, sine promisso aut pactis conventis, nullo cum ipsis inito fœdere aut sponsione. Capta autem est die Veneris mensis Moharram novilunio, anno Hejra 20^o—qui Chalifatibus Omari octavus fuit.</i> Also fixed to <i>Friday</i> by Elmakin in Gibbon Vol. 9 p. 433. The 1st day of <i>Moharram</i> and of the 20th year of the <i>Hejira</i> fell upon <i>Thursday</i> Dec. 21. The capture therefore is determined to the 2nd of <i>Moharram</i>, <i>Friday</i> Dec. 22 A. D. 640. The 8th year of <i>Omar's</i> reign commenced in Arabian computation on the 22nd of <i>Jumada II</i>, the 170th day of <i>Hej. 20</i>: conf. a. 634. Which coincided with June 7 A. D. 641. And at the capture of Alexandria his 7th year was still current.</p> <p>At the time of <i>Amrou's</i> invasion the Copts in Egypt were 6,000,000: Eutychius tom. 2 p. 311 <i>Numerum inierunt eorum e Cophitis præsertim qui tributo pendendo obnoxii essent; fueruntque qui numerati sunt homines sexies millies mille, quorum census duodecies millies aureorum millia.</i> Quoted by Ockley p. 305. This Coptic population was composed of various races, aboriginal Egyptians, Nubians, Ethiopians or Abyssinians, and Jews: Renaudot p. 164. This number, 6,000,000, is credible if we understand it of the total Copt population, and not (with Eutychius) of the male adults only. In the reign of <i>Nero</i> A. D. 66 Egypt exclusive of Alexandria contained 7,500,000 inhabitants—<i>πεντήκοντα πρὸς ταῖς ἑπτακοσίαις ἔχουσα μυριάδας ἀνθρώπων διχα τῶν Ἀλεξάνδρειαν κατοικούντων</i> Joseph. Bell. II. 16, 4. In the amount of tribute in Eutychius there must be exaggeration or error.</p>	<p>[<i>Joannes Philoponus</i> was still living according to Abulpharajius p. 114 (quoted by Ockley Vol. 1 p. 312—314): <i>Hoc tempore claruit inter Muslemios Johannes quem vocamus nos Grammaticum, qui Alexandrinus fuit fideique Christianorum Jacobiticorum professor.—Vixitque donec caperet Amrus Alexandriam, et ad Amrum accessit, qui, cognito quom in scientiis locum teneret honore ipsum affecit &c.—Dixit illi Amrus, "Quid est quo opus tibi sit?" Dixit illi "Libri philosophici qui in bibliothecis regis reperiuntur."</i> &c. But <i>Philoponus</i> was born about the year 525. This may be collected from the age of his master <i>Ammonius</i> the disciple of <i>Proclus</i>. For we may assume that <i>Ammonius</i> was at least 60 years of age in A. D. 525, 40 years after the death of his master <i>Proclus</i>. And we collect from <i>Philoponus</i> himself that he was born before A. D. 529. conf. a. 617. He was born then 116 years before the fall of Alexandria. This space of 116 years, 525—640 both inclusive, will bring that event below the lifetime of <i>Philoponus</i>. The account of Abulpharajius is adopted by Gibbon Vol. 9 p. 435 who introduces "<i>John</i> the last disciple of <i>Ammonius</i>" conversing with <i>Amrou</i> in December 640. But Gibbon has altogether missed the time of <i>Philoponus</i> when he supposes (<i>Ibid.</i> note) that the commentary dated May 10 A. D. 617 was an "early" work. Ockley accepts the tale, and Renaudot de patriarch. Alex. p. 170 Fabricius B. G. tom. 10 p. 640 Brucker H. Ph. tom. 3 p. 529, who reckons <i>Joannem octogenario majorem obiisse</i> after A. D. 640. Born therefore cir. A. D. 560. But this is refuted by <i>Joannes</i> himself, by the time of <i>Ammonius</i>, and by <i>Simplicius</i> who quotes <i>Joannes</i>.</p> <p>Leontius de Sectis c. 5 quoted by Basnage <i>Annal.</i> tom. 3 p. 747 and by Pagius tom. 2 p. 555 attests "that while <i>Theodosius</i> yet lived at CP. the dogma of Tritheism was agitated again, of which <i>Joannes Philoponus</i> was the chief author." But <i>Theodosius</i> dwelt there till 567: See the Tables 567. 4. On <i>Theodosius</i> at CP. see the Tables p. 789 A. D. 548. 4. Pagius l. c. ad annum 535 quotes the address of <i>Philoponus</i> to <i>Sergius</i>, and then, forgetting the time of <i>Sergius</i>, adds that <i>Philoponus</i> lived <i>usque ad finem fere hujus seculi</i>; which supposes his death before the year 600. An opposite error to that of Abulpharajius.]</p>
641	<p><i>Post cons. Her. XXX. A Jan. 22 Constantini</i> 29.</p> <p>Death of <i>Heraclius</i>: Niceph. in breviario p. 31 = 18 D ἐτελεύτα ζήσας ἔτη δεξ καὶ ἐξήκοντα, ἐν δὲ τῇ βασιλείᾳ διανύσας ἔτη τριάκοντα μῆνας τίσσας ἡμέρας ἔξ. These 30ⁿ 4^m 6^d from Oct. 5 A. D. 610 will terminate on <i>Saturday</i> Feb. 10 A. D. 641. <i>Pagi</i> tom. 2 p. 824 from an anonymous Oriental Chronicle</p>	<p><i>Pyrrhus</i> of CP. is deposed and <i>Paul</i> appointed in October. Conf. a. 639.</p>

A. D.	EVENTS	AUTHORS
	<p>collects <i>defunctus est die Dominica</i>. Therefore on Sunday Feb. 11. Theophanes p. 283 B places his death in March: <i>Heraclii</i> 31^o τελευτᾷ μηνὶ Μαρτίῳ Ἰνδικτιῶνι ιδ'—<i>βασιλεύσας ἔτη δ' μῆνας ι'</i>. βασιλεύει δέ μετ' αὐτὸν Κωνσταντῖνος ὁ υἱὸς αὐτοῦ μῆνας τέσσαρας, καὶ φαρμακευθεὶς ὑπὸ Μαρτίνης τῆς αὐτοῦ μητρυνῆς καὶ Πύρρου πατριάρχου τελευτᾷ. καὶ βασιλεύει ὁ Ἡρακλεωνᾶς—σὺν τῇ μητρὶ Μαρτίνῃ—μῆνας ἕξ.—καὶ ἐξορίσαντες αὐτοὺς ἀνεβίβασαν Κωνσταντῖνον υἱὸν Κωνσταντίνου ἑγγονον Ἡρακλείου—καὶ ἐκράτησεν ἔτη κζ'. Cedrenus p. 430 τῷ λαῷ ὅτι τελευτᾷ—μηνὶ Μαρτίῳ ια', βασιλεύσας ἔτη λ' μῆνας ι'.—μετὰ τοῦτον—Κωνσταντῖνος μῆνας δ'—τελευτᾷ δέ φαρμακευθεὶς ὑπὸ Μαρτίνης—καὶ Πύρρου.—<i>βασιλεύει δὲ Ἡρακλεωνᾶς σὺν μητρὶ Μαρτίνῃ μῆνας ἕξ.—ἀνεβίβασαν Κωνσταντῖνα τὸν υἱὸν Κωνσταντίνου—ὃς ἐκράτησεν ἔτη κζ'.</i> Abulpharajius p. 113 <i>Obiit Heraclius, cui successit filius ipsius Constantinus, quem quatuor post mensibus veneno sustulit Martina uxor patris ejus, filiumque suum Heracliolum substituit Davidis novi nomine illi indito. Magnates vero regni imperium ejus aegre ferentes eo abdicato praefecerunt Constantinum occisi filium.</i> Zonaras XIV p. 87 A inaccurately: <i>θνήσκει ὁ βασιλεὺς τριακοστὸν ἐφ' ἐνὶ χρόνον ἀγίων—μεταβαίνει δὲ ἡ αὐταρχία πρὸς τὸν υἱὸν αὐτοῦ Κωνσταντῖνον, ἧς βραχὺ τι ἀπέθανε. ἕνα γὰρ μοναρχήσας ἐνιαυτὸν φαρμικῶ διώλετο.</i> Constantine reigned 103 days (4 months current): Niceph. in breviario p. 33 <i>συμβασιλεύσας τῷ πατρὶ ἔτη κη' καὶ ἐπιβιὸς εἰς τὴν βασιλείαν ἔτι ἡμέρας ἑκατὸν τρεῖς ἐτελεύτησε.</i> These 103 days are Feb. 11—May 24 A. D. 641. The reign of his son <i>Constans</i> or <i>Constantine</i> had begun before Oct. 5, for his 9th year had begun before Oct. 5 A. D. 649: Acta Concil. tom. 7 p. 77 quoted at 638. 2. little more than 4 months after the death of his father. The sole reign of <i>Heracleonas</i> then was less than 5 months.</p>	

The domestic history of *Heraclius* may be collected from Nicephorus. His wife *Martina* was the daughter of his sister *Mary* and of her first husband *Martinus*^a. *Martina* accompanied *Heraclius* in his expedition in 623, and some of their children were born in Asia^b. His children by both marriages were these.

Ex Eudocia

1 *Epiphania* A. D. 611. (Εὐδοκία Nicephoro p. 18. 25. 28.)

2 *Constantinus* A. D. 612. ob. 641.

^a Niceph. breviario p. 16=10 D *θυγάτηρ αὐτῇ Μαρίας τῆς αὐτοῦ ἐγγυῆανεν ἀδελφῆς, πατρός δὲ Μαρτίνου, ὃν Μαρία πρὸς Εὐτροπίου γαμέτην ἐκέκτητο.*

^b *Heracleonas* was born in Lazica: Niceph. p. 17= p. 11 B *ἐπειρώτο διὰ Λαζικῆς εἰς τὴν Περσικὴν εἰσβαλεῖν καθ' ἣν τικτεται αὐτῷ υἱὸς ἐκ Μαρτίνης τῆς γυναίκος (μεθ' ἑαυτοῦ γὰρ ταύτην ἦγετο) ὃν καὶ ἐπωνόμασεν Ἡράκλειον.*

Heracleonas is *ἐνὶ δεκάτῃς* in the year of his father's death in Zonaras p. 87 B. But *Heraclius* was in Lazica in 626: Theophanes p. 283 C. compare the Table at A. D. 626. and *Heracleonas* must have been 16 at the time of his reign and deposition. See Pagi tom. 2 p. 826.

E *Martina*,

- 1 *Heracleonas* (Ἡράκλειος Nicephoro p. 33—36.)
- 2 *Augustina Aug.*
- 3 *Anastasia Aug.*
- 4 *David Cæsar*
- 5 *Martinus NB.* (Μαρῖνος Nicephoro p. 31.)

The children of *Martina* are named in this order in A. D. 639 by the people of CP. apud Constantinum Porph. de cerem. II. 29 p. 630. Besides these surviving children of *Martina* two sons and two daughters died during the campaigns of *Heraclius* in Asia^c. *Constantine*, who was born in 615, was one of these, as Pagi tom. 2 p. 826 reasonably concludes. Perhaps the *Flavius* of Nicephorus p. 16 was this *Constantine*.

II.

CONSULS.

THE consuls are illustrated in the Tables from Gruter and Norisius. In the following list farther testimonies are added in the notes from the copious and valuable collections of Muratori^a, whose work was not within reach when the Tables were composed. From that collection the descriptions and the names of some consuls have been corrected or supplied: as *Eggius Ambibulus* at A. D. 126, *M. Antonius Hiberus* at 133, *Bruttius Præsens II* at 139, *M. Pompeius Macrinus* in 164, *Sosius Priscus Senecio* in 169, *P. Cornelius Sæcularis II et Junius Donatus II* in 260, *Antonius Marcellinus et Petronius Probinus* in 341, *Flavius Cæsarius et Nonius Atticus* in 397.

The second and third columns give an expanded view of the consulships in the Paschal Chronicle and in Cassiodorus, that these may be compared with the true list in each step of the series. From the 7th of *Constantine* A. D. 312 to the 20th of *Heraclius* A. D. 630 the Chronicle has the right number of consulships^b, but in the preceding period, from the death of *Augustus* A. D. 14 to the 7th of *Constantine* A. D. 312, are some interpolations and some omissions, which disturb the series in many parts, and place many consulships either above or below their true position. In the whole number between *Sex. Pompeius Sex. Apuleius* A. D. 14 and *Constantin. II Licin. II* A. D. 312 the Chronicle has two interpolated years, which carry back the consuls *Pompeius et Apuleius* to A. D. 12 two years higher than their real station.

In F. H. III Introd. p. v—ix the errors of the Chronicle with respect to the consulships are shewn in a *descending* series from B. C. 280 down to the reign of *Augustus*; in the present Table the errors and variations are shewn in an *ascending* series proceeding from A. D. 579 upwards to the last year of *Augustus*. It must also be observed that the Chronicle shortens the space between the death of *Cæsar* and the death of *Augustus*, which is called 56^y 6^m p. 189 D, and for which only 56 years are allowed in the detail. But from the death of *Cæsar* March 15 B. C. 44 to the death of *Augustus* Aug. 19 A. D. 14 the real interval was 57^y 5^m 5^d.

^a Nicephorus p. 25 = 15 C ὑπάρχοντι δὲ Ἡρακλεῖς ἐν τῇ Περσικῇ ἐπελείψθησαν αὐτῶ δύο υἱοὶ καὶ θυγατέρες δύο.
^a *Novus thesaurus veterum inscriptionum, collectore*

L. A. Muratorio. 4 Voll. fol. Mediolani 1739—1742 pp. 2134.

^b See below, A. D. 312 note ^a.

Cassiodorus omits the consuls of A. D. 503; and this omission brings down the preceding consulships one year too low as far as the year 347. At 347 an interpolation restores the consuls *Leontius* and *Sallustius* A. D. 344 to their right year and the preceding consulships are right up to A. D. 297. At that point *Maximian V Galerius II* are omitted, and the consuls are again below the true year. At 276 another omission brings down the consulships two years too low till we arrive in the ascending series at A. D. 227. There between *Alexander II et Marcellus* A. D. 226 and *Modestus et Probus* A. D. 228 he interpolates a consulship, and the variation is reduced to one year below the time. This continues up to the year 162 *Rusticus et Aquilinus*. Before that consulship he has two interpolated years, and *Varus et Bradua* in 160 are one year too high in the list of Cassiodorus. He interpolates again at 144, he omits at 130. At 117 he again interpolates. He has another interpolation at 102, another at 95. But he omits a consulship at the year 87, omits at 63 and at 56. At 51 he interpolates two consulships. At A. D. 40 one is omitted. At the year 38 is another interpolation, and another at 32. When these twelve interpolated consulships are balanced against the eight omitted, between *Pompeius et Apuleius* A. D. 14 and *Cethegus* A. D. 504 he has on the whole amount four years too many, and the first consuls in this list are carried upwards four years too high. If we suppose, what is very probable, that *Dexicrates et Volusianus* A. D. 503, who were within the personal knowledge of Cassiodorus himself, were inserted by Cassiodorus, and omitted by the error of the transcriber, we shall find a redundancy of five years upon the whole period, and *Pompeius* and *Apuleius* will be placed in the list of Cassiodorus at A. D. 9.

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
				Sex. Pompeius Sex. Apuleius <i>His cons. Augustus ob.</i>
		198. 15. 55	Pompeius et Apuleius	^a Drusus Cæs. et C. Norbanus
		1. 56	^a Brutus et Flaccus <i>Augustus ob.</i>	^b Sisenna Statilius et L. Scribon. L. Pomponius et C. Cæbilius
14	Sex. Pompeius Sex. Apuleius <i>Augustus ob.</i>	2. 1	^b Taurus et Libo	^d Tib. Cæsar et German. Cæs.
15	^a Drusus et Flaccus	3. 2	Crassus et Rufus	^e M. Silanus et C. Norbanus
16	^b Taurus et Libo	199. 4. 3	Tiberius III et Rufus II	^f M. Valerius et M. Aurelius
17	^c Rufus et Flaccus	5. 4	.....	^g Tib. Cæs. et Drusus Cæsar
18	^d Tiberius III et Germanicus II	6. 5	Messala et Gratus	^h D. Haterius et C. Sulpicius
19	^e Silanus et Norbanus	7. 6	^g Tiberius IV et Drusus	ⁱ C. Asinius et C. Antistius
20	^f Messala et Cotta	200. 8. 7	^h Agrippa et Galba	Scr. Cornelius et L. Visellius

^c The interpolations are one at each of the years 32, 38, 95, 102, 117, 144, 226, 347, two at A. D. 51 and two at 161. The omitted consulships are at A. D. 40, 56, 63, 87, 130, 276, 297, 503.

17 An inscription apud Muratorium p. 301. 1 in Lucania: *J. O. et Mercurio Reduci ob reditum M. Clarii Pacati M. Vibius M. Lib. Geminus II X vot. P. C. Cæcilio Rufo L. Pomponio Flacco cos.*

18 Gruter p. 187. 14. 228. 8 Florentiæ: *Ti. Cæsare tert. Germanico Cæsare iter. cos. Cn. Acceio Cn. f. Arn. Rufo Lutatio T. Petilio P. f. Quir. Ilvir. Decretum. adiculam et statuas has hostiam dedicationi victimæ natali Aug. VIII Kal. Octob. duæ quæ pp. immolari consuetæ sunt ad aram quæ numini Aug. dedicata est VIII Kal. Oct. immolentur, item natali Tiberi Cæs. perpet. acturi decuriones et pop. cenet,*

quam impensam C. Cascellio Labeoni in perpet. pollicenti gratiæ agantur munificentiæ ejus, eoq. natali ut quodannis vitulus immoletur et natalib. Augusti et Tiberi Cæs. priusquam ad vescendum decuriones eant thure et vino genii eorum invitentur. Aram Numini Aug. pec. nostra ponendam et ludos ex Idib. Aug. dieb. sex faciendos curavimus. natali Augustæ mulsum et crustula mulierib. vicinis ad Bonam Deam pec. n. dedimus. item dedicatione statuarum Cæsarum et Augustarum mulsum et crustula pecunia nostra devotis omnib. et populo dedimus perpetuoque ejus die dedicationis daturus nos testati sumus. quem diem quo frequentior quotannis sit servabimus VI Idus Martias, quia hac Ti. Cæs. pont. max. felicissime creatus est. [See the Tables A. D. 15].

A. D.	CONSULS	OL. IND. Y.	CHRON. PASCH.	CASSIODOR.
21	† Tiberius IV et Drusus II	9.	8 ⁱ Pollio et Veter	M. Asinius et Cossus Cornelius
22	h Agrippa et Galba	10.	9 ^k Cethegus et Varus	m C. Calvisius et Cn. Gætulicus
23	ⁱ Pollio et Veter	11.	10 ^l Agrippa II et Lentulus	n L. Piso et M. Crassus
24	^k Cethegus et Varro	201.	12. 11 ^m Gætulicus et Sabinus	o Appius Silanus et P. Silius
25	^l Lentulus et Agrippa	13.	12 ⁿ Crassus et Piso	p C. Rubellius et C. Fusius
26	m Sabinus et Gætulicus	14.	13 ^o Silanus et Nerva	q M. Vinitius et L. Cassius
27	n Piso et Crassus	15.	14 ^p Geminus et Geminus	r Tib. Cæsar V
28	o Silanus et Nerva	202.	1. 15 [Rufus et Rubellinus]	s Cn. Domitius et Camillus Scribonian.
29	p Geminus et Geminus	2.	16 q Vinicius et Longinus	[Vinitius et Longinus]
30	q Vinicius et Longinus	3.	17 r Tiberius V solus	t Sulpicius et Sulla
31	r Tiberius V et Sejanus	4.	18 v Persicus et Vitellius	v Priscus et Vitellius
			τδ δ' πέρχα ἐν ᾧ πέπονθεν.	
32	s Ahenobarbus et Camillus	203.	5. 19 s Aruntius et Ahenobarbus	w Gallus et Novianus
33	t Galba et Sulla	6.	20 q Galba et Sulla	x Gallienus et Plautianus
				<i>His coss. Tiberius moritur.</i>
34	v Vitellius et Persicus	7.	21 w Gallus et Nonianus	a Proculus et Nigrinus
35	w Gallus et Nonianus	8.	22 x Lelianus et Plautus	b Julianus et Asprenas
			a. 4 τῆς ἀναλήψεως.	
			<i>His coss. Tiberius ob.</i>	
36	x Papinius et Plautius	204.	9. 1 a Proculus et Nigrinus	[Publicola et Nerva]
37	a Proculus et Nigrinus	10.	2 b Julianus et Aspernas	c Cæsar et Julianus
	<i>Tiberius ob.</i>			<i>His coss. Caligula occiditur.</i>
38	b Julianus et Asprenas	11.	3 c Claudius et Cersianus	e Cæsar II et Saturninus
39	c Cæsar II et Cæsianus	12.	4 d Claudius II solus	Secundus et Venustus
			<i>His coss. Caligula ob.</i>	
40	d Cæsar III Solus	205.	13. 1 e Claudius III et Antoninus	Tiberius et Gallus
41	e Cæsar IV et Saturninus	14.	2 f Claudius IV et Largus	h Crispinus et Taurus
	<i>Caligula ob.</i>			
42	f Claudius II et Largus	15.	3 g Claudius V et Vitellius	i Vinicius et Cornelius
43	g Claudius III et Vitellius II	1.	4 h Crispus et Taurus	k Asiaticus et Cornelius

21 Gruter p. 1042. 17 extra portam Capenam via Appia: M. Turranius M. f. Pal. Amator M. Turranius M. f. Pavinus &c.—D. D. Kal. Sept. Ti. Claudio Nerone Cæs. IIII Ti. Claudio Druso Cæs. II cos.

27 Murat. p. 302. 1. 2 Veronæ in tabula ahenea: M. Crasso Frugi L. Calpurnio Pisone cos. III Non. Febr. civitas Themetra ex Africa hospitium fecit cum C. Silio C. f. Fab. Aviola eum liberos posterosque ejus sibi liberis posterisque suis patronum cooptaverunt. C. Silius C. f. Aviola civitatem Themetrensem liberos posterosque eorum sibi liberis posterisque suis in fidem clientelamque suam recepit. egerunt Banno Himilis f. sufes, Azdrubal Baisillecis f. Iddibal Bosiharis f. leg. In altera tabula ahenea: M. Crasso Frugi L. Pisone cos. senatus populusque Thimiligenis hospitium fecerunt cum C. Silio C. f. Fab. Aviola præf. fabrum eumque liberos posterosque eorum sibi liberis posterisque suis patronum cooptaverunt. C. Silius Aviola præf. fabr. Teimiligiens. universos sibi liberis posterisque suis suorumque in fidem clientelamque suam suorumque recepit. egerunt legati Azrupal sufes Annobalis f. &c.

p col. 3 Sc. Gemini duo. Prosper and Victorius begin their lists from these consuls. The first consuls are thus given in Prosper and Victorius.

- 1 Rufino Geminio Rubellio Geminio
- 2 Vinicio et Longino

- 3 Sulpicio et Sulla
- 4 Prisco et Vitellio
- 5 Gallo et Noniano
- 6 Gallieno et Plautiano
- 7 Proculo et Nigrino
- 8 Juliano et Asprenate
- 9 Publicola et Nerva
- 10 Cæsare et Juliano
- 11 Cæsare II et Saturnino
- 12 Secundo et Venusto [Saturnino II et Ven. Prosp.]
- 13 Tiberio et Gallo
- 14 Crispino et Tauro [Crispo Victor.]
- 15 Vinicio et Cornelio
- 16 Asiatico et Silano
- 17 Tiberio II et Vitellio
- 18 Vitellio II et Publicola
- 19 Verannio et Gallo [Verino Prosp.]
- 20 Vetere et Nerviliano
- 21 Claudio et Orphito
- 22 Silano et Silio [Silvano et Silvio Victor.]
- 23 Tiberio III et Antonino
- 24 Silano et Othone
- 25 Silano II et Antonino [Silano et Antonino Victor.]

43 Muratori p. 304. 1 Tibure: Proserpina Bussiane L. Busseius L. f. Vel. Annianus Busseia Prima Victorina D. K. Febr. Ti. Claudio Cæs. IIII L. Vitellio

A. D.	CONSULS	OL. Ind. y.	CHRON. PASCH.	CASSIODOR.
44	^h Crispinus II et Taurus	206. 2. 5	^l Vinnicius et Corvinus	^l Tiberius II et Vitellius
45	ⁱ Vinicius II et Corvinus	3. 6	^k Asiaticus et Silanus	^m Vitellius II et Publicola
46	^k Asiaticus II et Silanus	*	*	ⁿ Verannius et Gallus
47	^l Claudius IV et Vitellius III			^o Vetus et Servilianus
48	^m Vitellius et Vipsanius			^p Claudius et Orfitus
49	ⁿ Gallus et Veranius			[Sylvanus et Sylvius]
50	^o Vetus et Nervilianus			[Tiberius III et Antoninus]
51	^p Claudius V et Orfitus			^q Silanus et Otho
				<i>His coss. Claudius moritur.</i>
52	^q Sulla et Otho			^r Silanus II et Antoninus II
53	^r Silanus et Antoninus			^s Marcellinus et Aviola
54	^s Marcellus et Aviola			^t Nero et Vetus
	<i>Claudius ob.</i>			
55	^t Nero et Vetus			^w Nero II et Piso
56	^v Saturninus et Scipio			^x Nero III et Messala
57	^w Nero II et Piso			^y C. Capito et Apronius
58	^x Nero III et Messala			^z Nero IV et Cornelius
59	^y Apronius et Capito			^a Pius et Turpilianus
60	^z Nero IV et Cornelius			^b Macrinus et Gallus
61	^a Pætus et Turpilianus			^d Crassus et Bassus
62	^b Marius et Gallus			Sylvanus et Paulinus
63	^c Regulus et Rufus			Celsinus et Apuleius
64	^d Bassus et Crassus			^f Telesinus et Paulinus
65	^e Silianus et Vestinus Atticus			^g Capito et Rufus
66	^f Telesinus et Paulinus	9. 13	^g Capito et Rufus	^h Italicus et Turpilianus
67	^g Capito et Rufus	10. 14	^h Italicus et Trachalus	Sylvanus et Otho
			<i>His coss. Nero ob.</i>	<i>His coss. Nero se interfecit.</i>
68	^h Italicus et Trachalus	212. 11. 1	^A Galba et Rufinus	Vespasianus et Titus
	<i>Nero ob.</i>			
69	^A Galba II et Vinius	12. 2	^B Vespasianus solus	Vespasianus II et Titus II
70	^B Vespasianus II et Titus	13. 3	^C Vespasianus II et Nerva	Vespasianus III et Nerva
71	^C Vespasianus III et Nerva	14. 4	^D Vespasianus III et Titus	Vespasianus IV et Titus III
72	^D Vespasianus IV et Titus II	213. 15. 5	[Vespasianus IV et Titus II]	Vespasianus V et Titus IV
73	^a Domitianus II et Messalinus	1. 6	^a Domitianus et Messalinus	Vespasianus VI et Titus V
74	^b Vespasianus V et Titus III	2. 7	^b Vespasianus V et Titus III	Vespasianus VII et Titus VI

II cos. p. 304. 2 Romæ: *Pro salute Ti. Claudii Cæsaris Aug. pontif. max. tr. pot. III cos. IIII desig. IIII Præsens Aug. L. ex voto suscepto viat. et scrib. libr. et A. Larcus Lydus ded.* On *desig. IIII* see the remark of Muratori.

^k col. 2 In Chron. Pasch. p. 233 A it is added at these consuls ἀπὸ τῆς ἀναλήψεως τοῦ Κυρίου—ἔτη ἰδ' μῆνες ι'.

55 Muratori p. 305. 1 Romæ: *Ex privat. L. Servili Fortunati Macedon. T. Stati muneri Nero Claud. Cæs. L. Ant. Vetus cos.*

57 Mur. p. 305. 2 Romæ: *Nerone Claudio Cesare Aug. Germanico II L. Calpurnio Pisone cos. C. Popilius Primo unguentarius fecit.*

69 Murat. p. 307. 5 prope Lugnanam in lamina ænea: *Gn. Flaccus Q. Ful. f. decumam partem Herculi et pro reditu felicissimo ex Africa Vibi fratris et pro sal. Petinæ matris signa aurea Fortunæ Præn. et Feroniæ Sanctissimæ D. D. T. Vinius cos.*

70 Murat. p. 308. 1 Romæ: *Junoni reginæ D. D.*

K. J. P. Annus P. f. Pal. Carus sacerdos Nept. patron. col. Ost. quinq. iter. Fl. Vespasiano Augusto II et Tito Vespasiano Cæs. cos.

^g col. 2 After a hiatus of 20 years (the amount is determined by the indictions) the Chronicle p. 240 D resumes at these consuls.

B col. 2 At these consuls Chron. Pasch. adds p. 246 D a. 39 ἀπὸ τῆς ἀναλήψεως. p. 247 D a. 40 ἀπὸ τῆς ἀναλήψεως.—a 15^o Tiberii ἔτη μδ'.

^o col. 3 At these consuls Prosper p. 379 marks the beginning of his first cycle: *Vetere et Nerviliano: Paschalis Cycli ratio ab his coss. incipit per annos XXCIV et ad eandem legem revertens.* But he had more properly placed the beginning at 1: *Tiberio II et Vitellio* [sc. A. D. 47] *initium Cycli primi.* which agrees with the beginning of the second in A. D. 131. See below.

^y col. 3 Omitted by Prosp. and Victorius.

^f col. 3 Omitted by Prosp. and Victorius.

^h col. 3 *Silio Italico et Turpil.* Prosp.

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
75	^c Vespasianus VI et Titus IV	3.	8 ^c Vespasianus VI et Titus IV	Commodus et Rufus
76	^d Vespasianus VII et Titus V	214.	4. 9 ^d Vespasianus VII et Titus V	Vespasianus VIII et Titus VII
77	^e Vespasianus VIII et Titus VI		5. 10 Titus VI et Domitianus II	Vespasianus IX et Titus VIII
			<i>His cons. Vespasian. ob.</i>	
78	^f Commodus et Priscus		6. 1 ^h Titus VII et Domitianus III	Sylvanus et Verus
79	^g Vespasianus IX et Titus VII		7. 2 ⁱ Galba et Pollio	Domitianus et Messalinus
	<i>Vespasianus ob.</i>		<i>His cons. Titus ob.</i>	<i>His cons. Vespas. mortuus.</i>
80	^h Titus VIII et Domitianus VII	215.	8. 1 ^k Domitianus IV et Sabinus	^l Domitianus II et Rufus II
81	ⁱ Silva et Pollio		9. 2 ^l Domitianus V et Rufus	^m Domitianus III et Sabinus
	<i>Titus ob.</i>			<i>His cons. Titus perit.</i>
82	^k Domitianus VIII et Sabinus		10. 3 ^m Domitianus VI et Sabinus	Domitianus IV et Rufus III
83	^l Domitianus IX et Rufus II		11. 4 ⁿ Domitianus VII et Fulvius	^o Domitianus V et Dolabella
84	^m Domitianus X et Sabinus	216.	12. 5 ^o Domitianus VIII et Dolabella	^q Domitianus VI et Rufus IV
85	ⁿ Domitianus XI et Fulvus		13. 6 ^p Domitianus IX et Saturninus	Flavius et Trajanus
86	^o Domitianus XII et Dolabella		14. 7 ^q Domitianus X et Rufus II	^s Domitianus VII et Nerva
87	^p Domitianus XIII et Saturninus		15. 8 ^r Fulvius II et Atratinus	^t Trajanus II et Glabrio
88	^q Domitianus XIV et Rufus	217.	1. 9 ^s Domitianus XI et Nerva	^v Domitianus VIII et Salvinius
89	^r Fulvus II et Atratinus		2. 10 ^t Glabrio et Trajanus	^w Sylvanus et Priscus
90	^s Domitianus XV et Nerva II		3. 11 ^v Domitian. XII et Saturninus	^x Asprenas et Clemens
91	^t Trajanus et Glabrio		4. 12 ^w Pompeius et Crispinus	^y Domitian IX et Clemens II
92	^v Domitianus XVI et Saturninus	218.	5. 13 [Domitian. XIII et Clemens]	Nerva II et Rufus
93	^w Collega et Priscus		6. 14 ^x Asprenas et Lateranus	Fulvius et Vetus
94	^x Asprenas et Lateranus		7. 15 ^y Domitian. XIV et Clemens II	Sabinus et Antoninus
95	^y Domitianus XVII et Clemens		8. 16 ^z Valens et Vetur	^B Nerva III et Trajanus III
			<i>His cons. Domitian. ob.</i>	
96	^z Valens et Vetus	219.	9. 1 ^A Nerva et Rufus III	^C Senecio et Palma

75 Grütter p. 109. 7 Romæ: *Pro salute dominorum genio horreor. Saturninus et Successus horreari donum dederunt Imp. Vespas. VI Cæsare Tito IIII cos.* Murat. p. 309. 1 Tibure: *Herculi sanctissimo pacifero sacrum Julia Casantra et Jul. Fuscus V.S.L.M. dedic. XIII Kal. Jul. Imp. Vespasiano Aug. VI Tito Flavio Cæsare IIII cos.* The inscription quoted in the Tables A. D. 75. 1 from Grütter p. 223. 3 is of doubtful authority.

81 Murat. p. 312 Romæ fragmentum duorum lapidum spectantium ad fratres arvales. After mentioning acts of the year 80 the inscription proceeds: *L. Flavio Silva Nonio Basso Asinio Pollione Verrucoso cos. XVIII Kal. Febr. in loco Deæ diæ piaculum factum per calatorem et publicos ejus sacerdoti quod arbor a vetustate decidit &c.—L. Flavio Silva Nonio Basso Asinio Pollione Verrucoso cos. III Nonas Jan. magister C. Junius Tadius Mestianus collegi fratrum arvalium nomine vota nuncupavit pro salute imp. Titi Cæsaris divi f. Vespasiani Aug. pont. max. tribun. potest. cos. VIII et Cæsaris f. Domitiani cos. VII et Julæ Aug. liberorumque eorum victimis immolatis in capitolio quæ superioris anni magister voverat persolvit Jovi O. M. boves mares II Junoni reginæ vaccas duas Minervæ vaccas duas, Saluti publicæ vaccas II, et in proximum annum nuncupavit præunte L. Pompeio Vopisco C. Arruntio Castello Celere in ea verba quæ infra scripta sunt. Juppiter O. M. si imp. Titus Cæsar Vespasianus Aug. pont. max. trib. potest. p. p. et Cæsar divi f. Domitianus quos nos sentimus dicere vivent domusque eorum incolumis erit ad III Non. Jan. quæ*

proximæ P. R. Q. reip. P. R. Q. . . . int et cum diem eosque servaveris ex periculis si qua sunt tum diem eventumque bonum ita uti nos sentimus dicere . . . statu quo nunc sunt aut eo meliore servaveris ast tu in. collegi fratrum arvalium bubus au

88 Murat. p. 314. 1 Romæ: *Numini domus Aug. sacrum decuriones in hac curia qui conveniunt aram et aream silic. S. P. straverunt dedicatum Nonis Januariis imperat. Cæsare Augusto Germanic. Minicio Rufo cos. Januario et Ti. Claudio excellenti immunibus ter . . . tuis a magisterio.* The name of Domitian twice erased. See the Tables A. D. 83. 1.

94 Mur. p. 314. 2 Romæ: *P. Rubrius Trophimus et Rubrius Agathos C. L. atrium refecerunt et vermiculum straverunt item pavimentum spicam straver. et sedilia circumitum refecerunt impensa sua L. Nonio Torquato Asprenate T. Sextio Magio Laterano cos.*

96 Mur. p. 315. 1 Romæ: *D. M. P. Fannius Avilius Proculus fecit Titie Firmæ et P. Fannio Proculo parentibus bene merentibus et P. Fannio Primigenio liberto et Fannie Ranausidi libertis libertabusque posterisque eorum C. Antistio Vetere Manlio Valente cos.*

^d col. 2 After this consulship at e are the wrong consuls; f, g, are omitted.

^o col. 3 After these consuls, *Domitiano VI et Rufino Victor.*

^t col. 3 *Traiano et Glabrione Victor.*

^y col. 3 *Domitiano IX et Clemente Victor.* The next two consulships are transposed in Prosper. Victorius agrees with Cassiodorus.

A.D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
	<i>Domitian. ob.</i>		<i>His cons. Nerva ob.</i>	
97	^A Nerva III et Rufus III	10.	1 ^B Trajanus solus	^D Trajanus IV et Fronto <i>His cons. Domitian. occisus.</i> Trajanus V et Orphitus
98	^B Nerva IV et Trajanus II <i>Nerva ob.</i>	11.	2 ^C Palma et Senecio	^E Senecio II et Sura <i>His cons. Nerva perit.</i>
99	^C Senecio II et Palma	12.	3 ^D Trajanus II et Pontianus	^H Trajanus VI et Maximus Senecio III et Sura II
100	^D Trajanus III et Fronto III	220.	13. 4 ^E Trajanus III et Pætus	^G Urbanus et Marcellus
101	^E Trajanus IV et Pætus	14.	5 Syrianus et Syrius	^a Candidus et Quadratus
102	Sossius III et Sura II	15.	6 Trajanus IV et Maximus	^b Commodus et Cerealis
103	^G Saburranus II et Marcellus	1.	7 Syrianus II et Marcellus	^c Senecio IV et Sura III
104	^H Trajanus V et Maximus II	221.	2. 8 ^a Candidus et Quadratus	^d Gallus et Bradua
105	^a Candidus II et Quadratus II	3.	9 ^b Commodus et Ceratinus	Africanus et Crispinus
106	^b Commodus et Cerealis	4.	10 ^c Syrianus III et Senecio II	Crispinus II et Solenus
107	^c Sossius IV et Sura III	5.	11 ^d Gallus et Bradua	Piso et Rusticus
108	^d Gallus et Bradua	222.	6. 12 ^e Palma et Tullus	^h Trajanus VII et Africanus
109	^e Palma II et Tullus	7.	13 ^f Orphitus et Priscianus	ⁱ Celsus et Crispinus
110	^f Priscinus et Orfitus	8.	14 ^g Piso et Julianus	^k Asta et Piso
111	^g Piso et Bolanus	9.	15 ^h Trajanus V et Africanus	^l Messala et Pedo
112	^h Trajanus VI et Africanus	223.	10. 16 ⁱ Priscianus et Celsus	^m Æmilius et Vetus
113	ⁱ Celsus II et Crispinus	11.	17 ^k Malsus et Vulciscus	ⁿ Niger et Apronianus
114	^k Hasta et Vopiscus	12.	18 ^l Messala et Pedo	[Clarus et Alexander]
115	^l Messala et Pedo	13.	19 ^m Ælianus et Vetus	^o Hadrianus et Salinator
			<i>His cons. Trajanus ob.</i>	
116	^m Ælius et Vetus	224.	14. 1 ⁿ Apronianus et Niger	^p Hadrianus II et Rusticus
117	ⁿ Niger et Apronianus	15.	2 ^q Hadrianus et Salinator	^q Servilius et Fulvius
	<i>Trajanus ob.</i>			<i>His cons. Trajanus extinctus est.</i>
118	^o Hadrianus II et Salinator	1.	3 ^p Hadrianus II et Rusticus	^r Verus et Augur
119	^p Hadrianus III et Rusticus	2.	4 ^q Severus et Fulcus	
120	^q Severus et Fulvus	225.	3. 5 ^r Severus II et Augurinus	

98 Muratori p. 315. 4 Romæ: C. Valerius C. lib. Menander natus Nerva IIII cos. IIII Nonas Decembris vixit annis LX.

101 Murat. p. 316. 1 Romæ: Cæs. Trajano N. IIII cos. ex rat. præ. Cæs. N. Ser. Clotiani.

110 Murat. p. 318. 1 Romæ: Lentulo et Corvino Messala cos. qui hoc monumentum edificaverunt cum Ustrina L. Mælius Papiæ et Mælia Hilare et Rocius Surus et M. Cæcennius et Furius Bucconius hoc monumentum libertis libertabusque ut de nomine non exeat ita qui testamento scripti fuerunt Scr. Salvidieno Orfito M. Paduæo Priscino cos. iis liberti libertorum ad quos ea res pertinebat hoc monumentum negligentia curatum post multis annis restituerunt. Lollia Aprilis emit de L. Cornelio &c.—L. Flavio Silvano Pollione Verrucoso cos. [A. D. 81] aria [sic] emptæ de L. Octavio Spondonte quæ est contra eum monumentum quæ appellatur Veturiana et Cæciliana, longa P. XXII in agro P. XXIII, S. L. Mælius Successus qui cum Mælia Syntychen. matre sua semisse portionem habebat hujus ariæ peraquavit cum sociis suis ut omnibus communis set his qui S. SS. libertis libertabusq. posterisq. eorum ita qui testamento scripti fuerint. In altero latere: D. D. M. Aur. Aug. lib. Celadianus et Fl. Urbica comparaverunt sibi lib. libertabusque posterisque eorum H. M.

D. M. A. For Flavio Silvano we may read Flavio Silva Non. that is, Flavio Silva Nonio. See an inscription quoted at A. D. 81, and the Tables at that year.

111 Mur. p. 318. 2 Romæ: Servilia annorum XIII Pis. et Bol. cos.

113 Mur. p. 319. 1 Romæ: Celso II et Crispino cos. ex rat. Primigeni Cæsaris N. Ser. M. LXXXIV.

115 Murat. p. 319. 2 Romæ: Victoriæ M. socrum con. flaturæ arg. F. . . . moneta . . . &c.—dedicat L. Vipstano Messala M. Vergiliano Pedone . . .

^m col. 3 Æmiliano et Vetere Prosp.

ⁿ col. 3 Nigrino et Aproniano Prosp. After this consulship Clarus et Alexander are also interpolated in Prosper and Victorius.

117 Muratori p. 319. 4 Romæ in figlina: Op. dol. E. P. Q. Pomp. Janura. Nigro et Aproniano cos.

119 Murat. p. 319. 5 ad ostia Tiberina: Imp. Cæs. Hadriano III cos. ex rat. testi. N. CCXXIX. p. 319. 6 Ibidem: Imp. Hadriano N. III cos. ex rat. testi. N. CXLII. p. 319. 7 Ibid. Imp. Cæs. Traj. Hadr. Aug. cos. ex a ratione marm. Rhod. num. CCX L. Juni Urvasi. Muratori reads in all the three ex rat. for ex rationario.

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
121	† Verus II et Augurinus	4. 6	* Aviola et Pansa	* Aviola et Pansa
122	* Aviola et Pansa	5. 7	† Apronianus II et Pampinus	Paternus et Torquatus
123	† Pætinus et Apronianus	6. 8	† Glabrio et Torquatus	Glabrio et Apronianus
124	† Glabrio et Torquatus	226. 7. 9	† Asiaticus et Aquilinus	† Asiaticus et Quintus
125	† Asiaticus II et Aquilinus	8. 10	* Severus III et Ambibulus	* Verus et Ambiguus
126	* Verus III et Ambibulus	9. 11	† Titianus et Gallicanus	† Gallicanus et Titianus
127	† Gallicanus et Titianus	10. 12	† Torquatus et Libo	† Torquatus et Libo
128	† Torquatus II et Libo	227. 11. 13	† Marcellus et Celsus	† Celsus et Marcellinus
129	† Celsus II et Balbus	12. 14	† Catullinus et Libo II	† Pontianus et Rufinus
130	† Catullinus et Aper	13. 15	† Pontianus et Rufus	† Augurinus et Sergianus
131	† Pontianus et Rufinus	14. 16	† Augurinus et Sergianus	† Hiberus et Silanus
132	† Augurinus et Sergianus	228. 15. 17	† Iberius et Sisinnus	† Sergius II et Verus
133	† Hiberus et Sisenna	1. 18	† Severus et Varus	† Pompeianus et Atilianus
134	† Servianus III et Varus	2. 19	† Pontianus II et Aquilinus	† Pompeianus II et Commodus

123 Murat. p. 321. 3—11 Romæ: sc. 3 *Apron. et Pæt. cos. PPB. salar. ex fig. L. Anni Veri.* 4 *Memmi Scepti Aproniano et Pætino cos.* 5 *Q. Oppi Verecundi dom. Lucill. Apron. et Pætino cos.* 6 *L. Venuleio Apron. Q. Arrio Pæt. cos. ex fig. . . Anni Veri Salar. P. P. R. [lege Ventidio.]* (7 *Q. Oppi Verecundi dol. de dom. Lucill. Apron. et Pætino cos.* No 5 repeated.) 8 *Apron. et Pæt. cos. Coso. Herm.* 9 *Myrtilus dom. Lucili [lege Lucill.] Delio [lege dolio] Pætino et Apron. cos.* 10 *Ex fig. Cænt. C. Capetani Hermet. D. Pætino et Aproniano.* 11 *Ex fig. Q. Asin. Marcell. Opu. dol. C. Nunnidi Fortu. Pæt. et Apro. cos. p. 322. 1—16. sc. 1 Romæ: Pæt. et Apr. cos. Op. D. Dionys. Domiti Flucti.* 2 Tibure: *Peto et Aproniano cos. Q. Rusti. Q. L. Eutyc. opus dolear. prædia Heli.* 3 *Fæsulis: Opp. Dionys. Domit. P. F. Lucil. Pæt. et Apr. cos. 4—16 Romæ: sc. 4 cos. Pætino et Apron. dol. ex fig. Anterotis Cæs. N. ser.* 5 *Dol. ex fig. Anterotis Cæs. N. ser. Pætino et Aproni . . . cos.* 6 *Ex pr. Sent. Satr. Capio Pæt. et Apron. cos.* 7 *Ex præd. P. L. Aug. Isini Pudent. Pætino et Apronia. cos.* 8 *Dol. ex præd. Cat. . . C. Aquili Aprilis Pætino et Aproniano cos.* 9 *Apr. et Pæt. cos. ex f. Cromall. Sal. PPB.* 10 *Q. Oppius T. Op. dol. delic. dom. L. Pætino et Apronia. cos.* 11 *Pætino et Aproniano cos. M. Bas. Capioniana.* 12 *M. D. L. S. dol. delic. Pætino et Aproniano cos.* 13 *CLMCODDERL. Pætino et Aproniano cos.* 14 *C. N. dom. Adjeco . . . SD. ex P. dom. Luc. Pætino et Aproni. cos.* 15 *Dol. ex figa. et . . . is Cæs. N. S. Pætino et Aproniano cos.* 16 *Ex f. Domit. Domi . . . IP. Pætino et Apron. cos.*

124 Mur. p. 322. 18 Romæ: *Dol. ex pr. C. Aquil. April. Glabr. et Torquat. cos.* Mur. p. 331. 1 *Pisauri Grut. p. 1024. 1 Arriæ L. f. Plariæ Veræ Priscillæ Flaminicæ M' Acili Glabronis cos. D. D. publice.* Improperly referred by Mur. to A. D. 152.

126 Mur. p. 323. 1 Romæ: *L. Bruttidi. Augustalis fec. opus dol. ex fig. Cæs. N. Prop. et Ambi. cos.* 323. 2 Romæ: *D. M. M. Ulpio Aug. lib. Mænophilo adjutori proc. Ap. ornamentis vizit ann. XXXV men. V. posuerunt P. Ælius Aug. lib. Mænophilus pater et Caminia Fortunata mater infelicissima et Julia Passerilla conjux pietissima ex decretu sociorum Annio*

Vero III et Eggio Ambibulo cos. The two inscriptions apud Norisium tom. 2 p. 940 quoted in the Tables at A. D. 126. 1 are justly rejected by Muratori as not describing a consul. Read therefore in the Tables *M. Annus Verus III Eggius Ambibulus.* Murat. p. 323. 3 Cortonæ: *Q. Oppi Pusti Fortunat. ser. fect. Vero III et Amb. cos.* 323. 4 Romæ: *Vero III et Ambibul. cos. ex P. Claudie Marcellinæ Regul.* 127 Mur. p. 323. 5 Romæ: *Tert. D. L. ex f. Can. op. Nolii Tit. et Gall. cos.*

128 Murat. p. 323. 6 Romæ: *Ex pr. Q. Ser. Pud. cur. hed. Torq. II et Libone cos.*

130 Mur. p. 323. 9 Tibure: *Catullino et Apro cos. opus dolear. Aeli Apolliphani Dilic. Cynosarg. Aug. N. F. p. 324. 1 Romæ: Q. Fab. Cat. M. Fla. Apr. cos. D. P. Q. Ser. Pud. Cured.*

131 Mur. p. 324. 2 Romæ: *Ex præd. Q. Ser. Pud. Suchedyts. Pontian. et Rufino cos.*

133 Murat. p. 324. 3 Tibure: *M. Antonio et Sisenna cos. ex P. Lucanoni. Hebet. Sc. M. Antonio Hiberio.* See below at A. D. 149.

A col. 3 This and the following consulships are thus given in Prosper and Victorius:

PROSPER	VICTORIUS
1 <i>Celso et Marcellino</i>	1 <i>Vetere et Valente</i>
2 <i>Catulino et Apro</i>	2 <i>Celso et Marcellino</i>
3 <i>Pontiano et Rufino</i>	3 <i>Augurino et Sergiano</i>
4 <i>Augurino et Sergiano.</i>	

b is omitted by Victorius and Cassiodorus.

c col. 3 Prosper p. 382 *Pontiano et Rufino* [A. D. 131] *Finis Cycli primi et sequentis exordium.* These are in Prosper the 85th consuls from *Tiberius II* [sc. *Claudius IV*] et *Vitellius* [A. D. 47] where his first cycle began.

v col. 3 *Sergiano II et Vero Prosp. Victor.*

134 Mur. p. 324. 4—12. Sc. 4 Florentiæ: *Serviano III cos. Sal. ex pr. L. Cimen.* 5 Romæ: *Ex fig. Domi VCODDION DOMIVSE Serviano III et Varo cos.* 6 Tibure: *Serviano III et Varo cos. ex figul. Dionysi et Festi ser. D. N.* 7 Tibure: *Serviano III et Varo cos. ex figul. P. Dionysi et Planci dom. Aug. ser.* 8 Romæ: *Ex fig. Cæsar. O. D. Oppi*

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
135	^a Pontianus et Atilianus	3. 20	^h Commodus et Pontianus III	^a Lælius et Albinus
136	^h Commodus et Pompeianus	229. 4. 21	^a Aelianus et Balbinus <i>His cons. Hadrian. ob.</i>	^b Camerinus et Niger
137	^a Ælius Verus II et Balbinus	5. 1	^b Camerinus et Niger	^c Antoninus et Præsens
138	^b Camerinus et Niger <i>Hadrian. ob.</i>	6. 2	^c Antoninus et Præsentus	Antoninus II et Præsens II
139	^c Antoninus II et Præsens II	7. 3	^d Antoninus II et Verus	Severus et Silvanus
140	^d Antoninus III et Aurelius	230. 8. 4	^e Severus IV et Silanus	^f Rufinus et Torquatus <i>His cons. Hadrian. moritur.</i>
141	^e Siloga et Severus	9. 5	^f Rufinus et Quadratus	^g Torquatus II et Herodes
142	^f Rufinus et Quadratus	10. 6	^g Torquatus et Herodes	^h Aviola et Maximus
143	^g Torquatus et Herodes	11. 7	^h Aviola et Maximus	ⁱ Antoninus III et Aurelius
144	^h Avitus et Maximus	231. 12. 8	ⁱ Antoninus III et Aurelianus II	Gratus et Seleucus
145	ⁱ Antoninus IV et Aurelius II	13. 9	^k Severus V et Verinus	Antoninus IV et Aurelius II
146	^k Clarus II et Severus	14. 10	^l Largus et Messalinus	^l Largus et Messalinus
147	^l Largus et Messalinus	15. 11	^m Torquatus II et Julianus	^m Torquatus III et Julianus
148	^m Torquatus et Julianus	232. 1. 12	ⁿ Orphitus et Priscus	ⁿ Orfitus et Priscus
149	ⁿ Orfitus et Priscus	2. 13	^o Glabrio et Veter	^o Glabrio et Vetus

Stabilis Serviano III et Varo. 9 Velitris: Serv. III cos. ex pr. Cl. Mar. O. feg. fe. 10 Romæ: Ex fig. QAMODCNIN Fortunæ Serviano et Varo cos. 11 Romæ: ex fig. qu. M. OD. Ser. Graphici Serviliano III et Varo cos. 12 Romæ: ex fig. Arri Antonini C. . ndiniannau Servian. III et Varo cos.

135 Murat. p. 325. 1 Albæ Juliæ in Transilvania: *J. O. M. Junoni reg. Minervæ Jul. Bassus leg. Aur. trib. veteran. leg. XIII G. M. imper. pri. Idib. Decemb. Pontiano et Atelano [Atiliano] cons. milites faciunt. curar. 325. 2 Romæ: Op. dol. ex pr. Lucill. Fel. Cæ. fe. Pont. et Atilia. cos.*

137 Muratori p. 325. 6 Tibure: *L. Acl. Cæs. et Balbino cos. opus dolear. Aug. N. Q. Appi Verissimi et Oppi Mimita loc.*

138 Murat. p. 325. 7 Romæ: *Paristha ex pr. Liccio com. C. F. Nigro et Camerino cos.* The same inscription is thus given p. 326. 1 *OD Aristeia ex pr. L. Ocio com. C. F. Nigro &c.*

139 Murat. p. 326. 2 Romæ: *P. Petius Hilarus dedic. Kal. Jun. imp. T. Ælio Hadriano Aug. Pio II C. Bruttio Præsente II cos.* Mur. p. 326. 4 Ephesi. After a fragment of a Greek inscription, which ends thus, φιλόθεε καὶ φιλόανθρωπε Καίσαρ, κέλευσθαι δοθῆναι μοι τὰ ἀντίγραφα τῶν ὑπομνημάτων ὡς καὶ ὁ θεὸς πα[τήρ σου] συνεχώρησεν, follows *Imp. Cæs. T. Aelius Hadrianus Augustus Pius Sextilio Acutiano sententiam divi patris mei . . . si quid pro sententia dixit rescribere tibi permitto rescripsi recogn. undevicesimus act. VI Idus April. Romæ Cæs. . . . Antonino II et Præsente II cos. . . . ὡς ἐσφραγισσὼν ἐν Ῥώμῃ πρὸς τριῶν νεῶν Μαίων αὐτοκράτορι Καίσαρι Τ. Αἰλίῳ Ἀδριανῷ Ἀντωνείνῳ τὸ β Γαίῳ Βρουτίῳ Πραίσευσι τὸ β ὑπάτοις. παρήσαν Τ. Φλ. Μακρυνῶς κ.τ.λ.* At p. 327. 1 Muratori repeats 326. 2.

140 Murat. p. 327. 2 Romæ: *Anton. Aug. III et Ver. cos. ex r. Eutyth. et Hermetis loc. Hecat. 327. 3 Romæ: Ex pr. dom. Lucill. O. D. ser. modes. imp. Antoni. et Vero cos.*

141 Murat. p. 327. 4 Romæ: *Silvano Aug. sacrum*

C. Julius Castrensis ex voto. Dedic. VIII Kal. Jun. T. Hænio Severo M. Paduceo Siloga cos.

142 Muratori p. 327. 5 Romæ: *Ex fig. Asinia Quadratillæ O. D. C. Nunnidi Fortunat. Lucio Quadrato cos.*

143 Mur. p. 327. 6 Tibure: *Curantibus M. Antonio Floro C. Vecilio Karo IIIIvir. dedicat. X Kal. Mart. C. Bellicio Torquato Ti. Claudio Attico cos. p. 327. 7 Romæ: D. M. Phæbus qui et Tormogus Hispanus natus Segisamone III K. Martias C. Bellicio Torquato Ti. Claudio Attico Herode cos. defunctus IIII Nonas Augustas Q. Mustio Prisco M. Pontio Læliano cos. Phæbion. et Primigenia filio karissimo filio dulcissimo fecerunt. Priscus and Lælianus are probably consules suffecti.*

144 Murat. p. 328. 1 Florentiæ. Also in Gruter p. 301 militum laterculus. Referring to A. D. 143, 144. *Torquato et Attico cos. FC. L. Vibius Secundus Aquil. &c. Avito et Maximo cos. C. Julius Primitivus Amitern. &c. Torquato et Attico cos. Sex. Babius Secundus Ticino &c. Avito et Maximo cos. Sp. L. Atilius Terentianus Bonon. &c. Torquato et Attico cos. C. Septicius Crispinus Amitern. &c. Avito et Maximo cos. Sp. T. Cæsernius Festinus Emona &c.*

148 Mur. p. 329. 3 in via Flaminia. A mutilated inscription: LIVM. P. . . LA . . . rum marmoribus ornatum ratam clipeo p[ro]posito in curia ex arg. &c. At the end, *posuit [Torqu]ato et Salvio Juliano cons. p. 330. 1 in Heilbronnensi oppido: Fortunæ respicienti sacr. Nasellius Proclianus leg. VIII Aug. præpositus coh. I Helvetiorum Torquato et Juliano cos. V. S. L. L. M.*

149 Murat. p. 330. 2 Romæ: *L. Balbilius Numitorianus natus pr. Idus Maias Antonio Hiberno et Nummio Sisenna cos. [A. D. 133] decessit VII K. Januarias Orfito et Prisco cos. q. viz. an. XVII m. VII d. XII. Numitoria Cleopatra mater infelicissima fecit.* The true interval requires that we should read *viz. an. XVI.*

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
150	o Gallicanus et Vetus	3.	14 p Condianus et Maximus	p Gordianus et Maximus
151	p Condianus et Maximus	4.	15 q Glabrio II et Jumilius	q Glabrio II et Romulus
152	q Glabrio et Homullus	233.	5. 16 r Præsens et Rufinus	r Præsens et Rufus
153	r Præsens et Rufinus	6.	17 s Commodus et Lateranus	s Commodus et Lateranus
154	s Commodus et Lateranus	7.	18 t Severus VI et Sabinianus	t Verus et Sabinus
155	t Severus et Sabinianus	8.	19 v Silvanus et Augurinus	v Silvanus et Augurinus
156	v Silvanus et Augurinus	234.	9. 20 w Barbarus et Regulus	w Barbarus et Regulus
157	w Barbarus et Regulus	10.	21 x Tertullus et Sacerdos	x Tertullus et Sacerdos
158	x Tertullus et Sacerdos	11.	22 y Quintillus et Priscus	y Quintillus et Priscus
159	y Quintillus II et Priscus	12.	23 z Bradua et Verus	z Verus II et Bradua
			<i>His cons. Antoninus ob.</i>	
160	z Bradua et Varus	235.	13. 1 a Aurelius et Commodus	a Antoninus V et Aurelius III
161	a Aurelius III et Commodus II	14.	2 [Aurelius et Commodus II]	[Post Cons. Antonin. VI et Comm. IV]
	<i>Antoninus ob.</i>			<i>Antoninus moritur.</i>
162	b Rusticus et Aquilinus	15.	3 b Rusticus et Aquilinus	[Duo Augusti]
163	c Lælianus et Pastor	1.	4 c Lælianus et Pastor	b Rusticus et Aquilinus

150 Mur. p. 330. 4 Romæ: *Ex pr. L. Aeli Aug. Pii f. op. doliar. Aristio Success. Gallic. et Veter. cos.*

151 Mur. p. 330. 5 Algeziræ in Hispania. Quoted by Reimar ad Dionem in the Tables A. D. 151. 1. The Inscription begins thus: *L. Hereñnio Herenniano L. Cornelius Herennius Rusticus nepos ex testamento posuit Nonis Martiis Sex. Quintillo &c.*

152 Mur. p. 330. 6 Romæ tesserae in lamina ærea ex Hispania delatæ: *M. Licinio Crasso L. Calpurnio Pisone cos. [A. D. 27] IIII KL. Maias gentilitas Desoncorum ex gente Zoelarum et gentilitas Tridiavorum ex gente idem Zoelarum hospitium vetustum antiquom renovaverunt eique omnes Alisalium in fidem clientelamque suam suorumque liberorum posterorumque receperunt. egerunt Arausabii Cæni et Turaius &c. per Abienum Pentili magistratum Zoelarum actum curunda Glabrione et Homullo cos. V Idus Julias idem gentilitas Desoncorum et gentilitas Triadavorum in eandem clientelam eadem fœdera receperunt ex gente Avolgicorum Sempronium Perpetuum Orniacum et ex gente Visaligorum Antonium Arquium et ex gente Gabruagenigorum Flavium Frantonem Zoelas. egerunt L. Domitius Sîlo et F. Flavius Severus Asturice. p. 331. 2 Romæ: Glabrione Omullo cos. ex rat. L. Zel. N. CXXCIIII. p. 331. 3 Romæ: Dianæ Lucinæ invictæ Cn. Pompeius Cn. L. Barbis procurat. tubicin. Rom. voto suscepto L. M. D. III Kal. et Omullo cos.*

154 Murat. p. 331. 5 Lubianæ: *L. Aelio Aug. f. Commodo cos. D. D. p. 331. 6, Cestriæ: J. O. M. Tanaro T. Elupius Galer. Præsens Guntia. pri. leg. XX V. V. Commodo et Laterano cons. V. S. L. M. p. 331. 7 Romæ: P. Lucili Calvin. opus dol. ex p. I. Luci. . . . lovin. Commod. et Laterano cos.*

155 Murat. p. 332. 1 Ancyra: Γ. Ἰούλιον Γ. υἱὸν Φαβία Σευήρον γενόμενον πρῶτον μὲν πεντεκαίδεκαδρον τῶν ἐκδικαζόντων τὰ πράγματα ὑπὲρ δημοσίῳ τιμηθῆντα χιλιαρχον λεγεῶνος δ' ἑκκυθικῆς ταμίαν κανδίδατον δήμαρχον, κανδίδατον ἱερέ[α] εἰ καὶ ἑὺ ἀνδρὸν ἐπὶ τῷ ἱεροποιούν στρατηγῶν οὐρβανὸν προσεβυτήν λεγεῶνος λ' Οὐλπίας Νικηφόρου ἐπιμελητὴν ὁδοῦ Ἀππίας ὑπατον [sc. A. D. 155] προσβ.

ἀντιστράτηγον Συρίας Παλαιστίνης Τρέβιος Κόκκειος Ἀλέξανδρος τὸν ἐαυτοῦ εὐεργέτην. p. 332. 2 Neapoli: Given from Gruter in the Tables A. D. 155. 2.

157 Mur. p. 332. 3 In Dacia: *Herculi Aug. Valer. M. Felix Rufi Saturnini G. P. P. T. P. ex pr. IV stationis Tsiernen. IIII Id. anno XI Barbato [sic] et Regulo cos. ex voto posuit. p. 333. 1 Præneste: in altera facie Domus C. Valeri Hermaisci templum Serapis schola Faustiniæ fecit. C. Valerius Hermaiscus dedic. Idib. Dec. Barbaro et Regulo cons.*

159 Mur. p. 333. 2 Romæ: *Quintillo et Prisco cos. of. ex pra. Plauti Aquilin. p. 333. 3 Carthagenæ: C. Apsion. A. Calio Illiano Maximo æd. sacr. ded. . . . Sept. Quintillio Prisco cos.* The inscription given in the Tables A. D. 159. 2 from Gruter was examined by Muratori at Milan, and he found it written *Eidib. Januar. Plautio Quintilio II Statio Prisco cos.*

160 Mur. p. 333 Lugduni; in anteriori facie *Taurololio matris D. M. Id. quod factum est ex imperio matris D. Deum pro salute imperatoris Cæs. T. Aeli Hadriani Antonini Aug. Pii p. p. liberorumque ejus et status colonia Lugdun. L. Aemilius Carpus IIIIIvir Aug. item dendrophorus vires excepit et a Vaticano translulit ara et bucranium suo impendio consecravat sacerdote Q. Sammio Secundo ab XV vîris occabo et corona exornato cui sanctissimus ordo Lugdunens. perpetuitatem sacerdoti decrevit App. Annio Atilio Bradua T. Clod. Vibio Varo cos. D. D. D.* In altero latere: *Cujus mesonyctium factum est V Id. Dec.*

r col. 3 *Præsente et Rufino Prosp.*

161 Murat. p. 334. 1 Puteolis: in anteriori facie *Tannonio Boionio Chrysantio puero egregio ab origine patrono ordinis et populi ob ejus insigne meritum universus ordo et populus statuam digno curaverunt.* In latere: *Locus datus ex auctoritate Flavi Longini cl. V. cur. P. adsignata M. Valerio Pudente IIvir. curat. X Kal. April. imp. Cæsare M. Aurelio Antonino Aug. III et imp. Cæsare L. Aurelio Vero Aug. II cos.*

163 Mur. p. 335. 2 in Callæcia: *J. O. M. pro salute M. Aurelii Antonini et Aurelii Veri Augustorum*

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
164	^D Macrinus et Celsus	236. 2.	5 ^D Macrinus et Celsus	^C Lælianus et Pastor
165	^E Pudens et Orfitus	3.	6 ^E Orphitus et Pudens	^D Macrinus et Celsus
166	^F Pudens et Pollio	4.	7 ^F Pudens II et Pollio	^E Orfitus et Pudens
167	^G Aurelius III et Quadratus	5.	8 ^G Aurelius III et Quadratus	^F Pudens II et Pollio
168	^H Apronianus et Paulus	237. 6.	9 ^H Apronianus et Paulus	^G Verus III et Quadratus
169	^A Priscus et Apollinaris	7.	10 ^A Priscus et Apollinarius	^H Apronianus et Paulus
170	^B Cethegus et Clarus	8.	11 ^B Cethegus et Clarus	^A Priscus et Apollinaris
171	^C Severus et Herennianus	9.	12 ^C Severus et Herennianus	^B Cethegus et Clarus
172	^D Maximus et Orfitus	238. 10.	13 ^D Orphitus II et Maximus	^C Severus et Herennianus
173	^E Severus II et Pompeianus	11.	14 ^E Severus II et Pompeianus	^D Orfitus et Maximus
174	^F Gallus et Flaccus	12.	15 ^F Gallus et Flaccus	^E Severus II et Pompeianus
175	^G Piso et Julianus	13.	16 Orphitus III et Rufus	^F Gallus et Flaccus
176	^H Pollio II et Aper II	239. 14.	17 ^H Pollio et Aper	^G Piso et Julianus
177	^I Commodus et Quintillus	15.	18 ^I Commodus et Quintillus	^H Pollio et Aper
178	^K Orfitus et Rufus	1.	19 ^K Orphitus IV et Rufus II	^I Commodus et Quintillus
			<i>His cons. Marcus ob.</i>	
179	^L Commodus II et Verus II	2.	1 ^L Commodus II et Verus	^K Orfitus et Rufus
180	^M Præsens II et Condianus	240. 3.	2 ^M Præsens et Gordianus	^L Commodus II et Verus II

ob natale Aqu . . . æ vexillarior. leg. VII Ge. sub cura Licini Pater. 7 leg. ejusd. . . mili. . . . Augustorum lib. proc. et Lucreti Paterni decan. coh. I Cel. et Bæticæ Fab. Martian. bis proc. Augustor. et Juli Juli ante-signan. leg. ejusd. IIII Idus Junias L. Æliano [recte Mur. Læliano] et Pastore cos.

164 Mur. p. 335. 4 Anagninæ: C. R. Tito F. Vitale frat. F. C. T. R. V. N. Oct. Macrino et Celso cos. p. 335. 5 In agro Tiburtino: Mattuciae L. F. Pompeio Macrino cos. p. 335. 6 Romæ: Ovrinus Augustor. N. ser. pel. . . . Nymphas posuit puteum inst. . . legis D. D. quod dedicatum e. . . M. Pompeio Macrino P. Juven. . . . p. 336. 1 Romæ: M. Pompeio Macri. P. Juven. Cel. cos. ex pr. Plauti Aquil. DO. Gruter therefore in the Tables A. D. 164. 1 is improperly quoted for the name of Macrinus.

166 Murat. p. 336. 2 Romæ: Serbilio Pudente et Fufidio Pollione cos. cæsura Cia. Hier. Attici et Apolloni Lupi.

167 Murat. p. 336. 3 in Callæcia: Pro salute M. Aurelii Antonini Pii et Aurelii Veri Augustorum ob natales signor. vexillarior. coh. III Celtib. &c.—Idib. Octobris imp. Aurelio Vero III et Quadrato cos.

168 Mur. p. 336. 4 Romæ: Herculi victori pollenti potenti invicto D. D. L. M. C. Ulpius Fronto viator dedic. III I. Jul. L. Vettio Paulo T. Junio Montano cos. As the colleague of Paulus is called Apronianus in all the authorities, either he was named T. Junius Montanus Apronianus, or these were consules suffecti in some year unknown.

169 Murat. p. 336. 5. 6 Arimini: Aurelia Calligenie Tib. Sabiniani pudentissimæ honorificentissimæq. femine col. fabb. splendidissimæ civitatis Ariminensium ob munificentiam in se. . . . trisq. collatam. L. D. D. D. Dedicat. Idib. Jan. Q. Sosio Prisco Senecione P. Calio Apollinare cos. cujus dedicat. sing. D. D. HS. N. IIII.

c col. 2 At this consulship Chron. Pasch. p. 257 D anno 133^o ἀπὸ τῆς εἰς οὐρανὸς ἀναλήψεως τοῦ Κυρίου.

161 A col. 2. 3 For the interpolations after this consulship see the Tables A. D. 161. 1.

G col. 3 Vero IV et Quadrato Prosp. Victor.

H col. 3 In Prosper p. 384 these consuls are inserted twice: Aproniano et Paulo.—Aproniano et Paulo. An error of the transcriber. Victorius agrees with Cassiodorus.

173 Muratori p. 337. 4 Tibure: M. Popilio M. f. Quir. Fausto Lucilio sodali Titiali et sodali Ælian. . . Hadrianali et Antoniali et Faustianian. visit ann. LXXXVI mens. VII d. VI h. VIII C. Popilius M. f. Quirina Caponianus fili indulgentiss. pos. Kal. Septemb. M. Aurelio Severo II Ti. Claudio Pompeiano cos. Panvinus p. 347 seems to suppose Pompeianus to be the son-in-law of Marcus. But the son-in-law of Marcus, (who was twice consul: Capitolin. Marco c. 20 filiam suam Claudio Pompeiano dedit, quem postea bis consulem fecit), was consul for the first time in A. D. 176, when he was a consul suffectus. See the Tables A. D. 175. 2. Pompeianus therefore in A. D. 173 is another person.

175 Julianus is mentioned by Suidas p. 863 D Δαμόφιλος φιλόσοφος, σοφιστής, ὃν ἀνεθρήνησαν Ἰουλιανὸς ὁ ἐν Μάρκου τοῦ βασιλέως ἱναρος.

176 Muratori p. 339. 2 Aostæ in Delphinatu: Pro salute imp. Cæs. M. Aur. Antonini Aug. tectum porticus cum suis columnis et pæcul. duab. et oper. tect. Sex. Vircius Sextus decur. D. S. P. D. Pollione II et Apro II cos. .

178 Murat. p. 339. 3 J. O. M. Nymphis C. Sp. L. Novirius Camerinus Optio leg. XXII pr. P. F. V. S. L. L. M. Orfito et Rufo cos.

(180 Murat. p. 339. 5 In Lavarete agri Aquilani: C. Brutti Præsentis I. . . . uxor C. Brutti Præsentis gos. mater Æsculapio ex argento P. C. testamento fieri jussit C. Bruttius Præsentis II cos. et her. posuit. Muratori on account of this inscription rejects Gruter quoted in the Tables A. D. 180. 1 as spurious or in-

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
	<i>Marcus ob.</i>			<i>His cos. Marcus periit.</i>
181	ⁿ Commodus III et Burrus	4.	3 ⁿ Commodus III et Verus II	^m Præsens et Gordianus
182	^o Mamertinus et Rufus	5.	4 ^o Mamertinus et Rufus III	ⁿ Commodus III et Burrus
183	^p Commodus IV et Victorinus II	6.	5 ^p Commodus IV et Victorinus	^o Mamertinus et Rufus
184	^q Marullus et Ælianus	241. 7.	6 ^q Marcellus et Ælianus	^p Commodus IV et Victorinus
185	^r Maternus et Bradua	8.	7 ^r Maternus et Bradua	^q Marullus et Ælianus
186	^s Commodus V et Glabrio II	9.	8 ^s Commodus V et Glabrio	^r Maternus et Bradua
187	^t Crispinus et Ælianus	10.	9 ^t Crispinus et Ælianus	^s Commodus V et Glabrio
188	^v Fuscianus II et Silanus II	242. 11.	10 ^v Fuscianus et Silanus	^t Crispinus et Ælianus
189	^w Silanus et Silanus	12.	11 ^x Commodus VI et Septimianus	^v Fuscianus et Silanus
190	^x Commodus VI et Septimianus	13.	12 ^z Commodus VII et Pertinax	^w Duo Silani
			<i>His cos. Commodus ob.</i>	
191	^y Apronianus et Bradua	14.	1 [^] Flaccus et Clarus	Commodus VI et Septimianus
192	^z Commodus VII et Pertinax II	243. 15.	1 ^B Severus et Sabinus	^y Apronianus et Bradua
	<i>Commodus ob.</i>			
193	^A Falco et Clarus	1.	2 ^C Tertullus et Clemens	^z Commodus VII et Pertinax
	<i>Pertinax ob.</i>			<i>His cos. Comm. strangulatur.</i>
194	^B Severus II et Albinus II	2.	3 ^D Dexter et Priscus	^A Falco et Clarus
				<i>His cos. Pert. occiditur.</i>
195	^C Tertullus et Clemens	3.	4 ^E Lateranus et Rufinus	^B Severus et Albinus
196	^D Dexter II et Priscus	244. 4.	5 ^F Saturninus et Gallus	^C Tertullus et Clemens
197	^E Lateranus et Rufinus	5.	6 ^G Anulinus et Fronto	^D Dexter et Priscus
198	^F Saturninus et Gallus	6.	7 ^H Severus II et Victorinus	^E Lateranus et Rufinus
199	^G Anulinus II et Fronto	7.	8 ^A Mucianus et Fabianus	^F Saturninus et Gallus

accurate, and concludes that the consul of this year was *C. Bruttius Præsens II*. But *C. Bruttius Præsens cos.* in this inscription is rather *Præsens* consul in A. D. 153, whose father and mother are here mentioned; and the sense seems to require that we should read *C. Bruttius Præsentis f. cos. et her.* that is, *filius et heres*. On the inscription in Gruter p. 1095. I (quoted in the Tables) Norisius tom. 2 p. 975 remarks "erronee exscripta aut suppleta est. ibi enim *Agrippinae Augustæ* nomen perperam insertum est. [instead of *Crispina*].—Ex illo tamen quamvis depravato intelligitur prænomen Bruttii." Which opinion seems reasonable.)

182 Mur. p. 340. 1 Florentiæ. In anteriori facie: *Q. Tersina Q. f. Soap. Lupus Floren. miles coh. XII urb. 7 Dextri genium centuriæ cum base marmorea testamento poni iussit.* In dextro latere: *Posita Idib. April. Mamertino et Rufo cos.*

185 Mur. p. 343. 1 in Valentia: *M. Cornelio M. f. Gal. Nigrino Curiatio Materno cos. leg. Aug. pr. pr. provinc. Mæsis et cunc. Syria.* p. 343. 2 Smyrnæ: *Νεωκόπος Σμυρναίων δήμος ἐτίμησεν Μάρκον Ἀτίλιον Βραδούα τὸν ἀνθύπατον ἐπιμεληθέντος Μάρκου Αἰρηλίου Παπέρου τοῦ ἐπὶ τῶν ὁπλῶν στρατηγού.* There is no reason for referring this last inscription to the consul of 185 rather than to the consul of 191.

190 Murat. p. 343. 4 Colonia: *J. O. M. et genio loci et Rheno Cl. Marcellinus BI cos. [forte BF. cos.] V. S. L. M. imp. Commodo VI cos.*

v col. 2 The consulships w-y are omitted in Chron. Pasch.

m, n col. 3 These two consulships are contracted

by Prosper into one: *Præsentis et Burro*, p. 385.

191 Murat. p. 344. 1 (and imperfectly in Gruter p. 16. 9) (Spoleti Gruter) Salona: *J. O. M. Q. Raonius Diodorus ex voto posuit libes merito IIII Idus Maias Aproniano et Bradua cos.* In Gruter: *... proniano et P. P. du. cos.* p. 344. 3 Romæ: *Item auxil salvo imp. L. Sep. Severo Per. Pio Fel. Aug. N. M. Cæcilius M. f. Jul. Rufus concord. 7 leg. III Cyrenaica ex corniculario Æli Juliani pr. vig. ... tetrastylum nymphæum crateram cum columella et altarium cum columella marmorea et aliam columellam item orbiculum cum columella et crateram ornavit J. D. D. D. dedicavit per Clodium Catullum pr. vig. adistente Orbilio Lætiano sub pr. et Castricio Honorato trib. coh. II vig. ... pr. Kal. Aug. Aproniano et Bradua cos. ... C. A. Herculano Liberale V. A.* Begun in this year, completed in the reign of Severus.

192 Mur. p. 345. 1. Given already in the Tables A. D. 192 from Gruter and Panvinus.

193 Compare the inscriptions of *Pertinax* given above at p. 31, and of *Caracalla* N° 29.

196 Murat. p. 346. 2 Mediolani: *Mercurio lucrum potenti et conservator. sacr. C. Gemellius C. fil. Ouf. Valerianus IIIIvir A. P. præf. J. D. cum Cilonia Secunda conjuge et Gemellio Valeriano Secundo et Valeria liberis suis ex voto donum posuit et dedicavit L. D. D. D. Ex altero latere: Dedicata III I. Junias Dextro II et Fusco cos.* Muratori p. 346 conjectures either that *Priscus* also bore the name of *Fuscus*, or that *Fuscus* was a consul *suffectus* of this year.

198 See N° 28 of the inscriptions of *Caracalla*.

z col. 2 Under this consulship Chron. Pasch. re-

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
200	^h Severus et Victorinus	245. 8. 9	^b Severus III et Antoninus	^g Anulinus et Fronto
201	^a Fabianus et Mucianus	9. 10	^c Plautianus et Geta	^h Severus II et Victorinus
202	^b Severus III et Antoninus	10. 11	^d Chilo et Libo	^a Fabianus et Mucianus
203	^c Geta et Plautianus II	11. 12	^e Antoninus II et Geta II	^b Severus III et Antoninus
204	^d Cilo et Libo	246. 12. 13	^f Albinus et Æmilianus	^c Geta et Plautianus
205	^e Antoninus II et Geta	13. 14	^g Aper et Maximus	^d Cilo et Libo
206	^f Albinus et Æmilianus	14. 15	^h Antoninus III et Geta III	^e Antoninus II et Geta II
207	^g Aper et Maximus	15. 16	ⁱ Pompeianus et Attus	^f Albinus et Ælianus
208	^h Antoninus III et Geta II	247. 1. 17	^k Faustinus et Rufinus	^g Aper et Maximus
209	ⁱ Pompeianus et Avitus	2. 18	^l Gentianus et Bassus	^h Antoninus III et Geta III
210	^k Faustinus et Rufinus	3. 19	^m Aper II et Aper	ⁱ Pompeianus et Avitus
			<i>His coss. Sev. ob.</i>	
211	^l Gentianus et Bassus <i>Severus ob.</i>	4. 1	ⁿ Antoninus IV et Albinus	^k Faustinus et Rufus
212	^m Asper II et Asper	248. 5. 2	^o Messala et Sabinus	^l Gentianus et Bassus
				<i>His coss. Severus moritur.</i>
213	ⁿ Antoninus IV et Balbinus II	6. 3	^p Lentulus et Cerealis	^m Duo Aspri
214	^o Messala et Sabinus	7. 4	^q Sabinus II et Anulinus	ⁿ Antoninus et Balbinus
215	^p Lætus II et Cerealis	8. 5	^r Præsens et Extricatus	^o Messala et Sabinus
216	^q Sabinus II et Anulinus	249. 9. 6	^s Antoninus V et Adventus	^p Lætus et Cerealis
217	^r Præsens et Extricatus II <i>Caracalla ob.</i>	10. 7	^t Antoninus VI et Sacerdos	^q Sabinus II et Venustus
			<i>His coss. Caracalla ob.</i>	
218	^s Macrinus et Adventus	11. 1	^v Antoninus et Comazon	^r Præsens et Extricatus

cords the death of *Pertinax*, and under A. the death of *Julianus*.

200 See N° 8 of the inscriptions of *Severus*.

201 Murat. p. 348. 4 Vindobonæ: *Pro sal. dom. NN. L. Sept. Sever. et M. Aur. Antonini et * * * Cæs. Augg. cult. Jovis. Dedic. VIII K. Aug. Muciano et Fabiano cos.* On the name erased see the Tables A. D. 197. 1.

202 Murat. p. 348. 7 Romæ fragmentum marmoreum: *Imp. Cæs. L. Sep. Severo Pio Pertin. Aug. N. III et imp. M. Aurelio Antonino Aug. fil. cos.* See also N° 34 of the inscriptions of *Severus*.

204 Muratori p. 350. 2 Romæ: *P. Cælio Apollinare cos. P. R. C. A. DCCCCXXII [A. D. 169] Q. Clodius Marcellus cooptatus. T. Aelio Cilone II Flabio Libone ... P. R. C. A. DCCCCL ... M. Valerius Petus Aquil ... cooptatus. C. Julio [sic leg.] Aspro II C. Julio Aspro ... P. R. C. A. DCCCCLV. [A. D. 212] L. Julius Faustinianus cooptatus. Aug. III et Coma[zonte] ... P. R. C. A. DCCCCLXX ... [A. D. 220] ... p. 350. 1 Romæ: *XL. I. Fab. Cil. M. Ann. Lib. cos.**

205 Mur. p. 351. 1 Romæ in cœmeterio Callisti. An inscription inaccurately transcribed, which ends in this manner: *Aur. Januarius factus dec. in provinc. Syria Foinicia et Aurel. Maximinus fact. dec. in prov. Dalmatia sub Mæcio Læto et Æmilio Papiniano pp. pp. Mem. Octavio Pisone et Valerio Herculano tribb. equit. sing. DDD. NNN. Augg. [lege DD. NN. Augg.] et Ælio Flaviano et Aur. Lupo et Ulpio Pato 7. 77 exercitator. Dedic. Imp. [lege Imp.] M. Aurelio Antonino II it [et legendum cum Muratorio] P. Septimio Geta coss. V Kal. Junias. Geta was not Augustus till A. D. 209, after his second consulship.*

209 Mur. p. 352. 5 Romæ: *Aurelio Muciano mil. coh. V pr. Barbatii militare capit Pompeiano et Avito cos. ann. XV vixit ann. XLV natu. Tremontia. Cl. Paulina conjugi karissimo ex testamento fecit.*

212 Mur. p. 353. 1 prope Grottaferratam: *Asper bis cosul præfectus Urbi.* One of the brothers is commemorated in the following inscriptions apud Norisium Ep. Syromac. p. 184. 185 in basi grandiori, via Latina, XI ab urbe lapide: *C. Julio Aspro cos. prætori curatori via Appiæ sodali Augustali trib. pl. pr. quæstori prov. Africa curatori ædium sacr. Sex. Umidius amico incomparabili.* Alterum epigramma eodem loco erutum: *... Julio Cn. f. Po. Aspro pr. tr. plebis quæst. provincie Africa Cornelius ... amico incomparabili.* The sister of their father is named in another apud Muratorium p. 353. 2 Romæ: *Julia Julianæ sorori Aspri.* On these inscriptions conf. Corsin. præf. urb. p. 111—113.

^e col. 3 *Antonino II et Geta* Prosp.

^k col. 3 *Faustino et Rufino* Prosp. Victor.

213 Murat. p. 353. 3 in arce Tarraconensi: *Auctoritate imp. Cæs. M. Aurelii Antonini Pii Felic. Aug. Parthic. max. Brit. max. pont. max. et decreto coll. XV sac. fac. Servius Calpurnius Domitius Dexter promagist. artum Circeæ sanctissimæ restituit. Dedicat. XVII K. Jul. imp. Antonino Aug. IIII Balbino II cos.*

219 Murat. p. 354. 1 Romæ: *Diana Cariciana. M. Aurelius Caricus Aquarius hujus loc. cum libertis et alumniis M. D. ... D. Aug. et Dedic. Idib. Aug. Oclatino Advento cos.* This inscription confirms the Fasti Græci quoted in the Tables A. D. 218. 1.

A. D.	CONSULS	OL. Ind. y.	CHRON. PASCH.	CASSIODOR.
	<i>Macrinus ob.</i>		<i>His cons. Macrinus ob.</i>	
219	Antoninus II et Sacerdos II	12.	1 ^w Gratus et Seleucus	^a Antoninus et Adventus <i>His cons. Antoninus interficitur.</i>
220	Antoninus III et Comazon	250. 13.	2 ^x Antoninus II et Alexander	^t Antoninus II et Sacerdos <i>His cons. Macrinus occiditur.</i>
221	^w Gratus et Seleucus	14.	3 ^y Maximus et Ælianus	^v Antoninus III et Comazon
222	^x Antoninus IV et Alexander <i>Elagabalus ob.</i>	15.	4 ^z Flavianus et Crispinus <i>His cons. Heliog. ob.</i>	^w Gratus et Seleucus
223	^y Maximus II et Ælianus	1.	1 ^A Fuscianus et Dexter	^x Alexander et Augustus
224	^z Julianus II et Crispinus	251. 2.	2 ^B Alexander II et Marcellus	^y Maximus et Ælianus <i>His cons. Heliog. occiditur.</i>
225	^A Fuscus II et Dexter	3.	3 ^C Albinus et Maximus II	^z Julianus et Crispinus
226	^B Alexander II et Marcellus	4.	4 ^D Modestus et Probus	^A Fuscus et Dexter
227	^C Albinus et Maximus	5.	5 ^E Alexander III et Dio	^B Alexander II et Marcellus
228	^D Modestus et Probus	252. 6.	6 ^F Agricola et Clemens	^C Annianus et Maximus [Albinus et Maximus]
229	^E Alexander III et Dio II	7.	7 ^G Pompeianus et Pelignianus	^D Modestus et Probus
230	^F Agricola et Clementinus	8.	8 ^H Lupus et Maximus III	^E Alexander III et Dio
231	^G Pompeianus et Pelignianus	9.	9 ^a Maximus IV et Paternus	Gratus et Seleucus
232	^H Lupus et Maximus	253. 10.	10 ^b Maximus V et Urbanus	^G Pompeianus et Felicianus
233	^a Maximus et Paternus	11.	11 ^c Severus et Quintianus	^H Lupus et Maximus
234	^b Maximus II et Urbanus	12.	12 ^d Maximus VI et Africanus	^a Maximus et Paternus
235	^q Severus et Quintianus <i>Alexander ob.</i>	13.	13 ^e Perpetuus et Cornelius <i>His cons. Alexand. ob.</i>	^b Maximus II et Urbanus
236	^d Maximinus et Africanus	254. 14.	1 ^f Ulpicius et Pontianus	^c Severus et Quintianus <i>His cons. Alex. occiditur.</i>
237	^e Perpetuus et Cornelianus	15.	2 ^g Gordianus et Aviola	^d Maximinus et Africanus
238	^f Pius et Pontianus <i>Maximin. ob.</i>	1.	3 ^h Albinus et Venustus <i>His cons. Maximin. ob.</i>	^e Perpetuus et Cornelianus
239	^g Gordianus et Aviola	2.	1 ⁱ Gordianus II et Pompeianus	

219 Mur. p. 354. 3 Romæ in thermis Antonianis: *Dedic. Kal. Jan. domino N. Antonino Pio Fel. Aug. II et Sacerdote II cos. per Felicem Aug. lib. proc.*

222 Liber Pontificalis in vita Callisti papæ: *Callistus natione Romanus—fuit temporibus Macrini et Heliogabali, a consulatu Antonini et Alexandri.*

223 Murat. p. 354. 4 Romæ: *L. Mario Maximo V. C. pref. urbi cos. Q. Attius Q. f. Sabinus ob mer. p. 354. 5 Romæ: Jovi O. M. et Fidei cand. sacr. pro salute L. Mari Maximi C. V. pref. urbi. cos. suffragator Q. Attius coll. F. C. p. 355. 2 prope Cliviam: In h. D. D. pro salute imp. Severi Alexandri Aug. Deo Apollini Dyserolus Olo de milites leg. XXX V. V. P. F. sub cura agent. T. F. Apri Commodiani leg. Aug. P. P. F. Canuti Modesti leg. leg. Sept. Mucatra imag. et Sept. Gallus et Sept. Mucatra et Sept. Deospor. et Sept. Samnus et Sept. Mucatra candidati V. S. L. M. Maximo et Æliano cos.*

ⁿ col. 3 Antonino IV et Balbino Prosp.

^o col. 3 Prosper p. 386 *Messala et Sabino: finis cycli secundi et initium tertii.* The third cycle of 84 years terminates at A. D. 298. See below. But he has only 80 consulships in his third cycle, having omitted four, namely the consuls of the years 222, 243, 253, 276. See below. When these four are inserted, the term of 84 years is complete.

^x col. 3 This consulship is omitted by Prosper.

224 Muratori p. 355. 3 in Dacia: *J. O. M. Divo*

Fulc. ralis sacrum Juliano et Crispino cos.

227 Mur. p. 356. 3 Autissiodori: *Pro salute dominorum V. S. L. M. dedicavit Modesto et Probo cos.*

229 Mur. p. 357. 1 Romæ: *Insulæ L. Satri Felic. Alexandro Aug. III et Dionysio cos.* Also given in Panvinus p. 370 thus: *Alexandro Aug. III et Dionysio cos. insul. L. Satri Felic.* Both here and in Cod. Just. II. 12, 13 for *Dionysio* we may read *Dione II.*

230 Murat. p. 357. 2 prope Cliviam: *J. O. M. Martius Victor sig. leg. XXX V. V. Severianæ Alexandri P. F. V. S. L. M. Agricola et Clementianus cos.*

233 Mur. p. 358. 1 Romæ: . . . annis in pace . . . an. pl. m. XLI DP. XIII Kal., *Mob. . . . Pateri et Maximi. Annianus in pace qui bisit ann . . . VIII DP. Idus Feb. cons. DN. Leonis.*

235 Mur. p. 358. 3 Romæ: *Aurelia dulcissima filia quæ de sæculo recessit, vixit ann. XV m. IIII Severo et Quintin. cos. p. 358. 4 Aquileiæ: T. Cætern. Macedo Quinctian. cos. collegio fabrorum D. D.*

^e col. 2 At this consulship Chron. Pasch. p. 268 C inserts anno 205° *της εις ουρανους αναληψεως.*

^o col. 3 After these consuls *Albinus* and *Maximus* are also interpolated by Prosper and Victorius.

^g col. 3 From hence Prosper is quoted in the Tables col. 1.

239 Murat. p. 360. 3 prope Cliviam: *J. O. M. Junoni reginæ Minervæ T. Quartinius Saturnalis signifer leg. XXX V. V. pro se et suis V. S. L. M. imp.*

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
240	^h Sabinus II et Venustus	255. 3	2 ^k Atticus et Prætextatus	^f Pius et Proculus <i>His cons. Max. occiditur.</i>
241	^g Gordianus II et Pompeianus	4. 3	1 ^l Aurelianus et Papus	^g Gordianus et Aviola
242	^k Atticus et Prætextatus	5. 4	^m Peregrinus et Æmilianus	^h Sabinus et Venustus <i>His cons. Pap. et Balb. occidit.</i>
243	^l Arrianus et Papus	6. 5	ⁿ Philippus et Tatianus	^l Gordianus II et Pompeianus
244	^m Peregrinus et Æmilianus <i>Gordianus ob.</i>	256. 7. 6	^o Præsentus et Albinus <i>His cons. Gord. ob.</i>	^k Atticus et Prætextatus
245	ⁿ Philippus et Titianus	8. 1	^p Philippus II et Philippus	^l Arrianus et Papus
246	^o Præsens et Albinus	9. 2	^q Philippus III et Philippus II	^m Peregrinus et Æmilianus <i>His cons. Gord. interfectus.</i>
247	^p Philippus II et Philippus	10. 3	^r Æmilianus II et Aquilinus	ⁿ Philippus et Titianus
248	^q Philippus III et Philippus II	257. 11. 4	^s Decius et Gratianus	^o Præsens et Albinus
249	^r Æmilianus II et Aquilinus <i>Philippus ob.</i>	12. 5	^v Gallus et Volusianus	^p Philippus II et Philippus
250	^s Decius II et Gratus	13. 6	^w Volusianus II et Maximus <i>His cons. Philippus ob.</i>	^q Philippus III et Philippus II
251	^t Decius III et Etruscus <i>Decius ob.</i>	14. 1	^t Decius et Decius <i>His cons. Decius ob.</i>	^r Æmilianus et Aquilinus
252	^v Gallus II et Volusianus	258. 15. 1	^x Valerianus et Gallienus	^s Decius et Gratus
253	^w Volusianus II et Maximus	1. 2	^y Valerianus II et Gallienus II	^t Decius II et Rusticus <i>His cons. Philippus occiditur.</i>
254	^x Valerianus II et Gallienus	2. 3	^z Maximus II et Glabrio <i>His cons. Gallus ob.</i>	^v Gallus et Volusianus <i>His cons. Decius occiditur.</i>
255	^y Valerianus III et Gallienus II	3. 1	^Δ Valerianus III et Gallienus III	^w Volusianus II et Maximus
256	^z Maximus II et Glabrio	259. 4. 2	^Β Tuscius et Bassus	^x Valerianus et Gallienus <i>His cons. Gallus et Volusianus ob.</i>
257	^Δ Valerianus IV et Gallienus III	5. 3	^Γ Æmilianus III et Volusianus II	^y Valerianus II et Gallienus II
258	^Β Tuscius et Bassus	6. 4	^Δ Secularius et Donatus	^z Maximus II et Glabrio
259	^Γ Æmilianus et Bassus	7. 5	^Ε Gallienus IV et Volusianus III	^Δ Valerianus III et Gallienus III
260	^Δ Secularius II et Donatus II	260. 8. 6	^Ζ Gallienus V et Faustianus	^Β Tuscius et Bassus
261	^Ε Gallienus IV et Volusianus	9. 7	^Γ Albinus et Dexter	^Γ Æmilianus et Bassus
262	^Ζ Gallienus V et Faustianus	10. 8	^Η Gallienus VI et Saturninus	^Δ Secularius et Donatus
263	^Γ Albinus II et Dexter	11. 9	^Θ Valerianus IV et Lucianus	^Ε Gallienus IV et Gentianus
264	^Η Gallienus VI et Saturninus	261. 12. 10	[Valerianus V et Lucianus II]	^Ζ Gallienus V et Victorinus

D. N. Gordiano et Aviola cons. Kal. Jul. p. 360. 4
Clangenfurti in Carinthia: Pro salute Aug. in honorem DD. Soli invicto Mythr. Hilarus Aug. lib. tab. pr. N. et Epictetus ark. Aug. N. tem. vetustate conl. sumptu suo cum pictura refe. imp. D. N. Gordiano Aug. et Aviola . . . C. Rom. D. N. Licin. Marcello pat. D. VIII K. Julias. p. 361. 1 Romæ: Dedicata IIII Idus Mart. imp. Domino N. Gordiano Aug. et M' Acilio Aviola cos. per Q. Veturio felicissimo electo QQ. C. Julio Evangelo et Marcio Crystostomo T. Aurelio Eutychete curatoribus.

240 Mur. p. 361. 2 Romæ: *Campiæ Severinæ V. V. max. sanctissimæ benignissimæ pro conlatis in se beneficiis equest. ord. item secundæ militiæ Æmilius Pardalas trib. coh. I Aquitanicæ petito ejus ornatus dedic. IIII Idus Maias [III Idus Panvin.] Sabino II et Venusto cons.* Partly given by Panvinus and Gruter, whose account is inserted in the Tables A. D. 240. 3.

¹ col. 3 *Ariano et Pappo* Prosp.

² col. 3 Omitted by Prosper.

260 Murat. p. 364. 1 Romæ: *P. Cornelio Sæculare II et Junio Donato II cos. Kal. Julis Sentinis*

cum in scola sua frequens numerus coll. fabr. Sentinatum convenissent numerum absentibus C. Julio Martiale et C. Casidio Rufino QQ. et referentib. ipsis semper et in præteritum ita splendidissimum N. N. conisum esse ut adfectione splendoris sui in singulos quoque condignos merentes exhibeant vel maxime in honore adque dignitate Memmiæ Victoriæ quondam indoles memorie femine matris numeri nostri proorsus usqueque esse propectum nomen domus ejus ut per ordinem generis sui omnes in numerum N. patroni in collegium nostrum appellarentur optandaque erant ut omnes universisque incolumes in numerum nostrum viderentur, et quoniam vir splendidus Corsetius Fuscus patronus numeri debeat exemplo pietatis parentum et matris honorificentia, itaque si omnibus videretur tabula arcam ei offerri &c. Some of the barbarisms in this inscription are, as Muratori calls them, "marinorarii sphalmata;" some perhaps proceed from the inaccuracy of the transcriber.

⁷ col. 3 Omitted by Prosper.

² col. 3 *Glabrione et Massimo II* Victor.

^c col. 3 *Æmiliano et Basso II* Victor.

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
265	¹ Valerianus II et Lucillus	13. 11	^a Gallienus VII et Sabinianus	^g Albinus et Maximus
266	^a Gallienus VII et Sabinillus	14. 12	^b Paternus et Arcesilaus	^h Gallienus VI et Saturninus
267	^b Paternus et Arcesilaus	15. 13	^c Paternus II et Marinianus	ⁱ Valerianus et Lucillus
268	^c Paternus II et Marinianus <i>Gallienus ob.</i>	202. 1. 14	^d Claudius et Paternus III <i>His cons. Valerian. ob.</i>	^a Gallienus VII et Sabinillus
269	^d Claudius II et Paternus	2. 1	^e Antiochianus et Orphitus	^b Paternus et Arcesilaus
270	^e Antiochianus et Orfitus <i>Claudius ob.</i>	3. 2	^f Aurelianus et Bassus <i>His cons. Claudius ob.</i>	^c Paternus II et Marinianus
271	^f Aurelianus et Bassus II	4. 1	^g Quietus et Vudumianus	^d Claudius et Paternus <i>His cons. Gallienus occiditur.</i>
272	^g Quietus et Voldumianus	263. 5. 2	^h Tacitus et Placidianus	^e Antiochianus et Orfitus
273	^h Tacitus et Placidianus	6. 3	[Quietus II et Bradumianus]	^f Valerianus et Bassus <i>His cons. Claudius moritur.</i>
274	ⁱ Aurelianus II et Capitolinus	7. 4	ⁱ Aurelianus II et Capitolinus	^g Quietus et Voldumianus
275	^k Aurelianus III et Marcellinus <i>Aurelianus ob.</i>	8. 5	^k Aurelianus III et Marcellus	^h Tacitus et Placidianus
276	^l Tacitus II et Æmilianus <i>Tacitus ob.</i>	264. 9. 6	^l Tacitus II et Æmilianus <i>His cons. Aurelianus ob.</i>	ⁱ Aurelianus et Capitolinus
277	^m Probus et Paulinus	10. 1	^m Probus et Paulinus	^k Aurelianus II et Marcellus
278	ⁿ Probus II et Lupus	11. 2	ⁿ Probus II et Lupus	^m Probus et Paulinus
279	^o Probus III et Paternus II	12. 3	^o Probus III et Paternus	ⁿ Probus II et Paternus II <i>His cons. Aurel. occiditur.</i>
280	^p Messala et Gratus	265. 13. 4	^p Messala et Gratus	^o Probus III et Paternus III <i>His cons. Tacitus occiditur.</i>
281	^q Probus IV et Tiberianus	14. 5	^q Probus IV et Tiberianus	^p Messala et Gratus
282	^r Probus V et Victorinus <i>Probus ob.</i>	15. 6	^r Probus V et Victorinus	^q Probus IV et Tiberianus
283	^s Carus II et Carinus <i>Carus ob.</i>	1. 1	^s Carus et Carinus	^r Probus V et Victorinus
284	^t Carinus II et Numerianus <i>Numerianus ob.</i>	266. 2. 2	[Diocletianus et Bassus]	^s Carus et Carinus
285	^v Diocletianus II et Aristobulus	3. 3	^t Carinus II et Numerianus	^t Carus II et Numerianus

268 Mur. p. 365. 2 Romæ: *Pasto . . . iliana Marciana et Chr. . . . dano filio benemerenti DN. fec. . . vi. qui vixit annus XII M. II et . . . qui cru . . . accepit D. N. die XII Ka . . . ctobres . . . mo Paterno II cons. et rede . . . XI Kal. vibas inter sanctis IHA . . .*

269 Muratori p. 366. 1 Romæ: Latin in Greek letters. *Κωσουλς Κλυδειω εδ Πατερνω νωναις Νοβενβρεϊβους δαι Βενερες λουνα XXIII Λευκες φελει Σεβηρε καρεσσεμε ποσονερε εδ εισπειρετω παντω του . . . του αννουωρωμ εL εδ μησωρων XI δεουρων X.*

270 Murat. p. 366. 2 in agro Tudertino: *Dedicata Id. Jan. Antiochiano II et Orfito cos. qua die sex viris juvenibus collegiatis et populo utr . . .*

271 Mur. p. 367. 1 Romæ; sive Secenarii in Marsis: *L. Vibius Severus edilis IIIIvir Q. Q. splendidus eq. Romanus patronus civitatis Superæquanorum item patronus civitatis Anxatium Frentanor. et Peltuinorum Vestin. hic ob honorem adilitatis L. Vibi Rufi fili sui eq. R. ad deam Pelinam primus huius loco venationem edidit deinceps ludos sollemnes L. Vibius Nepos filius ed. IIIIvir J. D. eq. R. patronus civitatis ob nomen fratris sui titulum publice dicavit Aureliano Aug. et*

Basso II cos. XVI Kal. Jun.

275 Murat. p. 367. 2 Beneventi: *J. Nonio Marcellino V. C. cos. Cap. [cons. Camp. Gruter p. 357. 5. 371. 1] patrono dignissimo ob insignia beneficia quibus longa populi tabedia [tadia Gruter] sedavit universa plebs Beneventana censuit ponendam.* Referred by Muratori to the consul of 275. But the name in Gruter is *T. Antonio Marcellino* at p. 357. 5, and *T. Avonio Marcellino* at p. 371. 1.

279 Murat. p. 367. 3 Romæ: *Vixit Severa Seleuciane cum Aurelio Sabutio annis dece et septe imp. Probo Aug. III et Nonio Paterno bis cons. quot vixit in seculo annis triginta duo et mensis duo. imp. Claudio Aug. et Paterno cons. [A. D. 269.] Igitur recte Fasti Græci et Victorius Paterno II.* As the year 269 has no reference to what precedes, we may read in the inscription *Claudio Aug. et Paterno cons. * * * **

^k col. 3 After this consulship *Tacitus II et Æmilianus* are omitted in *Prosp. Victor.* and *Cassiodorus.*
^o col. 3 *Probo III et Paterno II* Victor. Recte. See above at 279.

^t col. 2 Chron. Pasch. p. 274 B *his cons. anno 255º τῆς εἰς αὐρανοῦς ἀναλήψεως τοῦ κυρίου.*

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
	<i>Carinus ob.</i>		<i>His cons. Carus cum filiis ob.</i>	
286	w Maximus II et Aquilinus	4.	1 v Diocletianus II et Aristobulus	v Diocletianus et Aristobulus <i>His cons. Probus occiditur.</i>
287	* Diocletian. III et Maximianus	5.	2 w Maximus et Aquilinus	w Maximus et Aquilinus <i>His cons. Carus interit.</i>
288	y Maximianus II et Januarius	267. 6.	3 x Diocletianus III et Maximianus	x Diocletianus II et Maximianus <i>His cons. Numer. Carin. ob.</i>
289	z Bassus II et Quintianus	7.	4 y Maximianus II et Januarius	y Maximianus II et Januarius
290	^ Diocletian. IV et Maximian. III	8.	5 z Bassus et Quintianus	z Bassus et Quintianus
291	^ Tiberianus et Dio	9.	6 ^ Diocletian. IV et Maximian. III	^ Diocletianus III et Maximianus III
292	^ Hannibalian. et Asclepiodotus	268. 10.	7 ^ Tiberianus et Dio	^ Tiberianus et Dio
293	^ Diocletianus V Maximian. IV	11.	8 ^ Hannibalianus et Asclepiodotus	^ Hannibalianus et Asclepiodotus
294	^ Constantius et Galerius	12.	9 ^ Diocletian. V et Maximian. IV	^ Diocletianus IV et Maximianus IV
295	^ Tuscus et Anulinus	13.	10 ^ Constantius et Maximianus	^ Constantius et Maximus
296	^ Diocletian. VI Constantius II	269. 14.	11 ^ Tuscus et Anulinus	^ Tuscus et Anulinus
297	^ Maximianus V et Galerius II	15.	12 ^ Diocletian. VI et Constantius II	^ Diocletianus V et Constantius II
298	^ Faustus II et Gallus	1.	13 ^ Maximian. V et Maximianus II	^ Faustus et Gallus
299	^ Diocletian. VII Maximian. VI	2.	14 ^ Faustus et Gallus	^ Diocletianus VI et Maximianus V
300	^ Constantius III Galerius III	270. 3.	15 ^ Diocletian. VII et Maximian. VI	^ Constantius III et Maximus III
301	^ Titianus II et Nepotianus	4.	16 ^ Constantius III et Maximian. III	^ Titianus et Nepotianus
302	^ Constantius IV et Galerius IV	5.	17 ^ Tatianus et Nepotianus	^ Constantius IV et Maximus IV
303	^ Diocletian. VIII Maximian. VII	6.	18 ^ Constantius IV et Maximian. IV	^ Diocletianus VII et Maximianus VI
304	^ Diocletian. IX Maximian. VIII	271. 7.	19 ^ Diocletian. VIII et Maxim. VII	^ Diocletian. VIII et Maximian. VII
305	^ Constantius V et Galerius V <i>the abdication.</i>	8.	20 ^ Diocletian. IX et Maxim. VIII <i>the abdication.</i>	^ Constantius V et Maximus V
306	^ Constantius VI et Galerius VI	9.	1 ^ Constantius V et Maximian. V	^ Constantius VI et Maximus VI

286 Mur. p. 368. 2 Romæ: *Cælie Claudianæ V. V. maximæ sanctissimæ piissimæque, cujus egregium sanctitatem et in deorum infatigabilem sacrorum operationem meritis suis laudis æternam adhibita gravitate numen quoque Vestæ comprobavit, sacerdotes sacre urbis. Dedicata V Kal. Mart. M. Junio Maximo II et Vettio Aquilino cons. curante Fl. Marciano V. E. fictore V. V.* Compare the inscription in the Tables A. D. 286. 1. p. 368. 3 in Latio: *Principi juventutis Junius Priscillianus Maximus V. C. cur. laur. lau. dic. N. M. Q. ejus. Dedicata Eid. Febr. Maximo II et Aquilino cos.*

291 Murat. p. 369. 1 Romæ: *Ex Virginio tuo beneneme. convixist. libent. conjuga innocentissima Cervonia Silvana frigera cum spirita sancta. Dep. Kal. Apr. Tiberiano II et Dioni cons.*

295 Mur. p. 369. 2 Romæ: *Statilia Alexandra an-nor. V m. [lege pl. m.] XIII virgo mortua es Tusco et Anullino cons. S III Kal. Sept. filia Alexandra Ros. " ε sigma Græcorum respondens numerali Latino-rum notæ VI." Murat.*

297 Mur. p. 369. 3 Romæ: [DD.] NN. *Maximiano Aug. V [M]aximiano Cæs. II cons. . . C. gessit Vale-rius Victor Paternus.*

298 Mur. p. 370. 1 Florentiæ: *Συμπλοκία ἡ καὶ Καλ-λὼνμος ἔζησεν ἄτη ἰα' ἡμέρας κγ' ἐτελεύτησεν πρὸ εγ' καλ. Νοβεμβρ. Φαλγ. καὶ Γάλλω ὑπάτοις. p. 370. 2 Romæ: D. M. Q. Liberio. vicxit ann. N. II mens. N. III dies N. VIII. R. Anicio Fausto et Virio Gallo cons.*

299 Murat. p. 370. 3 Romæ: *Ἀπριλιῶν Φαρμουθι α' ὑπὸ τῶν κυρίων ἡμῶν Διοκλητιανοῦ Σεβ. τὸ ζ' καὶ Μαξιμια-*

νοῦ Σεβ. τὸ ε' τόπος ἐδόθη ὑπὸ Βαλερίου ὑπατικοῦ ἱερῶν ναῶν.

300 Mur. p. 370. 4 Romæ: *Terentiæ Rufillæ V. V. maximæ sanctissimæ religiosissimæ pudicissimæ præ-stantissimæ cujus merita circa me semper sensi Æl. Januaria quæ et Leontia ex voto digniss. posuit. Dedi-cata XIII Kal. Jan. Constantio III et Maximiano III Cæs. cons. curante Aur. Niceta.*

ε col. 2 Chron. Pasch. p. 275 C *his cons. anno 267°* τῆς εἰς οὐρανοῦς ἀναλήψεως.

η col. 2 Chron. Pasch. p. 275 D *his cons. anno 269°* τῆς εἰς οὐρανοῦς ἀναλήψεως.

θ col. 3 *Tiberio et Dione Victor.*

α col. 3 After this consulship, η is omitted in Cassiodorus, though inserted in Prosper and Vic-torius.

α col. 3 *Fausto et Gallo item Victor.* At this consulship Prosper p. 389 adds *Finis cycli tertii quartique principium.* See above at A. D. 214, note ο col. 3.

301 Murat. p. 371. 1 Romæ. Partly given in the Tables A. D. 301. 1 from Panvinus. More fully in Muratori thus: *Miræ sanctitatis adque in ceremoniis antistiti deorum Terentiæ Rufillæ V. V. max. Aur. Euty-ches voti compos redditus patrona erga se prestantis-simæ. Dedicata pri. Non. &c.*

305 Mur. p. 371. 2 Romæ: *M. D. M. I. DD. NN. Constantio et Maximiano nobb. Cæs. V cons. XVIII Kal. Maii Julius Italicus V. C. XVvir S. J. taurobo-lum percipi felic.*

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
	<i>Constantinus ob.</i>			
307	J Maximian. IX et Constantinus	10. 2	1 Constantius VI et Maximian. VI <i>His cons. Constantius ob.</i>	J Diocletianus IX et Constantinus
308	k Maximianus X et Galerius VII	272. 11. 3	J Constantinus Augustus solus	k Diocletianus X et Maximus VII <i>the abdication.</i>
309	1 P. C. Maxim. X et Galer. VII	12. 4	k Decies et Galerius VII	1 P. C. Diocletian. X et Maxim. VII
310	m II P. C. Max. X et Galer. VII	13. 5	n Maxim. VIII et Galer. Maximus	m II P. C. Diocl. X et Maxim. VII
311	n Galerius VIII solus	14. 6	[Constantinus II et Licinius]	n Maximus VIII et Licinius
312	o Constantinus II et Licinius II	273. 15. 7	o Constantinus III et Licinius II	o Constantinus II et Licinius II
313	p Constantin. III et Licinius III	1. 8	p Constantinus IV et Licinius III	p Constantinus III et Licinius III
314	q Volusianus II et Annianus	2. 9	q Volusianus et Annianus	q Volusianus et Annianus
315	r Constantinus IV et Licinius IV	3. 10	r Constantinus V et Licinius IV	r Constantinus IV et Licinius IV
316	s Sabinus et Rufinus	274. 4. 11	s Sabinus et Rufinus	s Sabinus et Rufinus
317	t Gallicanus et Bassus	5. 12	t Gallicanus et Symmachus	t Gallicanus et Bassus
318	u Licinius V et Crispus	6. 13	u Licinius V et Crispus	u Licinius V et Crispus
319	v Constantinus V et Licinius	7. 14	v Constantinus VI et Licinius V	v Constantinus V et Licinius
320	w Constantin. VI et Constantin.	275. 8. 15	w Constantinus VII et Constantius	w Constantinus VI et Constantinus
321	x Crispus II et Constantinus II	9. 16	x Crispus II et Constantius II	x Crispus II et Constantinus II
322	y Probianus et Julianus	10. 17	y Probianus et Julianus	y Probianus et Julianus
323	z Severus et Rufinus	11. 18	z Severus et Rufinus	z Severus et Rufinus
324	A Crispus III et Constantin. III	276. 12. 19	A Crispus III et Constantius III	A Crispus III et Constantinus III
325	B Paulinus et Julianus	13. 20	B Paulinus et Julianus	B Paulinus et Julianus
326	C Constantin. VII et Constantius	14. 21	C Constantinus IX et Constantius IV	C Constantin. VII et Constantius IV
327	D Constantius et Maximus	15. 22	D Constantius V et Maximus	D Constantius V et Maximus
328	E Januarinus et Justus	277. 1. 23	E Januarinus et Justus	E Januarinus et Justus
329	F Constantin. VIII Constantin. IV	2. 24	F Constantinus X et Constantius V	F Constantin. VIII et Constantius VI
330	G Gallicanus et Symmachus	3. 25	G Gallicanus et Symmachus	G Constantius VII et Symmachus
331	H Bassus et Ablavius	4. 26	H Bassus et Ablavius	H Bassus et Ablavius

321 Murat. p. 373. 2 Romæ in Capitolio: in uno latere *Herculi invic. M. Jun. Cæsonius Nicomachus Anicius Faustus Paulinus C. V. P. V. D. D.* in altero *XII Kal. Octob. Crispo et Constantino Cæss. II cons.* p. 373. 3 Romæ: DD. NN. *Crispo et Constantino juniore nobilissimis Cæss. it. cons. III Non. Sextil. ordo M. Diditanorum hospitium amicitiamque fecit cum Q. Aradio Val. Proculo V. C. et ipsum liberos posterosque ejus sibi liberis posterisque suis patronum cooptavit. Q. Aradius Val. Proculus V. C. præses p. p. hospitium amicitiamque fecit cum ordine M. Diditanorum ipsos liberos posterosque eorum sibi liberisque suis in fidem clientelamque suam posterorumque suorum recepit agente ordine.* Add this to similar inscriptions quoted in the Tables A. D. 321. 2.

J col. 2 Chron. Pasch. p. 279 B *ἡδ. ὑδ. γ. ἡμ. Νοβλίον Κωνσταντίνου Αὐγούστου μόνου.* Νοβλίον is a mere corruption of *novies*. this consulship being called *novies et Constantino*. See the Tables A. D. 307. 1.

k col. 2 After this consulship Chron. Pasch. p. 279 B omits ¹ and ^m. Again after ⁿ Chron. Pasch. interpolates p. 280 A *Κωνσταντίνου Αὐγούστου τὸ β' καὶ Λαυλίου.*

o col. 2 From hence Chron. Pasch. has the right number of consulships. See the Tables A. D. 562. 4 p. 815. It has been thought desirable however to continue the list of the Chronicle in this second column, in order to exhibit the indictions, the years of

each reign, and any variations in the name or description of the consuls.

n col. 3 *Maximiano et Licinio Victor.* *Galerius* is called *Maximus* in Cassiod. at c &c. and in Victorius. Rightly *Maximianus* in Prosper. In the error of *Diocletian* for *Maximian* at ^{k l m} Cassiodorus is preceded by Prosper and by Victorius.

325 col. 2 Chron. Pasch. p. 282 B *ἂννο 295^ο τῆς εἰς οὐρανὸς ἀναλήψεως τοῦ κυρίου.* Under this year the Chronicle has these dates:

- 1 Council of Nice June 19.
- 2 *Constans* (*Constantius*) declared *Cæsar* Nov. 8.
- 3 *Vicennalia* at Rome.
- 4 Battle of Adrianople (against *Licinius*) June 27; of Chalcedon Sept. 18.
- 5 *Crispus* slain.

The true dates of 2 and 4 will be seen in the Tables.

o col. 3 *Constantino et Constantio Victor.*

D col. 3 *Constantino et Maximo Victor.*

F col. 3 *Constantino et Constante Victor.*

G col. 3 *Constantio et Symmacho Victor.*

330 col. 2 Chron. Pasch. p. 284 *ἂννο 301^ο τῆς εἰς οὐρανὸς ἀναλήψεως.*

331 Muratori p. 375. 1 Romæ: *Asellus et Lea Prisco patri benemerenti in pace, qui bixit annis LXIII mensibus III dies N. XII. V K. Oct. D. Basso et Ablavio cons.*

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
332	^a Pacatianus et Hilarianus	278.	5. 27 Pacatianus et Hilarianus	^a Pacatianus et Hilarianus
333	^b Dalmatius et Zenophilus		6. 28 Dalmatius et Zenophilus	^b Dalmatius et Zenophilus
334	^c Optatus et Paulinus		7. 29 Optatus et Paulinus	^c Optatus et Paulinus
335	^d Constantius et Albinus		8. 30 Constantius VI et Albinus	^d Constantius et Albinus
336	^e Nepotianus et Facundus	279.	9. 31 Nepotianus et Facundus	^e Nepotianus et Facundus
337	^f Felicianus et Titianus <i>Constantinus ob.</i>		10. 32 Felicianus et Tatianus <i>His cons. Constant. ob.</i>	^f Felicianus et Titianus
338	^g Ursus et Polemius		11. 1 Ursus et Polemius	^g Ursus et Polemius
339	^h Constantius II et Constans		12. 2 Constantinus IV et Constans VII	^h Constantius II et Constans <i>His cons. Constant. moritur.</i>
340	ⁱ Acyndinus et Proculus	280.	13. 3 Acindynus et Proclus	ⁱ Acyndinus et Proculus
341	^k Marcellinus et Probinus		14. 4 Marcellinus et Probinus	^k Marcellinus et Probinus
342	^l Constantius III et Constans II		15. 5 Constantius V et Constans II	^l Constantius III et Constans II
343	^m Placidus et Romulus		1. 6 Placitus et Romulus	^m Placidus et Romulus
344	ⁿ Leontius et Sallustius	281.	2. 7 Leontius et Sallustius	ⁿ Leontius et Sallustius
345	^o Amantius et Albinus		3. 8 Amantius et Albinus	^o Amantius et Albinus
346	^p Constantius IV et Constans III		4. 9 Constantius VI et Constans III	^p Constantius IV et Constans III
347	^q Rufinus et Eusebius		5. 10 Rufinus et Eusebius	^q Rufinus et Eusebius
348	^r Philippus et Salia	282.	6. 11 Philippus et Salia	[P. C. Amantii et Albini]
349	^s Limenius et Catullinus		7. 12 Limenius et Catullinus	^r Philippus et Salia
350	^t Sergius et Nigrinianus		8. 13 Sergius et Nigrinianus	^s Limenius et Catullinus

334 Murat. p. 375. 2 Lugduni: *Optato et Paulino consulibus Kal. Febraris depos. Selentioses.*

337 Mur. p. 393. 1 Romæ: *Fabius Titianus V. C. consul præf. urbi curavit.* 393. 2 Romæ: *Titus Fabius Titianus V. C. cons. ord. præf. urb. curavit.* p. 393. 5 Romæ: . . . *maximo victori ac triumphatori semper Aug. Fabius Titianus Aug. cons. ordinarius præf. urbi iterum* [see the Tables A. D. 351. 1] *iudex cognitionum sacrarum majestati ejus dicatissimus.* These refer to the consul of this year. No 5 is addressed to *Magnentius* in 351. Conf. Zosimum II. 49 *ἦκε Τιτιανὸς—λόγους ἀπὸ Μαγνηντίου φέρων κ. τ. λ.*

338 Mur. p. 376. 2 Romæ: *Attie Publicæ B. quesquanti in p.* [i. e. "bene quiescenti in pace." Murat.] *Ursus pater Urso et Polemio cons.* p. 376. 3 Romæ: *Eq. Heraclius qui fuit in sæculum an. XVIII m. VII d. XX et filo suo benemerenti in p. decessit VII IDV STEB.* [lege *Idus Feb.*] *Urso et Polemio cons.* p. 376. 4 Romæ: *Anime innocenti Gaudentiæ que vixit ann. V m. VII dies XXI in pace Mercurius pater filia.* D. V *Idus Novemb. Urso et Polemio cons.* p. 376. 5 Aquilæ: *Dedicata III Kal. Jul. Urso et Polemio cons. ob ejus dedicationem dedit plebi urbanæ ad æpulum convivii panem et vinum tauros II verbece XV prætereæ et arcæ eorum folles m. . . ex quorum usuris per singulos annos convivium dedicationis sibi exsibeant.*

339 Mur. p. 377. 1 Romæ: *Aur. Candidianæ bene quesquanti* [conf. p. 376. 2] *in pace quæ vixit annis XXXI menses VIII cum marito fuit annos XI menses VIII dies X deposita Kal. April. Constantino Aug. II et Constante Aug. cons. Male Constantino pro Constantio.*

341 Muratori p. 377. 2 Neriti: *Antonio Marcellino et Petronio Probrino cons. II Nonas Maias succlamante populo Empurii Naunæ de . . offerenda tabula ærea in-*

cisa patronatus M. Salv. Balerio viro splendido cui jamdudum secundum vocis ejusdem populi et voluntatem onor patronatus oblatus est &c.—placet itaque universo populo Empurii Naunitani tabulam æream incisam ei offerri debere quo gratius digne onorem sibi conlatum a devotissimo populo Empurii nostri libenti animo suscipiat, censuentibus Cn. Julio Memio prætore C. Jul. Secundo . . . Gem. Afrodio d . . .

343 Mur. p. 378. 1 Romæ: *Felicitas in pace XVIII Kal. Dec. Plucido et Romulo cons.*

344 *Leontii et Sallustii consularis* is named in Cod. Theod. V. 13, 15 p. 303 Wenck. in a law dated Sirmiun July 29 A. D. 364.

345 Mur. p. 378. 3 Extra Romam: . . . *teni sorori castissim. B. Amantio et Albino con. . . . XXII. Dep. XIII K. Aug. . . . aulo cons.*

348 Murat. p. 379. 2 Romæ:

*τὸν πάσης ἀρετῆς εἰδήμονα φωτὰ Φίλιππον
πρέσβυν Ἀοινῆς ἐμπέραμον σοφίης
Αὐσανίων ὑπατον πατέρα κλυτὸν Ἀντιγόνοιο
θρέψε Μακεδονίῃ δέξατο δ' Ἑλλάδι.*

p. 379. 3 Extra Urbem Romam: *Mire bonitatis atq. sanctitati L. Subiæ Januariæ conjugii que vixit mecum annos XVIII m. V d. XX Varadius Melissus maritus et sibi fecit. Deposita in pace III Kal. Apr. Filippo et Salio cons.*

o p col. 3 For the transpositions and interpolations of Prosper Victorius and Cassiodorus at A. D. 345 see Introduction p. xi and Tables A. D. 345. 1.

349 Murat. p. 380. 1 Romæ: *Limenio et Catulino cons. III Idus Januariæ defunctus est Euvodius qui vixit annos LXV menses tres et dies XI. benemerenti in pace fecit conjuz.* p. 380. 2 Romæ: . . . *menses IX dies XVII ibis in pace VI Kal. Decembres Limenio*

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
351	^u P. C. Sergii et Nigriniani	9.	14 Sergius et Nigrinianus	^t Sergius et Nigrinianus
352	^v Constantius V et Constantius	283.	10. 15 Constantius VII et Constans	^u P. C. Sergii et Nigriniani
353	^w Constantius VI et Constant. II	11.	16 Constantius VIII et Constans II	^v Constantius V et Constans
354	^x Constant. VII et Constant. III	12.	17 Constantius IX et Constans III	^w Constantius VI et Constans II
355	^y Arbetio et Lollianus	13.	18 Arbetio et Lollianus	^x Constantius VII et Constans III
356	^z Constantius VIII et Julianus	284.	14. 19 Constantius X et Julianus	^y Arbetio et Lollianus
357	^A Constantius IX et Julianus II	15.	20 Constantius XI et Julianus II	^z Constantius VIII et Julianus
358	^B Datianus et Cerealis	1.	21 Datianus et Cerealius	^A Constantius IX et Julianus II
359	^C Eusebius et Hypatius	2.	22 Eusebius et Hypatius	^B Titianus et Cerealis
360	^D Constantius X et Julianus III	285.	3. 23 Constantius XII et Julianus III	^C Eusebius et Hypatius
361	^E Taurus et Florentius	4.	24 Taurus et Florentius	^D Constantius X et Julianus III
	<i>Constantius ob.</i>		<i>His cons. Constant. ob.</i>	Taurus et Florentius
362	Mamertinus et Nevitta	5.	1 Mamertinus et Nevitta	Mamertinus et Nevitta
363	Julianus IV et Sallustius	6.	2 Julianus IV et Sallustius	<i>His cons. Constantius ob.</i>
	<i>Julianus ob.</i>		<i>His cons. Julianus ob.</i>	Julianus IV et Sallustius
364	Jovianus et Varronianus	286.	7. 1 Jovianus et Varronianus	<i>His cons. Julianus ob.</i>
	<i>Jovianus ob.</i>			Jovianus et Varronianus
365	Valentinianus et Valens	8.	1 Valentinianus et Valens	<i>His cons. Jovianus ob.</i>
				Valentinianus et Valens
366	Gratianus et Dagalaiphus	9.	2 Gratianus et Dagalaiphus	Gratianus et Dagalaiphus
367	Lupicinus et Jovinus	10.	3 Lupicinus et Jovinus	

et Catulino cons. p. 380. 3 Asturicæ: Aco Catulinus vir consularis præses pro salute sua suorumque omnium posuit.

351 Murat. p. 380. 4 Romæ: . . . eventi [forte . . . erenti] qui biset cum co . . . XXI mes. III depositus . . . mes. III d. VIII. depositus T. . . Mannentio et Decentio cons. Some testimonies name in 351 Mag-nentius et Gæso. See the Tables A. D. 351. 1. For Decentius see above c. 1 p. 101.

355 Murat. p. 380. 5 Romæ: Statilia Tigris filia dulcissima que vixit ann. XXII d. XV&III et cum marito fecit ann. IIII m. III d. VII Kal. Julius quiescet in pace Flaviis Arbitione et Lolliano cons. p. 381. 1 Extra Romam: . . . Justina . . . XVII D. . . cinctum sum vidua . . . VI Idus Sep. in pace . . . vixit annos XXV m. IIII . . . ioni et Lolliani cons.

358 Mur. p. 381. 2 Salone: Fl. Julius Zaconus et Aurelia Meria conjux ejus hoc sarcophagum sibi vibi posuerunt. Si quis post nostram pausationem hoc sarcophagum aperire voluerit, inferat ecclesiæ Salon. argenti libras quinquaginta. Dep. Jul. Zaconis die III Novembres Datiano et Cereale cons.

359 Mur. p. 381. 3 Nolæ: a mutilated inscription ends with Eusebio et Ypatio cons. DP. in pace VI Kal. Jun. p. 382. 1 Romæ: Eusevio et Ypatio CC. V Idus Junias decesset Prima quæ vixit annus XXXV m. II. Deposita in pac. p. 382. 2 Romæ: Junius Bassus &c. Given already in the Tables A. D. 359. 1 from Gruter p. 1162.

360 Mur. p. 382. 4 Romæ: Parentes Dionisio filio dulcissimo. viz. an. V m. VII d. VIII. DP. XVI Kal. Sept. Constantio X cos. in p. Dulcissime filie Erotianeti. viz. an. II m. VII d. XI. Dep. XIII Kal. Sep. Constantio X cos. in pac.

362 Mur. p. 382. 5 Romæ: Mamertino et Nebitta

co. Nonius Victor Olympius V. C. et Aur. Victor Augertius tradiderunt Leontica Kal. April. felic. alia tradiderunt con. SS. VI Idus Apr. felic. Leont. cons. SS. tradiderunt Cryphios VI Idus Apr. felic. p. 383. 1 Cinguli: Fl. Fortunio viro divotissimo palatino patrono dignissimo ob insignia ejus merita ordo Cingulanorum ponendum decrevit die VI Idus Octobres Mamertino et Nivitta cons.

364 Mur. p. 383. 2 Romæ: Puer natus divo Joviano Aug. et Varroniano cons. ora noctis IIII in uxit. VIII Idus Madius die Saturnis Luna vicesima Sicno Capricorno nomine Simplicius. Murato: "Legendum fortasse in exit. In calce restitue in signo Capricorni nomine Simplicius."

365 Murat. p. 383. 3 Romæ: Bonæ memoriæ filio dulcissimo Laurentio. vixit ann. XVI m. V d. IIII decessit IIII Idus Aug. Valentiniano et Valente cons.

366 Mur. p. 383. 5 Romæ: Cecili dominus Felicis post cons. Valentiniani et Valentis VII Kal. Feb. depos. Apollinus qui viz. ann. XVIII m. VII d. VI. quiescet in pace. mater Leoparides. p. 383. 6 Romæ: Benemerenti filiæ Agapeni vircini in pace dep. III Kal. Dec. Gratano et Degalaifo cons. V. a. XX. p. 384. 1 Interamnæ: . . . quæ defuncta est XIII Kal. . . . cons. Gratiano et Dulho.

367 Murat. p. 384. 2 Romæ: Flaviis Lupicino et Jobino cons. VII Idus Junias decesset de seculum puer Victorinus qui bisit annus XXXVII m. X d. X et cum uxore fecit anus II m. III. DP. V Idus Junias. venerenti in pace. p. 384. 3 extra Romam: Benemerenti in pace Festo qui vixit annos XI et menses VIII depositus XI K. . . . Jovino et Lupicino. Benemerenti Compari Hilarino qui vixit a. . . . Depositus VI Kal. Octob. Valentiniano II et Vu . . . [sc. A. D. 368.]

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
368	Valentinianus II et Valens II	287. 11.	4 Valentinianus II et Valens II	Lupicinus et Jovinus
369	Valentinianus et Victor	12.	5 Valentinianus III et Victor	Valentinianus II et Valens II
370	Valentinianus III et Valens III	13.	6 Valentinianus IV et Valens III	Valentinianus et Victor
371	Gratianus II et Probus	14.	7 Gratianus II et Probus	Valentinianus III et Valens III
372	Modestus et Arintheus	288. 15.	8 Modestus et Arintheus	Gratianus II et Probus
373	Valentinianus IV et Valens IV	1.	9 Valentinianus V et Valens IV	Modestus et Arintheus
374	Gratianus III et Equitius	2.	10 Gratianus III et Equitius	Valentinianus IV et Valens IV
375	P. C. Gratiani III et Equitii	3.	11 Gratianus IV et Equitius II	Gratianus III et Equitius
376	Valens V et Valentinianus	289. 4.	12 Valens V et Valentinianus	P. C. Gratiani III et Equitius
377	Gratianus IV et Merobaudes	5.	13 Gratianus V et Merobaudes	Valens V et Valentinianus
378	Valens VI et Valentinianus II <i>Valens ob.</i>	6.	14 Valens VII et Valentinianus II <i>His cons. Valentinianus ob.</i>	Gratianus IV et Merobaudes
379	Ausonius et Olybrius	7.	1 Ausonius et Olybrius	Valens VI et Valentinianus II <i>His cons. Valens ob.</i>
380	Gratianus V et Theodosius	290. 8.	2 Gratianus VI et Theodosius	Ausonius et Olybrius
381	Eucherius et Syagrius	9.	3 Syagrius et Eucherius	Gratianus V et Theodosius
382	Antonius et Syagrius	10.	4 Antoninus et Syagrius II	Syagrius et Eucherius
383	Merobaudes II et Saturninus	11.	5 Merobaudes et Saturninus	Antonius et Syagrius

369 Mur. p. 384. 5 Romæ: *Hic posita est puella Benigna quæ vir. ann. XVI d. X. Dep. VIII Kal. Aug. Valentiniano n. p. et Victore.*

370 Murat. p. 384. 6 Romæ: *Aur. Alexander qui vit. annus XVII MN. VII. DP. XII Octob. Valentiniano III et Valente III cons. p. 385. 1 Romæ: Puer Rufin. qui vixit ann. XVIII di. VIII. D. prid. Idus Oct. DD. NN. Valentiniano et Valenti Auc. III con. p. 385. 2 Romæ: Benemer. mart. dulcis. qui vix. in pace. D. Non. Se. Dominis nostris Vtin. et VN. Augg. III cons.*

371 Murat. p. 385. 3 Romæ: *Hic jacet Muscula que et Galatia que vix. ann. duob. mens. duob. et D. XVII. Dep. XV Kal. Aug. Gratiano Aug. II et Probo cons. in pace. Bone memorie adque innocentie Surus qui bixit annos duos men. VII dies XVII. in pace dec. VII Idus Julias. Probus is commemorated in Muratori p. 385. 4 Veronæ: Petronio Probo V. C. totius admirationis viro procons. Africæ præf. pratorio Illyrici præf. præf. Galliar. II præf. præf. Italia atq. Africa III cons. ordinario civi eximie bonitatis disertiss. atq. omnib. rebus eruditissimo patrono nepoti Probiani [see the Tables A. D. 322. 1. 3] filio Probini [Tables A. D. 341] VV. CC. præf. urbis et cos. See the Tables A. D. 395. 1.*

373 Mur. p. 386. 1 Romæ: *Cintia B. M. in P. Q. V. an. P. M. XXV m. I d. V. Dep. D. V Non. Octob. Valentiniano Augg. IIII.*

374 Murat. p. 386. 4 Romæ: *Benemerenti in pace libera que bixit an. 5 II Neofita. Dep. die III Nonas Maias con. Gratiano III et Equitio.*

375 Murat. p. 386. 5 Sestini: *Votivitate et tota mente devota genium curiæ dedicatum in statuam in curia Aug. positum perpetue lucis posuit admenestrationis suæ Vescenus Frontinianus curator R. P. hujusce patriæ, posita sub die XII K. Octobris post consulatu. D. N. Gratiani Augusti III et Equitio consulibus. p. 386. 6 Romæ: Petroniæ dignæ conjuci que vixit annis XXI et fecit cum compare suo m. X d. V Kal.*

Nob. pos. cons. Gratiani et Equiti Ursus maribus sibi et innocenti compari fecit. Cesquet in pace. p. 387. 1 extra Romam: Hic quiesce ianus. Dep. . . . Martias post cons. Gratiani et . . . ti. p. 386. 3 extra Romam: Conpari Clementi . . . o marito qui vix. . . . t Idibus Februar. . . . ani Aug. III et Equitii. . . . in pace.

377 Murat. p. 387. 2 Romæ: *M. D. M. Idea et Attidi &c. Given from Gruter in the Tables A. D. 377. 1. But Gruter is less complete than Muratori. Mur. p. 387. 3 Pisauri: Joviano karissimo fecit Lampadius et Soteres fratres pientissimi Merobaude. p. 388. 1 Romæ: M. D. M. J. et Attidi menotyranno conservatoribus suis Lælius Hilarianus V. C. duo decembur urbis Romæ P. S. et hierocerus J. M. S. D. L. S. D. Hecate D. N. Gratiano Aug. et Merobaude cons. IIII Idus Maias. p. 388. 2 Romæ: Marcus . . . fecerunt . . . Petrus vixit . . . X Kal. Apr. DD. NN. . . . Gratiano IIII et Mer. . . . Anastasa Dec. III . . . quæ vix. ann. IIII d. X. Marcus qui vixit a . . .*

380 Murat. p. 388. 4 Romæ: *Venerementi in pacem qui vixit annus XVII m. XI. depositus III Nonas Octobris DD. NN. Gratiano Theodosi. Auculeo: [Augusto recte Mur.] p. 388. 3 Romæ: Leo depositus III Nonas Octobris DD. NN. Gratiano et Theodosio Augg. cons. ipsi benemerenti in pace qui vixit annos XVII mens. XI titulus positus. p. 388. 5 Romæ: H. O. Eustolius V. C. cum filia The . . . depositus X Kal. Aug. depo . . . DD. NN. Gratiano V et Theodosio Augg. cons. J. P.*

381 Murat. p. 389. 1 Romæ:

Presbyter hic situs est Celerinus nomine Dio Corporeos rumpens necus qui gaudet in astris.

Dep. VIII Kal. Jan. Fl. Syagrlo et Eugerio. p. 389. 2 Romæ: . . . s et Innocentia Fl. . . annos V et menses IIII. De . . . grio et Eucherio vi. cl.

383 Mur. p. 389. 3 Romæ: *Hic jacet Ticira. vixit annis V mensib. III. Dep. III Kal. Mai. Merubaude et*

A. D.	CONSULS	Ind. y.	CHRON. PASCH.	CASSIODOR.
384	Richomerus et Clearchus	291. 12. 6	Richomerus et Clearchus	Merobaudes II et Saturninus
385	Arcadius et Bauto	13. 7	Arcadius et Bauto	Ricimer et Clearchus
386	Honorius et Euodius	14. 8	Honorius et Euodius	Arcadius et Bauto
387	Valentinianus III et Eutropius	15. 9	Valentinianus IV et Eutropius	Honorius et Euodius
388	Theodosius II et Cynegius	292. 1. 10	Theodosius II et Cynegius	Valentinianus III et Eutropius
389	Timasius et Promotus	2. 11	Timasius et Promotus	Theodosius II et Cynegius
390	Valentinianus IV et Neoterius	3. 12	Valentinianus IV et Neoterius	Timasius et Promotus
391	Tatianus et Symmachus	4. 13	Tatianus et Symmachus	Valentinianus IV et Neoterius
392	Arcadius II et Rufinus	293. 5. 14	Arcadius II et Rufinus	Tatianus et Symmachus
393	Theodosius III et Abundantius	6. 15	Theodosius III et Abundantius	Arcadius II et Rufinus
394	Arcadius III et Honorius II	7. 16	Arcadius III et Honorius II	Theodosius III et Abundantius
			<i>His cons. Theodosius ob.</i>	
395	Olybrius et Probinus	8. 1	Olybrius et Probinus	Arcadius III et Honorius II
	<i>Theodosius ob.</i>			
396	Arcadius IV et Honorius III	294. 9. 2	Arcadius IV et Honorius III	Olybrius et Probinus

Saturnino cons. p. 389. 4 Romæ: *M. D. M. J. et Attidi sancto menbyranno Q. Clodius Flavianus V. C. pont. major XVvir S. F. septemvir epulorum pontifex dei Solis taurobolio criobolioque percepto aram dicavit Nonis Aprilibus FF. LL. Merobaude et Saturnino cons.* p. 389. 5 extra Romam: *Johân. venerabili benemerenti. deposita in pace cons. . . . dii et Saturn. . . . Vibo fecit.* p. 389. 6 Ibidem: *Locus domine ac b siati benem. . . an. XXVIII. deposit. . . Mero- baude compar. se vivo.*

384 Murat. p. 390. 1 Romæ: *DD. NN. Clearcho et Ricomede VV. CC. consulibus benemerenti Olibioni qui vixit annus XV mesis VI dies XX decessit die XII Kalendas Octobres in pace.* p. 390. 2 Romæ: *Cassissimæ filia Domitianeni Viroine mater pro amore fecit que vixit annis . . . menses IIII dies tres. Depositâ XV Kal. Octobres Ricimere et Chiarco consulis.*

385 Murat. p. 390. 3 Vindobonæ: *Fl. Arcadio et Baudone cons.* X Kal. *Julias defunctus Leontius Neofitus qui vixit ann. plus minus XXVIII mes. V d. XV. venemerenti in pace.*

386 Mur. p. 390. 4 in agro Interamnæ: *Post consulatum Arcadi et Bautoni V. C. cons. VI Nonas Mart. deposita est Nervinia Euresia H. F. in pace que vixit annos pl. m. XXVIII Crispinus maritus sed et Umbria Abundantia dulcissimæ filia et sibi fecit.*

387 Mur. p. 391. 1 Romæ: *Felicitas que biæ. an. III m. III et d. XIII. DP. III X KL. Feb. cons. Valentiniano III.* p. 391. 2 in Hispania: *Ex officina Homoni utere felix Vasconi in X. Proc. Tiberiano factus est horreum D. N. Valentiniano Aug. ter et Eutropio V. C. cons. scribe. Elefanto.* p. 391. 3 Romæ: . . . pere mors . . . per annos . . . ecula lugens . . . Valentiniano III et Eutropio . . . Qu. [sc. quievit: Murat.] *Onorio III Aug. cons. [A. D. 396.]* p. 391. 4 Romæ: . . . nti in pace Q. . . ritum anni LVII. . . Kal. Jan. deposita est XIII . . . no III et Eutropio cons.

390 Mur. p. 392. 1. Given in the Tables 390. 1 from Gruter. Mur. p. 392. 2 extra Romam: . . . miliana . . . ib. . . prætoris . . . columna Paul . . . natale X. *Valentiniani Aug. III et Neoteri V. C. administrante*

ei Filippo vir. . . In superiori parte columnæ: Siricius episcopus A. Christo tota mente devotus: Christo expressed by a monogram with ω. On Siricius see the Tables A. D. 384. 4.

391 Mur. p. 393. 3 Romæ: *Tetiliano benemerenti in pace qui vixit annus N. LXV d. V in pacem VII Idus Maius Tatiano et Symmaco cons.* 4 Romæ: *Hic posita est Adeodota Q. V. an. VI m. III d. XXXIII in pace dep. III Non. Mai. Tatiano et Summa.*

392 Mur. p. 393. 6 Romæ: *Totius pudicitia veritas Ignatia Gerontia quæ vixit annos P. M. XLIII fecit cum compare suo ann. XXIII iuit in pace X Kal. April. D. N. Arcadio II et Rufino cons.* p. 393. 7 Pisauri: *Διόσκοπος ναύκληρος ὠδῆ ἡκυμθη ἐν ἡρηνῇ ἡζη. ἡτη κῆ. παρακατ. θ. καλ. Μαρ. ὑππατ. τῷ Ἀρκαδ. Σ. καὶ Ῥουφῶν. (ὠδὲ ἐκοιμήθη ἐν εἰρήνῃ. ἔζησεν ἔτη κῆ. παρακατῆθη κ. τ. λ.)*

394 Murat. p. 394. 2 Romæ. In anteriori facie: probitate morum industriaque vivendi atque utriusque litteris erudito jam inde a maioribus suis inlustribusq. familiis civitatis patrono cuius opera ac beneficio recepit civitas elementum cuius mentum series temporis vetustasque consumserat. nam ejus cura sumptuque aqua modo non deest necessariis usibus civitatis verum etiam in eruendis plurimis locis splendidissimum urbi præstitit ornamentum. huic igitur ob hæc insignia genera meritorum statuam Saniasium [Sænensium Mur.] ordo decrevit adque in æternæ urbis privatis ejus ædibus collocavit. In latere: *Dedic. Idus Aug. DD. NN. Arcadio III et Honorio II Aug. cons.*

396 Mur. p. 395. 2 in oppido Bazzano: *Catervio filio dulcissimo qui vixit an. XXIII d. XIII. De. XII Kal. Sep. Arcadio III et Onorio III.* p. 395. 3 Romæ: *Hic requiescit Quodvultdeus honeste recordationis vir qui vixit annos L41. Depositus in pace die V Idus Octobres cons. DD. NN. Arcadio Aug. quater et Honorio Aug. ter consulibus.* p. 395. 5 Romæ: *Huic tumulo quiescet totius f. . . integritatis homo opinionis boni au . . . ratione fidelis mentis integra . . . amicorum ob hoc igitur Neofitus Spac . . . Aufinianus qui vixit annis XLII. Depositus DD. NN.*

A. D.	CONSULS	OL. Ind. y.	CHRON. PASCII.	CASSIODOR.
				<i>His cons. Theodosius moritur.</i>
397	Cæsarius et Atticus	10.	3 Cæsarius et Atticus	Arcadius IV et Honorius III
398	Honorius IV et Eutychianus	11.	4 Honorius IV et Eutychianus	Cæsarius et Atticus
399	Theodorus et Eutropius	12.	5 Theodorus solus	Honorius IV et Eutychianus
400	Stilicho et Aurelianus	295. 13.	6 Stilicho et Aurelianus	Mallius et Theodorus
401	Vincentius et Fravitta	14.	7 Vicentius et Fravitta	Stilico et Aurelianus
402	Arcadius V et Honorius V	15.	8 Arcadius V et Honorius V	Vincentius et Fravitta
403	Theodosius et Rumoridus	1.	9 Theodosius et Rumoridus	Arcadius V et Honorius V
404	Honorius VI et Aristænetus	296. 2.	10 Honorius VI et Aristænetus	Theodosius et Rumoridus
405	Stilicho II et Anthemius	3.	11 Stilicho II et Anthemius	Honorius VI et Aristænetus
406	Arcadius VI et Probus	4.	12 Arcadius VI et Probus	Stilico II et Anthemius
407	Honorius VII et Theodosius II	5.	13 Honorius VII et Theodosius II	Arcadius VI et Probus
408	Bassus et Philippus	297. 6.	14 Bassus et Philippus	Honorius VII et Theodosius II
	<i>Arcadius ob.</i>		<i>His cons. Arcadius ob.</i>	
409	Honorius VIII et Theodosius III	7.	1 Honorius VIII et Theodosius III	Bassus et Philippus
				<i>His cons. Arcadius moritur.</i>
410	Varanes et Tertullus	8.	2 Varanes solus	Honorius VIII et Theodosius III
411	Theodosius IV	9.	3 Honorius IX et Theodosius IV	Varan et Tertullus
<i>Arcadio III et Honorio III Aug. cos. p. 396. 1 Romæ: . . . in pace III Nonas . . . qui vixit annis LXXX. . . . io IV Honorio III ic posi.</i>				
397 Mur. p. 396. 2 Romæ: <i>Reveca innocentem qua vixit annum unum mensem unum dies XVII benemerenti in pace deposita VIII Kal. Septembres Flavio Cæsario et Nonio Attico VV. CC. cons. Parentes benemerenti fecerunt.</i> 3 Romæ: <i>Hic requiescit Perina in pace. . . a que bixit annos. Deposita VIII Kal. Sep. Fl. Cæsario et Attico VV. CC. Syra cum . . .</i> 4 Romæ: <i>benata . . se vibi . . . Fl. Cæsario . .</i> 5 Romæ: <i>Sanctæ conjugii Celestinae quæ vixit annis XX mensem I dies XXII fecit autem cum Ampliato marito annis IIII dies XXI benemerenti in pace. deposita VIII Kal. Junias. Hilaritati filia benemerenti in pace quæ vixit annis XXIII m. VIII d. XXVIII fecit cum marito annos V dies VI. Deposita III Non. Jul. Cæsario et Attico cos.</i>				
398 Mur. p. 396. 6 Romæ: <i>. . . ntiani et Epinicensis . . . III et Fl. Euticiano VV. CC. cos. . . . XVI Kal. Octobr. depositus est . . . acis qui vixit ann. P. M. LXV.</i>				
399 Mur. p. 397. 2 Romæ: <i>Stabilis V. C. tribunus . . an. pl. min. KL [lege XL] depositus in pace . . . Ap]ril. Fl. Theodoro V. C. cons.</i>				
400 Murat. p. 397. 3 Romæ: <i>Ubincentius qui vi. ann. P. M. LX. D. prid. Id. Jan. Fl. Stiliconi V. C. cos. in pace Q. p. 397. 4 Romæ in monte Cælio: I. Mario L. f. Quir. Maximo Perpetuo Aureliano cos. sacerdoti feciali leg. Augg. pr. pr. provinciæ Syriæ Colæ leg. Aug. pr. pr. provinciæ Germaniæ inferioris item provinc. Belgicæ duci exercit. Mysiaci apud Byzantium et apud Lugdunum leg. leg. I Italic. cur. viæ Latinæ item reip. Faventinorum allecto inter prætorios trib. pleb. candidato quæstori urbano trib. laticl. leg. XVII Primig. item III Italicæ IIII viarum curandarum M. Julius Artemidorus 7 leg. III Cyrenaicæ.</i>				
402 Murat. p. 397. 5 extra Romam: <i>Ic quisces Cutinus in pace qui vixit anus P. M. XXVI. Deposit.</i>				
<i>Onorio Augusto V. Laurentius amicus dolis iscribit. p. 398. 1 Romæ: Hic requiescit in pace . . . qui vixit annos XXXII m. . . . XV oras VI. recessit . . . D. N. Onorio Aug. V. Cubecularia hunc titulum posuit.</i>				
403 Mur. p. 398. 2 Romæ: <i>Hic requiescit in pace sacr. . . germana Sunius ut . . . Bonifatia DP. VIII Kal. Jan. cons. . . . Simboletiano C. F. Ares . . . m fecerunt se vivi locum cum suis . . . morido V. C. cons.</i>				
404 Murat. p. 398. 3 Romæ: <i>Deposita Constantia VI Kal. Julias Honorio Aug. VI consule die dominica, quæ vixit annos plus minus sexaginta benemerenti in pace.</i> p. 398. 4 Romæ: <i>Hic requiescunt in pace Eretius et Antonina virginii qui simul fecerunt ann. XXV. maritus vixit ann. XLV III et uxor vixit ann. XXXV II. DP. Idus Decembris Honorio 5 cos. p. 398. 5 extra Romam: Hic quiescet Cutinus in pace qui vix . . . Honorio Augusto 5 Laurentio. The same inscription is at 402 Honorio V given already; where Cutinus and Laurentius are named. p. 399. 1 extra Romam: Hic requiescet Istratoni qui vixit annus XXXVI. Dep. consulatu D. N. Honori Aug. VI ptim. V Idus Junias.</i>				
405 Mur. p. 399. 3 Romæ: <i>Dis salutiferis. dedicata Stilikone et Antemio cons. Kal. Apr.</i>				
406 Murat. p. 399. 4 extra Romam: <i>Dulci Mariæ quæ deposita est in pace die Idum Octobs. D. . . . VI et Petronio Probo V. C. cos.</i>				
407 Murat. p. 399. 5 Tuscanelle: <i>Innocentissimo filio Theodosio cujus præcipua claritas suadet D. cujus ego pater perenni luctu percipius talem filium superstitem habere N. mæru, qui vixit annis XVIII quievit in pace XIII Kal. Octob. DD. NN. Honorio VII et Theodosio II Aug. p. 400. 1 Romæ: Hic requiescit in pace Felicissima quæ vixit annus LX, quæ fecit cum viro suo annus XLV. Deposita pridie . . . Honorio Aug. VII. Hilarianus conjugii votum posuit.</i>				
410 Murat. p. 400. 2 Pisauri: <i>Romana dulkisma co. regeskit I. diem jud. Dep. III Kal. Mart. Var. Tertu.</i>				

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
412	Honorius IX et Theodosius V	298. 10.	4 Theodosius V solus	Theodosius IV
413	Lucius	11.	5 Lucius solus	Honorius IX et Theodosius V
414	Constantius et Constans	12.	6 Constantius et Constans	Lucius V. C. cos.
415	Honorius X et Theodosius VI	13.	7 Honorius X et Theodosius VI	Constantius et Constans
416	Theodosius VII et Palladius	299. 14.	8 Theodosius VII et Palladius	Honorius X et Theodosius VI
417	Honorius XI et Constantius II	15.	9 Honorius XI et Constantius II	Theodosius VII et Palladius
418	Honorius XII et Theodos. VIII	1.	10 Honorius XII et Theodosius VIII	Honorius XI et Constantius II
419	Monaxius et Plinta	2.	11 Monaxius et Plinta	Honorius XII et Theodosius VIII
420	Theodos. IX et Constantius III	300. 3.	12 Theodosius IX et Constantius III	Monaxius et Plinta
421	Eustathius et Agricola	4.	13 Eustathius et Agricola	Theodosius IX et Constantius III
422	Honorius XIII et Theodosius X	5.	14 Honorius XIII et Theodosius X	Agricola et Eustathius
423	Asclepiodotus et Marinianus	6.	15 Asclepiodotus et Marinianus	Honorius XIII et Theodosius X
424	Castinus et Victor	301. 7.	16 Victor et Castinus	Marinianus et Asclepiodotus
425	Theodosius XI et Valentinianus	8.	17 Theodosius XI et Valentinianus	Castinus et Victor
426	Theodosius XII et Valentin. II	9.	18 Theodosius XII et Valentin. II	Theodosius XI et Valentinianus
427	Hierius et Ardaburius	10.	19 Hierius et Ardaburius	Theodosius XII et Valentinianus II
428	Felix et Taurus	302. 11.	20 Felix et Taurus	Hierius et Ardabures
429	Florentius et Dionysius	12.	21 Florentius et Dionysius	Felix et Taurus
430	Theodos. XIII et Valentin. III	13.	22 Theodosius XIII et Valentin. III	Florentius et Dionysius
431	Bassus et Antiochus	14.	23 Antiochus et Bassus	Theodosius XIII et Valentinian. III
432	Aetius et Valerius	303. 15.	24 Valerius et Aetius	Bassus et Antiochus
433	Theodosius XIV et Maximus	1.	25 Theodosius XIV et Maximus	Aetius et Valerius
434	Areobinda et Aspar	2.	26 Areobinda et Aspar	Theodosius XIV et Maximus
435	Theodosius XV et Valentin. IV	3.	27 Theodosius XV et Valentin. IV	Aspar et Areobindas
436	Isidorus et Senator	304. 4.	28 Isidorus et Senator	Theodosius XV et Valentinianus IV

414 Muratori p. 400. 3 Spoleti :

Rapta jaces natis quos mater ad ubera liquit

Atque viro pariter quem cito destituit.

Triste ministerium gemini solvere parentes,

Funere de tanto quos coquit ipse dolor.

Deposito Superæ diem quintum KL. Juliarum consule Constantio V. C. Quæ vixit ann. XXVII.

415 Mur. p. 401. 2 B. M. hic etiam requiescit Gallicanus V. C. qui vixit in seculo pl. m. an. LX. Dep. VI Id. Oct. DD. NN. Honorio X et Theodosio V Aug. coss. Muratori reads Theodosio VI. The numbers might also be restored to IX et V, expressing A. D. 412. p. 401. 3 extra Romam : . . . uni et Agape . . . ti manice ei . . . Kal. Maias . . . eodosio VI cons. . . . ann]us LXVIII.

417 Murat. p. 401. 4 Florentiæ : ἔνθα κτε[κείται] Μαῖα θυγάτηρ Ἰωάννου Κ^ο. Νικεραίων. ἤζησεν αὐτῇ [ἐτη] τρία μῆ. τρις ἡμ. ἡς πύστη ἐτελεύτησεν μῆ. ξανθοῦ δ' ἡμέρας Ὀνοφρίου Ἀδρ. τὸ αὖ καὶ Κοσταντίνου τὸ β'.

419 An epistle of Bonifacius of Rome apud Acta Concil. tom. 3 p. 436 is dated in this consulship : Bonifacius episcopus Patroclo Remigio Maximo Hilario Severo Valerio Juliano Castorio Leontio Constantino Joanni Montano Marino Mauricio et ceteris episcopis per Gallias et septem provincias constitutis.—Data sub die Idus Junias Monazio viro clarissimo consule.

422 Murat. p. 402. 1 extra Romam : Deposio Jenaries. Kal. Jenua . . cum virum suum an. XXSI c . . . i scripsit tibi virgineus tuus . . . rebellasti quod adominum tili . . . Anastasio ben . . . in pace viro H . .

. . qui vixit annis P. M. . . . die Nonas Octob. . . Theodosi Aug. X.

423 Mur. p. 402. 2 extra Romam : Hic quiescit . . que vixit an. . . in pace SIII K. IV. . . Mariniano V. p. 402. 4 Romæ : . . na Emisina que . . . cum virgineum suum . . . die Mariniano viri nob. . . .

424 Murat. p. 402. 5 extra Romam : Deps est in pace Filo . . Castino V. C. cons.

425 Murat. p. 402. 6 Ravennæ : Stephano Protasio et Gervasio beato martyrio et sibi memoriæ Lauricius dedicavit sub die XIII Kal. Octobr. Theodosio XI et Placido Valentiniano coss. p. 402. 7 Romæ : Hic requiescit Vitales Sema qui vixit an. pl. m. IIII et Benenat. qui vixit an. pl. m. IIII. D. pride Idus Augustas die Mercuris DD. NN. Teudasio Aug. XI et Valentano puero florentissimo Cesare.

426 Mur. p. 402. 8 Romæ : D. NN. Theodosio XI et Valent. terrum cons. Idus Decem. Lege Theodosio XII et Valent. iterum.

427 Mur. p. 403. 2 extra Romam : . . . quem fatalis u. . . . set institutum est. . . Hierio et Artabure coss.

431 Muratori p. 404. 1 extra Romam : Hic requiescit Felix V. C. vixit annis LXI recessit cons. Basso et Ant[iochus.]

435 Murat. p. 404. 3 Catanæ : Avitianus Fidelis hic in pace XPI. quiescit qui vixit an. XII requievit D. XVI KL. Aprili. cons. Theodosi XV et Fl. Valentiniiani IIII.

436 Mur. p. 404. 4 Florentiæ : B. M. hic requiescit in pace Aquilia Paulina L. F. quæ vixit annos P. M.

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
437	Aetius II et Sigisvultus	5.	29 Aetius II et Sigisvultus	Isidorus et Senator
438	Theodosius XVI et Faustus	6.	30 Theodosius XVI et Faustus	Aetius II et Sigisvultus
439	Theodosius XVII et Festus	7.	31 Theodosius XVII et Festus	Theodosius XVI et Faustus
440	Valentinianus V et Anatolius	305.	8. 32 Valentinianus V et Anatolius	Theodosius XVII et Festus
441	Cyrus	9.	33 Cyrus solus	Valentinianus V et Anatolius
442	Eudoxius et Dioscorus	10.	34 Eudoxius et Dioscorus	Cyrus V. C. cos.
443	Maximus II et Paternus	11.	35 Maximus II et Paternus	Dioscorus et Eudoxius
444	Theodosius XVIII et Albinus	306.	12. 36 Theodosius XVIII et Albinus	Maximus II et Paternus
445	Valentinian. VI et Nomus	13.	37 Valentinianus VI et Nomus	Theodosius XVIII et Albinus
446	Aetius III et Symmachus	14.	38 Leontius III et Symmachus	Valentinianus VI et Nonius
447	Calлеpius et Ardabures	15.	39 Ardaburius et Alypius	Aetius III et Symmachus
448	Postumianus et Zeno	307.	1. 40 Zeno et Postumianus	Calлеpius et Ardabures
449	Asturius et Protopogenes	2.	41 Protopogenes et Asterius	Postumianus et Zeno
450	Valentinianus VII et Avienus	3.	42 Valentinianus VII et Avienus	Asterius et Protopogenes
	<i>Theodosius ob.</i>		<i>His cons. Theodosius ob.</i>	
451	Marcianus et Adelphius	4.	1 Marcianus et Adelphius	Valentinianus VII et Avienus
				<i>His cons. Theodosius moritur.</i>
452	Herculanus et Asporacius	308.	5. 2 Sphoracius et Herculanus	Marcianus et Adelphus
453	Opilio et Vincomalus	6.	3 Vincomalus et Opilio	Herculanus et Asporacius
454	Aetius et Studius	7.	4 Aetius et Studius	Opilio et Vincomalus
455	Valentinian. VIII et Anthemius	8.	5 Valentinianus VIII et Anthemius	Aetius et Studius
456	Joannes et Varanes	309.	9. 6 Varanes et Joannes	Valentinianus VIII et Anthemius
457	Constantinus et Rufus	10.	7 Constantinus et Rufus	Joannes et Varanes

LX. Deposita die 5 I KL. Octob. cons. Isidoro et Senatore VV. CC. con. p. 404. 5 Interamnæ: In pace C. . . post consula . . . Thedosi VX . . . Plac. Valen. IIII Aug.

438 Murat. p. 404. 6 Romæ: . . . et juste quo se vivi sibi emer. . . cons. D. N. Teodosio XVI et Anicio Acil. Glabrione Faust.

439 Mur. p. 405. 1 extra Romam: Hic requiescit Eutimus auriga qui vixit ann. . . m. I d. VII. Dep. V Idus Octob. Theodosio Aug. XVII et Festo V. C.

441 Muratori p. 405. 3 Romæ: P. CC. DD. NN. Valentiniani V et Anatoli die XV Kalendas Maias Constan. depositus in pace qui vixit annis LXX men . . . locus Constan. arcitec. qui fuit. p. 405. 4 Viennæ Allobrogum: . . . Οἰρήνης ἔτη τεσσαράκοντα, καὶ ἱερώς τελευτᾷ μετὰ τὴν ὑπατίαν τῶν δεσποτῶν ἡμῶν Βαλεντινιανοῦ τὸ πέμπτου καὶ Ἀνατολίου τοῦ λαμπροτάτου ἐν μηνί [sic emendat Mur.] Περίτιου ἔκτη— What follows is obscure and corrupt. But Muratori is not justified in supposing that Easter could ever fall within the month Peritius.

442 Muratori p. 406. 1 Nolæ: DP. Ep. Paulini junioris d. III Septe. Fl. Diosmoro [sic] cons. p. 406. 2 Romæ:

Hæc tenet urna duos sexu sed dispare fratres

Quos uno Lachesia mersit acerba die.

Ora puer dubiæ signans lanugine vestis

Vix hiemes licuit cui geminasse novem.

Nec thalamis longinqua soror trieteride quinta

Tanarias crudo funere vidit aquas.

Ille Remi Latio fictum de sanguine nomen

Sed Gallos claro germine trazit avos,

Ast hæc Grajugenam resonans Arcontia linguam

Nomina virginco non tulit apta choro.

Depositi Nonis Novemb. consul. Dioscori V. C.

444 Murat. p. 407. 1 Genus: Hic requiescit bonæ memoriæ Sanctulus subdiac. in pace qui vixit annos P. M. LXXX. DP. ejus VI Kal. Maias cons. Albini Vi. C. cons.

445 Mur. p. 407. 2 extra Romam: Locus Leonis RI. presbeteri incomparabilis cujus filia hic requiescit in pace que vixit annos XX et d. XLI [f. XII]. DP. VIII Kal. Nob. cons. Valentiniani VI.

446 Mur. p. 407. 3 Romæ: Kal. Decem. Aetio III et Sym . . . quæ vixit pl. m. . . .

447 Murat. p. 407. 4 extra Romam: Hic quiescit Gaudiosa C. F. ancilla Dei quæ vixit annus XL et men. V. Dep. X Kal. Octob. Callepio V. C. con. p.

407. 5 Romæ: Hec Datilla H. F. Domus lucis A . . . cujus animam pro casto sancto . . . nemo dubitat cælum pet. . . fortassis poneret sepul . . . sui parte tota cum sa . . . V Kal. Mart. cons. Cal. . . .

449 Diptychon Leodense apud Norisium tom. 3 p. 689 B Arevalum prolegom. ad Sedulium p. 77 Pagium tom. 2 p. 310: Fl. Astyrius [Asturius Sirmond. ad Ennodium Ep. I, 24] V. C. et inl. com. et mag. utriusq. mil. cons. ord. The consul of this year. Mentioned by Idatius in A. D. 443. See the Tables 443. 2 p. 628.

450 Mur. p. 407. 6 Romæ: Hic positus est Antiochos candidatus premeceri qui visit anus P. M. L. in pace 5 I Kal. Mart. domini nostri Valentiniani Augg. VII et Abinio cos.

452 col. 2 Chron. Pasch. p. 319 D Anno 422º τῆς εἰς οὐρανὸς ἀναλήψεως τοῦ κυρίου.

456 Mur. p. 408. 3 Romæ: Dep. Timothea in pace d. Kal. Nov. cons. D. N. Aviti. See the Tables A. D.

456. 1. Mur. p. 408. 4 Romæ: In pace con. D. N.

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASEDOR.
	<i>Marcianus ob.</i>		<i>His cons. Marcianus ob.</i>	
458	Leo et Majorianus	11.	1 Leo et Majorianus	Constantinus et Rufus
				<i>His cons. Marcianus ob.</i>
459	Ricimeres et Patricius	12.	2 Ricimeres et Patricius	Leo et Majorianus
460	Magnus et Apollonius	310. 13.	3 Apollonius et Magnus	Ricimer et Patricius
461	Severinus et Dagalaiphus	14.	4 Dagalaiphus et Severianus	Magnus et Apollonius
462	Leo II et Severus	15.	5 Leo II et Serpentius	Severinus et Dagalaiphus
463	Basilus et Vivianus	1.	6 Vivianus et Basilus	Leo II et Severus
464	Olybrius et Rusticus	311. 2.	7 Rusticius et Olybrius	Basilus et Vibianus
465	Hermenericus et Basiliscus	3.	8 Basiliscus et Armenarichus	Rusticus et Olybrius
466	Leo III	4.	9 Leo III solus	Hermenericus et Basiliscus
467	Puseus et Joannes	5.	10 Puseus et Joannes	Leo III
468	Anthemius II	312. 6.	11 Anthemius II solus	Puseus et Joannes
469	Marcianus et Zeno	7.	12 Zeno et Marcianus	Anthemius II
470	Severus et Jordanes	8.	13 Gordianus et Severus	Marcianus et Zeno
471	Leo IV et Probianus	9.	14 Leo IV et Probianus	Severus et Jordanes
472	Festus et Marcianus	313. 10.	15 Marcianus et Festus	Leo IV et Probianus
473	Leo V	11.	16 Leo V solus	Festus et Marcianus
474	Leo junior	12.	1 Leo junior	Leo V
	<i>Leo ob.</i>		<i>Leo jun. ob.</i>	
475	Zeno II	13.	1 Zeno II	Leo junior
				<i>Hoc cos. Leo defunctus.</i>
476	Basiliscus II et Armatus	314. 14.	2 Basiliscus et Armatus	P. C. Leonis junioris
477	P. C. Basiliscus II et Armatus	15.	3 Basiliscus et Armatus	Basiliscus II et Armatus
478	Illus	1.	4 Illus solus	P. C. Basiliscus II et Armatus
479	Zeno III	2.	5 Zeno III solus	Illus V. C. cos.
480	Basilus junior	315. 3.	6 Basilus solus	Zeno II
481	Placidus	4.	7 Placidus solus	Basilus junior
482	Trocondus et Severinus	5.	8 Trocondus et Severianus	Placidus V. C. cos.
483	Faustus	6.	9 Faustus solus	Severinus V. C. cos.
484	Theodericus et Venantius	316. 7.	10 Theodorichus et Venantius	Faustus V. C. cos.

Aviti. p. 408. 5. 6 Romæ: *Locus Geronti presb. depositus XIII Kal. Jul. cons. Eparchi Aviti.* No 5 for dep. *XIII Kal. Jul.* has *requiescit in DNO.* and to *Aviti* adds *V. C.*

462 col. 2 *Serpentius* (which is a corruption of *Severus*) also appears in Theophanes p. 97 A *Leonis* 6^o τούτω τῷ ἐτει ἰσφάγη Μαῶρινος ἐς Ταρτάρωνα ὑπὸ 'Ρεμικίου πατρικίου, καὶ ἐπὶ ῥῆθι ἐς βασιλέα Σευήρου καὶ Σεπέντιος νόναυς 'Ιουλίαις. Where we may read Σευήρος ὁ καὶ Σεπέντιος.

464 Murat. p. 409. 6 Romæ: . . . pace *Prætest. MIP. co. . . . Aug. cons. Rustici et Olibri . . . pace. Dep. V Id. Mart. . . . et Hermineric.*

465 See Mur. at A. D. 464. Idem p. 410. 1 extra Romam: *Herclania . . . unt sibi et suis . . . consulat. . . Arminero et Basilisco VV. CC.*

468 Mur. p. 410. 3 Interamnæ: *Hoc parvo teg. . . qui fuit us . . . fidel . . . penituit vitæ . . . credere ne co. . . a domino celi . . . nec tamen id . . . ejus que pe. . . Depositus in pa . . . DN. Anthemio . . . qui vixit annos . . .*

470 Murat. p. 410. 4 Vasio: *Rusticus voto suo fecit. Moritur bonæ memoriæ mater mea Stephanía XVIII Kal. Novembris die Luna Luna XVIII. Vixit annis XXVIII Severo et Jordane con. ut pro*

voto suo fecit. Read with Muratori *XIII Kal. Novembris.* that is, *Monday Oct. 19 A. D. 470.* Idem p. 410. 5 Lugduni: . . . *XXV recessit VI Kal. Octob. DN. N. Severo et Jordane VV. CC.*

471 Murat. p. 411. 1 Ticine: *ἐνθα ἀναπαύσονται οἱ Καλοκυρ. Πατρίκιος καὶ Παῦλος γνήσιοι ἀδελφοὶ υἱοὶ 'Αββασα καὶ 'Ωμμαρωτα τῶν ὄρων 'Απαμέων. ἔτι προσετέθη μακαρὲς μνήμη Πέτρος Νητὴ ὃς ἐκ γνως τοῦ προγενοῦ Πατρικίου υἱὸς Θεοδώρου καὶ Εὐφομίας ἐτελ. μηνὶ Γορπιέου ε' ἐν ὑπατ. τ. δεσπην Λέωνος τ. 8 καὶ Προβανου τ. λαμπ. p. 411. 2 extra Romam: *Hic quiescit in pace Anthemius cubicul. qui vixit annos LX. Depositus IIII Non. Octobr. cons. Probiani.* 3 Ibidem: . . . *Palati qui vixit . . . dies VII. Depositus Probiani V. C. cons.**

472 Mur. p. 405. 2 extra Romam: *Hic requiescit in pace Prætextatus V. I. exquæstor SC. P. DP. VII Idus Octobr. Festo V. C. cons. [sc. A. D. 472] filia ejus Prætextata C. F. DP. XV Kal. Aug. Decio V. C. C. [A. D. 486.]*

474 Mur. p. 411. 5 Nicia: *Hic requiescit bonæ memoriæ Spectabilis Expectatus Q. vixit annus L m. VII cujus DP. est sub die VIII Kal. Junii DN. Leone juñre V. C. SS.*

484 Murat. p. 412. 1 *Hic requiescit Andreas notar. qui vixit ann. XXV. Depositus in pace sub die . . .*

A. D. CONSULS

485 Symmachus
486 Decius et Longinus
487 Boethius
488 Dynamius et Sifidius
489 Probinus et Eusebius
490 Longinus II et Faustus
491 Olybrius
Zeno ob.
492 Anastasius et Rufus

493 Eusebius II et Albinus
494 Asterius et Præsidius
495 Viator
496 Paulus
497 Anastasius II
498 ^A Joannes et Paulinus
499 ^B Joannes Gibbus
500 ^C Patricius et Hypatius
501 ^D Pompeius et Avienus

OL. IND. Y. CHRON. PASCH.

8. 11 Symmachus solus
9. 12 Longinus et Decius
10. 13 Boethius solus
317. 11. 14 Dynamius et Sifidius
12. 15 Eusebius et Probinus
13. 16 Longinus II et Faustus II
14. 17 Olybrius solus
Hoc cos. Zeno ob.
318. 15. 1 Anastasius et Rufus

1. 2 Eusebius II et Albinus
2. 3 Asterius et Præsidius
3. 4 Viator solus
319. 4. 5 Paulus solus
5. 6 Anastasius II solus
6. 7 Joannes et Paulinus
7. 8 Joannes solus
320. 8. 9 Patricius et Hypatius
9. 10 Pompeius et Avienus

CASSIODOR.

Theodericus et Venantius
Symmachus V. C. cos.
Decius et Longinus
Boethius V. C. cos.
Dynamius et Sifidius
Probinus et Eusebius
Faustus junior cos.

Olybrius junior
Hoc cos. Zeno occubuit.
Anastasius et Rufus
Albinus V. C. cos.
Asterius et Præsidius
Viator V. C. cos.
Paulus V. C. cos.
Anastasius II
^A Paulinus et Joannes
^B Joannes V. C. cos.
^C Patricius et Hypatius

Venantio V. C. cons. p. 412. 2 Nolæ: Dep. sanc. Felicis Episc. V Id. Febr. pos. cons. Fausti V. C. p. 412. 4 Sitiani in agro Novariensi: D. Dic requisc. C. . . . Augusta parvula. vixit in sæculo anno uno et menses X et die XXXIII et deposita est sub die Idus Julius Indic. XII Fl. Schuderico Vs. Cs. Cs.

486 Mur. p. 413. 1 extra Romam: *Nonnosa fidelis in pace . . . qui vixit [l. que vixit] annos triginta. Deposita V K. Nobebres Deci . . . s in pace qui vixit annis plus m. . . . depos. Idus Octobs. Decius is also named above at A. D. 472.*

487 Murat. p. 413. 2 Romæ: *Generosus eunuchus depositus in pace VII Id. Octob. Boetio V. C. cons. p. 413. 3 Romæ: Valens V. D. Comit. depositus Kal. Jul. cons. Boethi V. C. p. 413. 4 Romæ: Quie]scit in pace Sabina qui [lege que] viz quinque dies dece deposita IIII cons. Boetio V. C. consul.*

488 Murat. p. 413. 5 Panormi: *Hic requiescet in pace Munatia religiosa femina quæ vixit anno pl. m. LXX. Deposita sub die pridie Nonas Februarias Dynamio et Sifidio VV. CC.*

489 Murat. p. 413. 6 Massiliæ: *Hic requiescit in pa . . . Nymfidius ex pra qui vixit annos recesset VIII Kalen. . . . Probino et Euseb. . . .*

490 Mur. p. 414. 1 Romæ: *Thomas cum Agnete se vivo comparaverunt die Kal. Septb. cons. Fausti V. C. junioris. p. 414. 2 Nolæ: DP. Theodosi episc. die VIII Idus Decembrues Fl. Fausto juniore V. C. cons. Confirming the description of Cassiodorus.*

491 Mur. p. 414. 4 Viennæ in Delphinatu: *In hoc tumulo conditur bonæ memoriæ Severianus qui religionem devota mente suscepit sic quem anima ad authorem DM. remeante terrena membra terris reliquit exactis vitæ annis XXXII obiit pridie Idus Augustas resurgit in XPO. DMO. nostro post consulato Longini bis et Fausti.*

492 Mur. p. 414. 6 Lugduni: *In hoc tumulo requiescit bone memorius Cesarius. vixit annus X. . . requibit*

in pace sub die Kal. Decembris Anastasio et Rufo VV. CC. p. 414. 8 in agro Aquilano: Hic Hilarianus requiescit in pace s. d. Xs I Kal. Decembriis DN. Anastasio PP. Ag. consl. PP. is not, as Muratori interprets, patre patriæ, but perpetuo. sc. perpetuo Augusto.

494 Mur. p. 415. 1 Ravennæ: *Hic RQ. in P. SCS. pap. Johan. D. S. an. XVI m. X d. XVII. DP. sub d. Non. Jun. Asteri et Præs. VV. CC. 2 extra Romam: Cæcilia quæ viz. . . Deposita in pace Asterio et Præsidio . . . 3 extra Romam: . . . s. d. X Kal. Aprilis de . . . cons. Asteri et P. . . . annus XI.*

Arevali prolegom. ad Sedulium p. 71 "In multis MSS. codd. Sedulii annotatur Asterium carmina Sedulii dispersa collegisse—Antiquissimus codex noster Vaticanus Reg. I sic habet: *Hoc opus Sedulius in certis chartulas dispersum reliquit, quod recollectum adunatum atque ad omnem elegantiam divulgatum est ob Turcio Ruffo Asterio V. C. ex consule ordinario atque patricio.* Post notam illico exscribitur epigramma Asterii *Sume sacer meritis*—Sed non exprimitur quis sit hic sacer meritis." Idem p. 78. "Extat in vetustissimo Virgillii codice Mediceo *Turcius Rufus Apronianus V. C. et inl. ex comite domest. protect. ex com. priv. largit. ex præf. urbi patricius et consul ordin. legi et distinctæi codicem fratris Macharii V. C. non mei fiducia set ejus cui ei et ad omnia sum devotus arbitrio XI Kal. Mai Romæ. Distinctæ emendans, gratum mihi munus amici &c.* [conf. Vales. ad Socratem H. E. II. 29 Anthol. Latin. II. 187 tom. I p. 371]." Asterius here described is taken for the consul of A. D. 449 by Sirmond, by Miræus ad Isidorum c. 7, but more rightly the consul of 494 by Arevalus himself proleg. p. 86 by Noris tom. 3 p. 687—692 Pagi tom. 2 p. 446 Barman Anthol. Lat. tom. I p. 371 and Corsini Præf. Urb. Rom. p. 364. For another Asterius in 339 see the inscriptions of *Constantius II* N° 4 above at p. 98.

A. D.	CONSULS	Ol. Ind. y.	CHRON. PASCH.	CASSIODOR.
502	^R Probus et Avienus	10. 11	Probus et Avienus II	^D Avienus et Pompeius
503	^F Dexicrates et Volusianus	11. 12	Dexicrates et Volusianus	^E Avienus jun. et Probus
504	^G Cethegus	321. 12. 13	^G Cethegus solus	^G Cethegus V. C. cos.
505	^H Sabinianus et Theodorus	13. 14	^H Sabinianus et Theodorus	^H Theodorus et Sabinianus
506	^I Areobinda et Messala	14. 15	^I Areobindus et Messala	^I Messala et Areobinda
507	^A Anastasius III et Venantius	15. 16	^A Anastasius III et Venantius	^A Anastasius III et Venantius
508	^b Celer et Venantius	* * *	* * *	^b Venantius jun. et Celer
509	^c Importunus	.....	.....	^c Importunus V. C. cos.
510	^d Boethius	.....	.....	^d Boethius V. C. cos.
511	^e Secundinus et Felix	.....	.....	^e Felix et Secundinus
512	^f Paulus et Muschianus	.....	.....	^f Paulus et Muschianus
513	^g Clementinus et Probus	.....	.....	^g Probus et Clementinus
514	^h Cassiodorus Senator	.....	.....	^h Senator V. C. cos.
515	ⁱ Anthemius et Florentius	.....	.....	ⁱ Florentinus et Anthemius
516	^k Petrus	.....	.....	^k Petrus V. C. cos.
517	^l Anastasius et Agapetus	.....	.....	^l (Anastasius et Agapetus)
518	^m Magnus	[1][17]	^m Magnus solus	^m (Magnus)
	<i>Anastasius ob.</i>		<i>Hoc cos. Anastasius ob.</i>	
519	ⁿ Justinus et Eutharichus	[2][18]	ⁿ Justinus et Eutharichus	ⁿ Eutharichus et Justinus
520	^o Vitalianus et Rusticus	325. 13. 2	^o Vitalianus et Rusticus	
521	^p Justinianus et Valerius	14. 3	^p Justinianus et Valerius	
522	^q Symmachus et Boethius	15. 4	^q Symmachus et Boethius	
523	Maximus	1. 5	Maximus solus	
524	Justinus II et Oplio	326. 2. 6	Justinianus II et Oplio	

502 Murat. p. 415. 6 Grabedonæ: *B. M. hic requiescit in pace famula Christi Agnella quæ vixit in hoc seculo ann. pl. m. XXX. Deposita sub die III Ka. Aprilis Avieno V. C. ind. X.* [sc. March 30 A.D. 502.] The following belongs either to 501 or to 502: Mur. p. 416. 1 Lugduni: *In hoc tumultu requiescet bonæ memoriæ Thalasia qui vixit annus XI. obiit in pace r III K. Septembris Avieno C. V. con.*

506 Mur. p. 416. 3 extra Romam: *Hic requiescit Helpidius qui vix. ann. XVIII. Deposi... Fl. Messala...*

508 Mur. p. 416. 4 Grabedonæ in agro Comensi: *B. M. hic requiescet in pace famula Christi Honoria quæ vixit in seculo ann. pl. m. XX. Deposita die VIII Kal. Jul. Venantio V. C. ind. I* [sc. July 1 A.D. 508.]

514 Murat. p. 417. 5 Interamnæ: *Hic requiescit sanctæ memoriæ Aelonus qui vixit annus LV et menses III. Depositus in pace sub d. Nonas Febr. Senatore V. S. consules. 6 extra Romam: Medicus dep.... cons. Senatore. Q. viz. annus XLIII.*

516 Murat. p. 418. 1 extra Romam: *... us Devio Arcadia... Jul. Petro V. C. cos. 2 Romæ: ... annos XIII mens III dies XXI. Deceat, consulatu Petri V. C.*

517 Murat. p. 414. 7 Aquis Sextiis. Given in the Tables 517. 2 from Gruter. Referred by Muratori to *Anastasius Aug. cos. A.D. 492.* But the description belongs to *Anastasius* consul in 517.

518 Mur. p. 418. 3 extra Romam: *Hic requiescit Valeria cum filias suas V Kal. Octob. P. C. Agapiti.*

519 Mur. p. 418. 4 Vasio: *Hic in pace requiescit sanctæ memoriæ Eripius PBR. qui vixit ans. XXVII*

mens. X d. XVIII ob. VIII KL. Februar. P. C. iterum Agapiti V. C. cons.

col. 3 For the omission before this consulship see the Tables A.D. 503. 1.

520 col. 2 *Ind. 13 Justini 2.* Chron. Pasch. p. 332 A shews by these numbers that the *lacuna* after Ind. 15 *Anastasii* 16 p. 330 B contained the right number of consulships between *Anastasius III et Venantius* A.D. 507 and *Magnus* A.D. 518, and that the numbers at ^m and ⁿ were *Ind. 11. 27 Ind. 12. 1.* The numbers *Ind. 1. 17 Ind. 2. 18* have been transferred from their true position at b. c. A.D. 508. 509.

522 Mur. p. 418. 7 extra Romam: *Hic requiescit in pace Sabinus V. S. præf. ann. qui bisit annus LIII et dies XXIII. DP. XVI Kal. Augustus cons. Symm. et Boetio V. C. cons. 8 Hic requiescit in pace Decentia quæ vixit P. M. an. XXVII. Dep. cons. Symmacho et Boetio VV. CC. 9 Romæ: Maximus parvulus qui vixit annos VII menses VII dies X Symmacho et Boetio VV. C. cons.* Given more fully by Norisius Ep. Syromac. p. 407 who adds after *dies X Depositus est sub d. Id. Augustar. Symmacho et Boetio VV. CC. cons. in fine ind. XV.* Less accurately by Pagi tom. 2 p. 523.

523 Mur. p. 419. 1 Aostæ in Delphinatu: *Hic requiescit in pace bone memoriæ Aliberca qui vixit annos numero XXX obiit in XPO III Nonas Febr. P. C. Semmachi et Boithi VV. CC. 2 Ravennæ: Hic requiescit in pace Gerontius V. C. pa[e]nitentialis qui vixit ann. pl. m. LVI. Depositus est sub d. Non. Decemb. Maximo V. C. cons. ind. se. 3 Romæ: ... cit in pa iæ Felicia nus plus ... itus sub dia Maximo V. C. cons.*

A. D. CONSULS

- 525 Philoxenus et Probus
 526 Olybrius
 527 Mavortius
 Justinus ob.
 528 Justinianus II
 529 Decius
 530 Lampadius et Orestes
 531 P. C. Lampadii et Orestis
 532 II P. C. Lampadii et Orestis
 533 Justinianus III
 534 Justinianus IV et Paulinus
 535 Belisarius
 536 P. C. Belisarii
 537 II P. C. Belisarii

525 Murat. p. 419. 5 Compendii in diptycho: *Fl. Theodorus Filoxenus Sotericus Filoxenus vir illust. com. domest. ex magistro m. per Thracia et consul ordinar.*

τοῦτο τὸ δῶρον τῇ σοφῇ γερουσίᾳ
 ὑπατος ὑπάρχων προσφέρω Φιλόξενος.

p. 419. 6 Mediolani: *Hic requiescit in pace sanc. M. Adeodatus presb. qui vixit in sæculo ann. plus minus octoginta quinque. Depositio sub die nono Kalendas Julii Probo jun. consule per indictione tertia. [sc. June 23 A. D. 525.]*

526 Mur. p. 414. 3 extra Romam: *Hic requiescit in pace Laurentius præpositus basilice beati Pauli apostoli qui vixit annus P. M. LX Olibrio V. C. cons. p. 414. 5 Interamnæ: VV. CC. Olibrio cons. S. est Aufidius qui vixit an. VII. Item hic pos. D. H. C. Le. p. 420. 1 Interamnæ: Hunc . . . si vis cogitor. . . . tor. Hic requie . . . venerabilis sem. . . . episcopatu. Depos. in pace V. Olibrio. It cannot be determined whether these belong to A. D. 491 or to 526.*

528 Mur. p. 420. 3 Romæ: *Hic requiescit in pace Pastor Num. vir V. qui vixit ann. XV men. XI die VII. Dep. s. d. XIII Kal. Decembris P. C. Maburti V. C. cons. 4 extra Romam: Hoclatarius qui vixit an. . . . P. C. Maburti V. C. cons.*

529 Mur. p. 420. 6 Romæ: . . . *Hic requies. . . . casta Deo . . . Decio junio . . . p. 421. 1 Caietæ: vv. 18.*

*Pande tuas, paradise, fores sedemque beatam,
 Andræ meritum suscipe pontificis &c.—
 —Præsule sub tanto florens ecclesia mater
 Crevit muneribus, crevit et officiis.*

Vixit ann. P. M. LXX presb. Romanus VII et in ep. ann. XXVII m. X d. XX. Requievit in pace XIII Kal. Nov. cons. Deci jun.

530 Mur. p. 421. 2 extra Romam: *Hic requiescit in pace Constantinus horrearius qui viset P. M. an. XLVII. Depositus est VII K. Dec. cons. Fl. Lampadii et Orestis VV. CC. p. 422. 1 Romæ: . . . is filius Kalop nnus XX. Depositu. . . . Lampadi et Orestis. p. 422. 2 Romæ: Theodori Gennara filia . . . cons. Flavi Lampadi . . . cum marito annus I et mens. VI.*

Ol. Ind. y. CHRON. PASCH.

3. 7 Philoxenus et Probus
 4. 8 Olybrius solus
 5. 9 Mavortius solus
 Hoc cos. Justinus ob.
 327. 6. 1 Justinianus III
 7. 2 Decius solus
 8. 3 Lampadius et Orestes
 * * * * *
 328. 10. 5 II P. C. Lampadii et Orestis
 11. 6 Justinianus IV
 12. 7 Justinianus V et Paulinus
 13. 8 Belisarius solus
 329. 14. 9 Belisarius solus
 15. 10 Belisarius II solus

531 Mur. p. 422. 3 Veronæ. Given in the Tables A. D. 531. 1 from Gruter. The numbers are thus expressed in Muratori: *Vixit ann. pl. m. LXXXV—sedit—annos 5 II menses 5 II et dies X 5 III et recessit sub d. 5 III Kal.—ind. 5 III. p. 422. 4 extra Romam: Hic requiescit in pace Theodosius qui vixit annus XII. Dep. V KL. Augustas. Hic requiescit in pace Dumilda H. F. quæ vixit pl. m. annus LIII. DPS. III Non. S. P. C. Lampadi et Orestis.*

532 Murat. p. 422. 5 Romæ: *Eumuchus qui vixit annos plus minus IV. depositus sub d. III Id. Februarium iter. P. C. Lampadi et Orestis VV. CC. cons. 6 Arelate: Hic in pace requiesc. bonæ memoriæ Thaumasta quæ vixit annos XL et obi. sub d. pr. Idib. Dec. indictione undecima iterum post cos. Lampadi et Orest. VV. CC.*

534 Murat. p. 423. 1 in oppido Anse:
*Germinè sublimi Proba nomine mente provata
 Quæ subito rapta est hic tumultata jacet.
 In qua qdquid habent cunctorum vota parentum
 Contulerat tribuens omnia pulchra ds.
 Hinc mestus pater est aviæ matrique perennis
 heu facinus perit pietas.
 Accipe qui lachrymis perfundis jugiter ora,
 Mors nihil est. Vitam respice perpetuam.*

Quæ vixit annis V mensis VIIII obiit s. d. III IDS. Octubris Paulino V. K. C.

535 Murat. p. 423. 3 Tusculi: . . . *qui vixit ann. LXVII. dep. d. Kal. . . Vilisari V. C. 4 Tusculi: . . con . . . ann. XV mensi . . . C. Vilisari. 5 Romæ: Hic requiescit . . . cons. Fl. Billa.*

536 Mur. p. 423. 6 extra Romam: *Hic requiescit in pace Andræ C. . . . quæ vixit virgo ann. . . . Dep. pridie Id. Octobr. . . . Billa V. C. ind. p. 424. 1 extra Romam: Hic requiescit . . . qui vixit ann. pl. . . . iter. P. C. Paulini. 424. 2 extra Romam: Deus det qui vixit annus P. M. XX . . . Maias iterum pos. cons. Paulini Avit. sol. et Tremisse. p. 423. 2 Ravennæ: Hic requiesc. vir juv. presb. B. . . et Vindimius quæ vir. ann. . . . Dep. est sub d. . . . II P. C. Paulini cons. in . . .*

537 Mur. p. 424. 3 Acastus in Delphinatu: *Hic requiescit in pace bonæ memoriæ Ingildus qui vixit annis*

A. D. CONSULS

538 Joannes
539 Apio
540 Justinus junior
541 Basilius
542 P. C. Basilii
543 P. C. Basilii II
544 P. C. Basilii III
545 P. C. Basilii IV
546 P. C. Basilii V
547 P. C. Basilii VI
548 P. C. Basilii VII
549 P. C. Basilii VIII
550 P. C. Basilii IX
551 P. C. Basilii X

OL. IND. Y. CHRON. PASCH.

1. 11 Joannes solus
2. 12 Apio Strategii f. solus
330. 3. 13 Justinus jun. solus
4. 14 Basilius solus
5. 15 P. C. Basilii
6. 16 P. C. Basilii II
331. 7. 17 P. C. Basilii III
8. 18 P. C. Basilii IV
9. 19 P. C. Basilii V
10. 20 P. C. Basilii VI
332. 11. 21 P. C. Basilii VII
12. 22 P. C. Basilii VIII
13. 23 P. C. Basilii IX
14. 24 P. C. Basilii X

III et mensibus octo obiit in XPO. III KL. Novembr. tertio P. C. Paulini jun. V. C. C.

538 Murat. p. 424. 4 Romæ: *Hic requiescit Maria H. F. DP. in pace XIII Kal. Januaria Fl. Johanne Orientale V. Cl. con. 5 Nolæ: Hic requiescit in pace Januaria Q. vixit pl. m. ann. XXVIII cum marito fec. ann. XV m. XI d. X. Dep. d. XV Ka. Februar. P. C. Bilisari VI [recte Mur. III] ind. prima [sc. Jan. 18 A. D. 538]. Hic requiescit in pace Filicellus SBD.*

539 Murat. p. 424. 6 Ticini: *Hic in pace requiescit B. M. Theodora diaconissa quæ vixit in seculo annos pl. m. XLVIII. D. XI Kal. Aug. V P. C. Paulini jun. V. C. ind. II [sc. July 22 A. D. 539].*

540 Murat. p. 425. 1 extra Romam: *Hic requiescit Abundantius . . . ectianus qui vixit ann. pl. m. XL. Dep. in pace VI Idus Septemb. Fl. Justino V. C. cons.*

541 Mur. p. 425. 3 Ravennæ: *Hic requiescit in pace vir SBL. Sedaignucus et cubicularius regis Theoderici, qui vixit ann. pl. m. XL. Depositus est sub d. III Id. Martias Basilio jun. V. C. cons. indictione quarta [sc. March 12 A. D. 541]. p. 425. 4 Lugduni: In hoc tumulo requiescet bonæ memoriæ Necteria qui vixit annos XXV obiit in pace pridie Kal. Maias P. C. Justini.*

542 Mur. p. 425. 6 Curie in Rhætia: *Hic jacet in tumulo quem flevit Rhætica tellus
Maxima summorum gloria pontificum,
Abjectis qui fudit opes nudataque texit
Agmina captivis præmia larga ferens.
Est pietas vicina polo, nec funeris ictum
. . . sentit ovens qui petit astra bonis.*

*Hic [lege his] pollens titulis Valentiniano sacerdos.
Credetis a cunctis non potuisse mori.*

Qui vixit in hoc seculo ann. pls. m. 538. Dps. sub die Id. Jan. Sps. P. CS. Basili V. C. ind. V. [Jan. 13 A. D. 542]. Paulinus nepos ipsius hæc fieri ordinavit.

544 Murat. p. 425. 5 Romæ: *Cappina R. se vivo hic req. . . . sit ann. plus m. XVII. De . . . ter P. C. Fl. Basili V. C. cons. Refertur by Muratori to A. D. 542. But it either expresses [ter. P. C. sc. A. D. 543, or ter P. C. sc. A. D. 544].*

545 Mur. p. 426. 1 Aostæ in Delphinatu: *Hic requiescit in pace bonæ memoriæ adulescens itegre carnis nomine Leudomari qui vixit annis numero IIII et dies VIII obiit in XPO sex. K. Mai. post C. IV Basili*

VV. CC. SS. cons. p. 426. 2 Ravennæ: Consecuti beneficia archangeli Michaelis Bachauda et Julianus a fundamentis fecerunt et dedicaverunt sub die Non. Maii quater P. C. Basilii junioris viri clarissimi cos. ind. VIII [May 7 A. D. 545].

546 Mur. p. 426. 3 Ticini: . . . diaconus qui vixit in hoc seculo annos p. min. XLV. Dep. sub d. V Kal. Novembr. duodecies P. C. Paulini jun. V. C. ind. X [Oct. 28 A. D. 546]. p. 426. 4 Augustæ Prætorie: *Hic requiescit in pace SCE memoriæ Gallus EPS. qui vixit in episcopatu annos XVII menses II dies XX. DPS. sub d. III Nonas Octobris duodecies P. C. Paulini junior. V. C. indictione decima.*

547 Mur. p. 426. 5 Ravennæ: *B. Vitalis basilicam mandato Ecclesii episcopi Julianus Argentarius ædificavit consecrante viro reverendissimo Maximiano episcopo sub die XIV Kal. Maii sexies P. C. Basilii junioris V. C. ind. X [Ap. 18 A. D. 547]. p. 426. 6 Aostæ in Delphinatu: Hic requiescit in pace bone memoriæ Teoptcunde qui vixit annos num. X obiit in XO. VI KL. Decembr. novies P. cons. Johannis V. C.*

548 Mur. p. 426. 7 Tarracine: *Hic requiescit Joannes B. M. Q. V. pl. m. an. LX. DP. in pace C. III Idus Febr. septies P. C. Basilii V. C.*

549 Murat. p. 427. 1 Ravennæ: *In hoc loco stetit arca beati Apollinaris sacerdotis et confessoris a tempore transitus sui usque dia e qua per virum beat. Maximianum episcopum translata est et introducta in basilicam quam Julianus Argentarius a fundamentis ædificavit et dedicata ab eodem viro beatissimo die VII Idus Maiarum ind. XII octies P. C. Basili jun. [May 9 A. D. 549].*

550 Murat. p. 427. 2 Ravennæ: *In honorem sancti protomartyris Stephani servus Christi Maximianus episcopus hanc basilicam ipso juvante a fundamentis construxit et dedicavit die III Id. Decembr. indict. XIII novies P. C. Basilii jun. V. C. [Dec. 11 A. D. 550].*

551 Murat. p. 427. 3 Ravennæ: *Clauditur hoc tumulo Benedicti fida jugalis,
Quæ tenuit castam defuncto conjugis vitam.
Nomine Pulcheria fuit, sed nomine formam
Signavit mentemque simul vitamque decentem.
Filius hic Thomas, aluit quem blanda relictæ
Simpliciter pietas, cari post fata mariti*

A. D. CONSULE

552 P. C. Basilii XI
 553 P. C. Basilii XII
 554 P. C. Basilii XIII
 555 P. C. Basilii XIV
 556 P. C. Basilii XV
 557 P. C. Basilii XVI
 558 P. C. Basilii XVII
 559 P. C. Basilii XVIII
 560 P. C. Basilii XIX
 561 P. C. Basilii XX
 562 P. C. Basilii XXI
 563 P. C. Basilii XXII
 564 P. C. Basilii XXIII
 565 P. C. Basilii XXIV

Justinian. ob.

566 Justinus

567 P. C. Justin. I
 568 P. C. Justin. II
 569 P. C. Justin. III
 570 P. C. Justin. IV
 571 P. C. Justin. V
 572 P. C. Justin. VI
 573 P. C. Justin. VII
 574 P. C. Justin. VIII
 575 P. C. Justin. IX
 576 P. C. Justin. X
 577 P. C. Justin. XI
 578 P. C. Justin. XII

Justinus ob.

579 Tiberius cos.

Ol. Ind. y. CHRON. PASCH.

333. 15. 25 P. C. Basilii XI
 1. 26 P. C. Basilii XII
 2. 27 P. C. Basilii XIII
 3. 28 P. C. Basilii XIV
 334. 4. 29 P. C. Basilii XV
 5. 30 P. C. Basilii XVI
 6. 31 P. C. Basilii XVII
 7. 32 P. C. Basilii XVIII
 335. 8. 33 P. C. Basilii XIX
 9. 34 P. C. Basilii XX
 10. 35 P. C. Basilii XXI
 11. 36 P. C. Basilii XXII
 336. 12. 37 P. C. Basilii XXIII
 13. 38 P. C. Basilii XXIV
 14. 39 Justinus junior II solus
 Justinianus ob.
 15. 1 P. C. II Justinii junioris
 337. 1. 2 P. C. II Justin. jun. II
 2. 3 P. C. II Justin. jun. III
 3. 4 P. C. II Justin. jun. IV
 4. 5 P. C. II Justin. jun. V
 338. 5. 6 P. C. II Justin. jun. VI
 6. 7 P. C. II Justin. jun. VII
 7. 8 P. C. II Justin. jun. VIII
 8. 9 P. C. II Justin. IX
 339. 9. 10 P. C. II Justin. X
 10. 11 P. C. II Justin. XI
 11. 12 P. C. II Justin. XII
 Justinus ob.
 12. 1 Tiberius Aug.

Officium sula exhibuit commune parentum ;

Ipsius hic collo genetriz portata quiescit.

Tale decus meruit funeris pia mater habere.

DP. s. d. Id. FB. X P. C. Basil. ind. XIII. In v. 6 is sula for sola. p. 427. 4 Viennæ in Delphinatu : In hoc tomolo quiescit in pace bonæ memoriæ famola Dei Dulcitia sanc. morebus optimis voluntate di . . . charitate largissima quæ vixit plus minus ann. XXXV obiit in pace non. Kal. Maias X P. C. Basili V. C. cons. indictione quarta decima [Ap. 23 A. D. 551].

553 Murat. p. 427. 5 Nolæ : Dep. sancte M. Reparati diac. Dep. d. XIII Kal. Novemb. XII P. C. Basili V. C.

554 Mur. p. 428. 1 extra Romam : Hic requiescit in pace Yppolitus V. C. amator pauperum qui dep. est . . . Aprilis XIII P. C. Basili ind. II . . . quis præsumpserit vel intul . . . [March or April A. D. 554.]

563 Muratori p. 428. 2 Romæ : Locus Marcelli sub d. reg. sexte concessum sibi et posteris ejus a beatissimo papa Joanne. qui vixit ann. pl. m. LXVIII. Dep. P. C. Basili V. C. ann. XXII ind. XI undecima Kal. Januarias. [sc. Dec. 22 A. D. 563.]

565 Murat. p. 428. 3 Romæ : . . . Lucina in pace qui viasse pl. m. . . . P. C. Basili V. C. anno XXIII . . . Dipo. Decembrium.

568 Murat. p. 429. 2 Albingauni : Hic requiescit in pace B. M. Honorata clarissima et P. F. conjunx Tit-

tani com. et trib. quæ vixit in hoc sæc. ann. XL. Depos. est sub d. Kal. Febr. ind. prim. imp. et cons. D. N. Justino PP. Aug. anno tertio. Rogo te per D. M. Omnpm. et JHM X . . . Nazarenum ne me tangas nec sepulcrum meum violis, nam ante tribunal æterni judicis mecum causam dicis. On Feb. 1 ind. 1 A. D. 568 the third year of Justin was current, and also annus post consulatum tertius, reckoned, as in some other instances, inclusive of the consulship itself. See the Tables A. D. 542. 1. 568. 1. 575. 2.

569 Mur. p. 429. 3 Capuæ : Hic requiescit in somno pacis Justina abbatisa fundatrix sancti loci hujus, quæ vixit plus minus annos LXXXV. Deposit. sub die Kalendarum Novembrium imp. D. N. Justino PP. Aug. anno III P. C. ejusdem indictione tertia [sc. Nov. 1 A. D. 569].

572 Mur. p. 430. 2 Capuæ : Vir beatissimus Probinus episc. sedit ann. I mens. VIII dies IIII. Depositus sub die XIII Kal. Septembrii imp. D. N. Justino anno VII P. C. ejusdem anno V indictione quinta. In Aug. 20 A. D. 572 the 5th indiction was still current, and the 7th year of Justin. But for P. C. anno V we must read P. C. anno VI. Murat. p. 430. 3 Ravennæ : Hic requiescit in pace Faustinus V. C. . . . Q. vixit ann. pl. m. LIII. Deposit. est sub d. prid. Kal. Mai. ind. V [Ap. 30 A. D. 572] imp. D. N. Justino PP. A.

The notation of the Paschal Chronicle from 580 to the end, with the fuller account which it contains of the times of *Heraclius*, in whose reign the author lived, will be found in the first chapter of this Appendix. Holstenius and Du Cange suppose that there were two authors of this Chronicle; that the first ended at the 17th of *Constantius II* A. D. 354, about whose time he lived; and that the second author continued the Chronicle to the 20th of *Heraclius*^a. This opinion is adopted by Cave, Oudin, Harles^b. But the only reason assigned for this opinion seems to be that a MS. ended at that point^c. Which is no sufficient reason. There might be other causes why the MS. ended there. The internal evidence of the Chronicle itself is against the supposition that a first author lived about the time of *Constantius II*. 1 The unity of design implies one author. 2 Some errors occur in the narrative which a contemporary would probably have avoided; as the appointment of *Constantius* to be *Cæsar* is placed at a wrong year p. 282 D. at A. D. 325 instead of 323. the death of *Magnentius* p. 292 D is also at a wrong year. 3 In the Chronicle p. 11 A B are mentioned certain feasts observed by the Church; the Nativity Dec. 25 (a date also mentioned p. 202 D), the birth of *St. John the Baptist* at June 24, the Annunciation March 25, the Presentation in the Temple Feb. 2. But, as will be shewn hereafter, Dec. 25 was not appointed to be observed at Antioch till about A. D. 378; and the author of this Chronicle wrote in the East. The other dates are still more decisive. The feast of the Presentation in the Temple on the 2nd of February is referred by Cedrenus to the reign of *Justin*; by Nicephorus and Sigebertus to the reign of *Justinian*^d. Bingham dates the original of the feast of the Annunciation March 25 from the 7th century^e. There is no need to assume that the author of these passages inserted them in an older Chronicle. Till more sufficient proof of an elder author shall be given (at present this is mere conjecture), the most easy and obvious conclusion is that the whole Chronicle was compiled by one and the same author, who lived in the reign of *Heraclius*.

^a Du Cange in præfatione p. 8 § x *Constat illum a quo ad Heraclium perductum est non esse totius operis scriptorem sed alterius quod in annum 354 desierit continuatorem et interpolatorem. Id docemur præsertim ex Holstenii observationibus quas codici suo Chronici Alex. edito subinde affixerat hisce post hæc verba [p. 292 D] εἰδὼν Ἀργούρου ἀδscriptis. "Hic desinit auctor Chronici Paschalis. cætera sunt continuatoris." Inde ergo colligitur primum auctorem visisse circa tempora Constantii. Quin porro continuator Chronici sub Heraclio vixerit negari fere non potest.*

^b Cave tom. 1 p. 581 *Binos auctores agnoscere videtur, unum qui priorem operis partem contexit et ad a. 354—deduxit, alterum qui hunc excepit et ad Heraclii a. 20 continuavit; ut ex vetustissimo Holstenii codice ejusque in illum notis ostendit du Fresne. Oudin. tom. 1 p. 1601 Ex Du Cangli mente hæc Chronicon ex variis auctoribus est. advertit enim Holstenius ad marginem sui exemplaris primum scriptorem finisse ad annum 17 Constantii. Jacobus autem Goar continuatorem visisse sub Heraclio.—Incertus igitur hujus Chronici auctor est, anonymusque jure censendus. Harles Introd. in linguam Græcam tom. 2. 1 p. 482 Duo fu-*

erunt auctores, quorum alter quidem res ab orbe condito ad a. 354 exposuit, alter vero ad annum Heraclii 20^{um} continuavit. Vossius also remarks de Hist. Græcis II. 23 p. 277 Facile mihi persuadeo non unius hanc fuisse operam; quod et Raderus ex inscriptione præfatione et Cæsarum syllabo conjectat.

^c See the two preceding notes.

^d Cedren. p. 366 A *de Justino seniore: ἐν αὐτοῦ δὲ ἐντυπῶθι ἐορτάζειν ἡμᾶς καὶ τὴν ἐορτὴν τῆς ὑπαπαντῆς τῆς μέχρι τότε μὴ ἐορταζομένης. Nicephorus Callisti XVII. 28 p. 779 D de Justiniano: τάρτεῖ δὲ καὶ τὴν τοῦ Σωτῆρος ὑπαπαντῆν ἀπρὶ πρώτως ἀπανταχοῦ τῆς γῆς ἐορτάζεσθαι. Sigebertus in Chronico p. 27 b Justiniani 15^o A. D. 542 CP. mortalitate magna insurgente statuta est solennitas purificationis beatæ Mariæ, quæ Græce Υπαπαντὶ id est obviatio dicitur, eo quod die illo Symeon obviaverit oblato in templum Domino.*

^e Bingham Antiquities Vol. 9 p. 183. 184 "Before the time of the Council of Trullo it was come into use [sc. A. D. 692. conf. Acta Concil. tom. 7 p. 1371] — And therefore we may date its original from the 7th century." We learn from the Paschal Chronicle that it was already in use before A. D. 629.

III. *

INDICTIONS. ERA OF DIOCLETIAN. ERA OF ANTIOCH.

IT has been shewn in a former work^a that the era of Antioch was reckoned from Nov. 1 B.C. 49 U. C. Varr. 705. The first year therefore of Antioch was nearly conumerary with the 264th year of the *Seleucidæ*, which commenced in October B. C. 49 U. C. Varr. 705^b. But if the first year was conumerary with the 264th, the 301st of Antioch, with which this Table begins, was conumerary with the 564th of the *Seleucidæ*.

That the era of *Diocletian* was reckoned from his accession in A. D. 284 is determined by Theon ad Ptolemæi *μεγ. συνταξ.*^c who attests that the 29th day of *Athyr* in the year of *Nabonassar* 1112 fell within the 81st year of *Diocletian*. *Athyr* 29 of the 1112th year was Nov. 25 A. D. 364, and the 81st year of *Diocletian* was then current. But if the 81st year was current Nov. 25 A. D. 364, the first was already current Nov. 25 A. D. 284, and we are carried back to his accession Sept. 17. It is probable however that in Alexandrian computation the years of this era were deduced from Aug. 29, as in the Alexandrian coins of *Diocletian* given in the Tables at A. D. 285 p. 328.

The Indictions in Marcellinus^d and in the Tables of Du Fresnoy tom. 1 p. 174 are compared with the consulship and the Julian year in which they end. In the following Table they are compared with the years in which they begin, because the years of the Christian era are here made the measure of the rest and contain the beginnings of all the other epochs.

The Paschal Chronicle rightly places the Indiction at September 1 : p. 187 B αἱ ἰνδικτοὶ χρηματίζειν ἤρξαντο ἀπὸ πρώτης καὶ αὐτῆς τοῦ Γορπιαίου μηνός. But in that Chronicle each year of the indictions is reckoned one year too low. The indictions from *Constantine* are thus assigned : Chron. Pasch. p. 281 B ἰνδικτιῶνων Κωνσταντινιανῶν ἐντεῦθεν ἀρχή. ἰνδ. α'. η'. ὑπ. Κωνσταντίνου Αὐγούστου τὸ δ' καὶ Λικινίου τὸ γ'. ἰνδ. β'. θ'. ὑπ. Βολουσιανοῦ καὶ Ἀνιανοῦ. Repeated p. 374 D τὸ η' ἔτος Κωνσταντίνου—καθ' ὃ ἡ πρώτη ἰνδικτος ἐτέθη ἐν ὑπατείᾳ Βολουσιανοῦ καὶ Ἀνιανοῦ. It appears then that the author reckons ind. 1 to begin at Sept. 1 *Constantino IV Licinio III coss.* and to terminate at Aug. 31 *Volusiano et Anniano coss.* in which consulship ind. 2 begins at Sept. 1. But

^a See F. H. III p. 365—367. The era of Antioch has been noticed in the Tables of the present Work at A. D. 44. 3 p. 29 A. D. 212. 2 p. 220. 520. 2 p. 738.

^b See the Table of Parallel Years in F. H. III p. 466.

^c Theon p. 277 l. 1 ἴστω ζητεῖν ἡμᾶς τῆς κατὰ τὸ ἀριθμῶντος ἀπὸ Ναβονασάρου πρώτης συνοδικῆς συζυγίας τὸν χρόνον κ. τ. λ. He divides the period into its parts p. 282 fin. ἀφειλομεν τῶν ἀπὸ τῆς ἀρχῆς Ναβονασάρου κατ' Αἰγυπτίους ἑτῶν ἀριθμῶν τὰ μέχρι τῆς Ἀλεξάνδρου τελευτῆς ἔτη κεδ', καὶ τὰ λοιπὰ ἀπὸ Φιλίππου ἔτη χηγ'. κ. τ. λ. 424 + 688 = 1112. Idem p. 284 ἵνα δὲ καὶ τῶν σεληνιακῶν ἐκλείψεων ἕνεκα ἐκ προχείρου ἔχωμεν παυσελληνιακὴν συζυγίαν ἐκλειπτικὴν ἐκταθειμένην, ἐπελογισάμεθα τὴν γεγενημένην κατ' Ἀλεξανδρείας τῷ πα' ἔτει Διοκλητιανοῦ Ἀθὺρ μηνί, κατ' Αἰγυπτίους τῷ δὲ αὐτῷ [lege κατ' Αἰγυπτίους δὲ τῷ αὐτῷ] πα' ἔτει Φαμενώθ α', ὅπειδ' ἔπερ ἡ προγεγενημένη αὐτῆς σύνοδος κατὰ τὴν προεκταθειμένην ἡμῖν ἔφοδον εἰς τὴν τοῦ Μεχίρ κα' ἔγγιστα πίπτει. ἃ συνάγεται ἀπὸ Ναβονασάρου

ἔτη ἀριθμῶν κ. τ. λ. Idem p. 285 l. 1 τὸν δὲ χρόνον τῆς μίσης συζυγίας κατ' Αἰγυπτίους μὲν μετὰ ὥρας ε' ε' ε' τῆς ἐν τῇ ε' τοῦ Φαμενώθ μεσημβρίας, κατ' Ἀλεξανδρείας δὲ μετὰ ὥρας ε' ε' ε' τῆς ἐν τῇ κθ' τοῦ Ἀθὺρ μεσημβρίας. That is to say, the 6th day of the moveable Egyptian month *Phamenoth* coincided with the 29th of the fixed Alexandrian *Athyr*. See F. H. II p. 328. 329 = 396. 397. But the 29th of the fixed Alexandrian *Athyr* fell upon Nov. 25. See F. H. III p. 356. And as the 1st day of the moveable Egyptian *Thoth*, which was at June 25 in A. D. 238 N. E. 986 (see F. H. III Introd. p. xvi), had fallen back in 126 years to May 24, the 6th day of the 7th month *Phamenoth*, the 186th day of the Egyptian year, also coincided with Nov. 25 in N. E. 1112. The 21st of the 6th month *Meckir*, the 171st day, fell in that year upon Nov. 10.

^d See Introduction p. ix Tables A. D. 379. 3 p. 495.

in reality the first indiction commenced Sept. 1 of the preceding year and terminated at Aug. 31 of the consulship of *Constantine* and *Licinius*, the 2nd indiction commenced in the year preceding, and ended in the consulship of *Volusianus* and *Annianus*^c. Each indiction then is computed one year too low. They are however apparently right as placed in the Chronicle, since the last 8 months of ind. 2 fell within the consulship of *Volusianus* and *Annianus*.

The Chronicle p. 187 A B places the beginning of the Indictions and the era of Antioch in the same year: χρηματίζει τῆς μεγάλης Ἀντιοχείας εἰς τιμὴν αὐτῆς ἔτος α' καὶ πρῶτον ἔτος τῆς πεντεκαίδεκαετηρίδος τῶν ἰνδίκτων ἀπὸ πρώτου ἔτους Γαίου Ἰουλίου Καίσαρος. ὑπ. Λεπίδου καὶ Πλάγκου. α'. Γάιος Ἰούλιος κ. τ. λ.—ἀρχὴ ἰνδικτιῶνων ἀπὸ πρώτου ἔτους Γαίου Ἰουλίου Καίσαρος καὶ τῶν προκειμένων ὑπάρχοντων Λεπίδου καὶ Πλάγκου^f, ἦγουν ιβ' καὶ αὐτῆς τοῦ Ἀρτεμισίου μηνός, Ἀντιοχεῖς τοὺς ἑαυτῶν χρόνους ἀριθμοῦσι, καὶ αἱ ἰνδικτοὶ δὲ χρηματίζειν ἤρξαντο ἀπὸ πρώτης καὶ αὐτῆς τοῦ Γορπιαίου μηνός. This is true when the era of Antioch is assigned to its proper position, the autumn of A. D. 49; but the notation of the Chronicle brings the indiction one year below, in this manner.

	True period.	Chron. Pasch.
Indict. 1 Sept. 1	B. C. 49	B. C. 48
Indict. 1 Sept. 1	B. C. 34	B. C. 33
Indict. 1 Sept. 1	B. C. 19	B. C. 18
Indict. 1 Sept. 1	B. C. 4	B. C. 3
• Indict. 1 Sept. 1	A. D. 12 •	A. D. 13
Indict. 1 Sept. 1	A. D. 27 •	A. D. 28
Indict. 1 Sept. 1	A. D. 42	A. D. 43 ε

The Indictions and the era of Antioch both began in the same Julian year B. C. 49, the indications at Sept. 1, the era of Antioch a little later, at the 1st of *Dius*, which after the adoption of the Julian fixed year at Antioch coincided with November^{εε}. But in the notation of the Chronicle the indiction falls within the first year of Antioch, towards the close of that year.

On reference to the preceding list of consuls we shall find that in the years marked in the Chronicle Ol. 204. 1—206. 2 the consuls are at the wrong indiction. Again, after the *lacuna*, the consuls from Ol. 211. 4 to 212. 4, and from Ol. 218. 2 to 235. 1 are at the wrong indiction^h. In Ol. 235. 3—242. 1 they are at the right indiction; that is, as in Marcellinus, at the indiction which terminates in the consulship. Then deranged by omissions or interpolations from Ol. 242. 2 to 273. 1. Then again at the right indiction (that is, the indiction in which the consulships commence) from Ol. 273. 2 to the end.

^c Compare the preceding list of consuls in c. 2 at A. D. 312—314 with the following Table at those years.

^f The year B. C. 49 which contained these epochs was in reality the consulship of *Marcellus et Lentulus*. The consulship of *Lepidus et Planus* here named in the Chronicle belonged to B. C. 42, and is assigned to the 1st year of *Cæsar* through the errors in the Chronicle which have been explained in F. H. III Introd. p. vi. vii.

^ε See the indictions, as exhibited in the Paschal Chronicle, given above in c. 2. Although the indictions are regularly deduced in the Chronicle from the 1st year of *Julius Cæsar*, yet they must

only be considered for the first 24 periods or 360 years as a measure of time. That the indictions were not in use before the reign of *Constantine* is shewn by Norisius Ep. Syromac. p. 197—199 = tom. 2 p. 208. 209 against Scaliger.

^{εε} See F. H. III p. 353.

^h Thus, for example, Ol. 204. 1 *Ind. 9 Proculo et Nigrino coss.* But ind. 9 commenced Sept. 1 A. D. 35 and ended Aug. 31 A. D. 36; and the consuls *Proculus* and *Nigrinus* began Jan. 1 A. D. 37. Ol. 218. 4 *Ind. 8 Valente et Vetere coss.* Indict. 8 ended Aug. 31 A. D. 95, but those consuls commenced Jan. 1 A. D. 96.

But when the consuls are at the right indiction they are at the wrong Olympic year; for the Olympic years compared with the consulships are each an unit too high. Thus in A. D. 73 *Domitiano et Messalino coss.* Ol. 213. 1 commenced in July and indict. 1 was current till Aug. 31. But in the Paschal Chronicle these consuls and this indiction are placed at Ol. 213. 2. In A. D. 162 *Rustico et Aquilino coss.* Ol. 235. 2 began in July and indict. 15 was current till Aug. 31. In the Chronicle these consuls and indict. 15 are at Ol. 235. 3. In A. D. 313 *Constantino III Licinio III coss.* indict. 1 was current till Aug. 31 and Ol. 273. 1 commenced in July; but the Chronicle refers these consuls and indict. 1 to Ol. 273. 2. At p. 374 A March of A. D. 562 *P. O. Basilii XXI* is said to fall in Ol. 335. 3. But in reality in March 562 Ol. 335. 1 was still current, and Ol. 335. 2 commenced in July. This mode of notation is continued throughout. The Olympiads are thrown back that they may correspond with the bissextile years of the Roman calendar. Thus A. D. 164 *Macrino et Celso coss.* was a bissextile year in which Ol. 235. 4 began in July; but in Chron. Pasch. this is called Ol. 236. 1. A. D. 420 *Theodosio IX Constantio III coss.* was bissextile, and contained Ol. 299 $\frac{3}{4}$; but this is called in the Chronicle Ol. 300. 1.

We may trace the true places of the indictions in some passages of the Chronicle. As in A. D. 527 the 5th indiction is marked as already current at April 1, which agrees with its true commencement at Sept. 1 A. D. 526¹. Again p. 341 B *ινδ. ια'. ς'. υπ. 'Ιουστινιανου Αύγουστου τὸ δ' μόνου* [A. D. 533]. *τούτω τῷ ἔτει μηνὶ Δίῳ κατὰ 'Ρωμαίους Νοεμβρίῳ τῆς ιβ' ινδικτιῶνος*—Therefore in Nov. A. D. 533 the 12th indiction had already commenced. The true date; for indict. 12 commenced Sept. 1 A. D. 533. p. 344 A *ινδ. ιβ'. ς'. υπ. 'Ιουστινιανου τὸ ε' καὶ Παυλίνου* [A. D. 534]. *ἐπὶ τούτων τῶν ὑπάτων—ἀπὸ τῆς πρὸ δ' καλανδῶν 'Ιανουαρίων ινδικτιῶνος ιγ'.* At Dec. 29 A. D. 534 it is rightly said that the 13th indiction was current; for it began at Sept. 1. At A. D. 562 the 10th indiction is rightly marked as already current on the 20th of March^k. p. 375 A B *ινδ. ια'. λς'. μετὰ υπ. Βασιλείου τὸ κβ' μόνου* [A. D. 563]. *τούτω τῷ λς' ἔτει—μηνὶ 'Απελλαίῳ κατὰ 'Ρωμαίους Δεκεμβρίῳ κδ' ἡμέρᾳ πρώτη* [sc. *feria prima*], *τῆς ιβ' ινδικτιῶνος*—In Dec. 24 A. D. 563 the 12th indiction was already current. It is rightly marked that in A. D. 574 on the 7th of September the 8th indiction had already begun^l, although that year is called in the Chronicle *indict. 7 P. C. Justinii VIII.*

The right place of the indiction may be often traced in the Theodosian Code, although sometimes the notice is obscure or corrupt. The fourth indiction is current Nov. 16 A. D. 360^m. In A. D. 367 indict. 10 is mentioned Cod. Theod. Vol. 3 p. 387 l. 11 *de jure fasci: Alexandrino com. R. P.—Decima indictione singulas tantum dependant centesimas &c.—Dat. VII Kal. Oct. Dorostori Lupicino et Jovino coss.*ⁿ Gothofred. p. 388 supposes that this 10th indiction began VII Kal. Oct. A. D. 367 and was still future at the date of that law. But indict. 10 had already passed, and began in the preceding year 366, and the law refers to a payment then due upon it^o. A. D. 369 within ind. 12: see above c. 1 *Valentinian.* p. 117. Ind. 15 A. D. 386 ind. 1 A. D. 387 ind. 9 A. D. 395 are in Cod. Theod. Vol. 4 p. 196 l. 3 *de indulgentiis debitorum: Andromacho p. U.—usque in consulatum primum clementiæ nostræ* [A. D. 386] *id est usque indictionem quintam decimam quæ proxima fuerit, reliqua universa concedimus.—Post consulatum vero mansuetudinis nostræ* [sc. A. D. 387], *id est, a prima indictione, in consulatum Olybrii et Probinii* [A. D. 395], *omnium reliquorum exactionem suspendi oportere censemus.—Ex consulatu sane Olybrii et Probinii, id est, ex nona indic-*

¹ See the Tables A. D. 527. 2 p. 746.

^k See the Tables A. D. 562. 4 p. 813.

^l See the Tables A. D. 574. 2 p. 834.

^m See Cod. Theod. quoted in the Tables A. D. 360. 3 p. 445.

ⁿ This law is repeated Vol. 4 p. 548 (quoted in the

Tables A. D. 367) but the mention of the Indiction is omitted.

^o See against Gothofredus Noris. Ep. Syromac. p. 406, who shews that Gothofredus numbers the indictions one year too late.

tione, in præsentem diem &c.—*Dat. VII Kal. Jul. Med. Vincentio et Fravitta coss.* This law is therefore issued June 25 of the 14th indiction. Ind. 11 current in A. D. 368 ind. 5 current in A. D. 407 ind. 12 current A. D. 414 are named in Cod. Theod. at Ap. 9 A. D. 414 quoted in the Tables^p. The 8th indiction is current at Aug. 26 A. D. 410: Cod. Theod. Vol. 4 p. 503 l. 173 de decurionibus: *Anthemio pf. p.*—*Placuit ut ab instanti octava indictione descriptiones &c.* *Dat. VII Kal. Sept. CP. Varane V. C. cons.* Ind. 8 A. D. 424 is mentioned Cod. Theod. Vol. 4 p. 42 l. 33 de annona: *Isidoro pf. p. Illyrici.*—*Quæ dispositio in perpetuum observanda initio indictionis octavæ congruum sumere debet exordium.*—*Dat. VI Id. Oct. CP. Victore V. C. cons.* This law was issued on the 40th day of the 8th indiction. The 14th indiction is mentioned as future in A. D. 430: Cod. Theod. Vol. 4 p. 155 l. 6 de collatione donatarum. *Antiocho pf. p.*—*Ex quarta decima feliciter futura indictione, translatione servata &c.* *Dat. prid. Kal. Jan. CP. DD. NN. Theodosio XIII et Valentiniano III AA. coss.* But as the 14th indiction was already current at Dec. 31 A. D. 430, we may read *prid. Kal. Jun. sc.* May 31 A. D. 430, when the 14th indiction was yet future.

The indiction began in each year at Sept. 1 both in the Eastern and Western Empire. This has been shewn by Norisius Ep. Syromac. p. 210. 406. 407. and is admitted by Sirmond apud Acta Concil. tom. 6 p. 606: “Romani cum reliqua Italia, sicut et Græci, novas indictiones inchoabant a *Kal. Sept.* quod in Gregorii magni Joannis VIII et Gregorii VII epistolis observare est.”^q

In the description of the earthquake at Antioch, given in the Tables at the year 458, Sept. 14 of the second year of *Leo* is called by Evagrius the 506th year of Antioch and the 11th indiction. Scaliger ad Euseb. p. 157 uses this passage to prove that the indictions began after Sept. 14. Norisius Ep. Syromac. p. 208—218 argues that as the indiction began Sept. 1 this was Sept. 14 of A. D. 457, and consequently that the year of Antioch 506, being then current, had already commenced on the 1st of *Gorpicius* or September. He contends that Evagrius marks the following day or the 15th as Sunday: *κυριας ἐπικαταλαβούσης ἡμέρας*—and that this happened in 457; that the eleventh indiction then current commenced Sept. 1 A. D. 457; that the earthquake is referred to the first year of *Leo* by Theophanes and Cedrenus, which will give A. D. 457; that Malalas places it Sept. 13 or Sunday and in the consulship of *Patricius*.^{*} But as these characters mark the year 459, he rejects the account of Malalas.

But it may be answered, 1 that Theophanes p. 95 A places the accession of *Leo* in the 11th indiction, which is not accurate. 2 that Evagrius places September of the 11th indiction in the second year of *Leo*, which is also inaccurate. 3 Malalas places September of the 506th year of Antioch within the consulship of *Patricius*, which is granted by Norisius to be an error. Each of these writers has committed a mistake. 4 Norisius, who has truly interpreted *ἐπικαταλαβούσης*, argues from the Sunday that Evagrius marks Sept. 14 as Saturday; which happened in 457; that Malalas has erroneously named Sept. 13 as Sunday, which was true in 459. But from Malalas we may correct Evagrius; and he will then express in the words of Norisius p. 210 “die 13^a Gorpici sive Septembris circa horam quartam noctis jam cadente, ac post duas horas Dominica die Gorpici 14^a adventura.” And this happened in September A. D. 458. Norisius himself p. 213 admits that Evagrius may have mistaken the indiction: “Quispiam suspicari posset a Joanne rhetore qui illum terræ motum accurate descripsit designatum fuisse annum 506 æræ Antiochenæ, ac secundum imperii Leonis diemque 14 Septembris, quibus indicatur U. C. 1211 A. D. 458, Evagrium vero notas feriæ atque indictionis XI perperam adposuisse quibus ille casus ad A. D. 457 retrahitur.” This last opinion, that Evagrius had mistaken the indiction, appears to be the

^p See the Tables A. D. 407. l. 414. 3. Compare the Tables A. D. 415. 3 p. 589 l. 45.

^q Although Sirmond contends that the ancient

practice was different, and the practice of the Franks in A. D. 572. 869.

truth. The event happened on Saturday Sept. 13 A. D. 458, towards the close of the 506th year, when the 2nd of *Leo* was current, and on the 13th day of the 12th indiction.

It has been already explained that in this following Table of Parallel Years the indictiōns the years of *Dioctetian* of Antioch of the *Seleucidae*, and the Olympic years, are all placed at that year of the Christian era in which they begin.

Ind. Sep. 1.	Diocl. Sep. 17.	Ant. Nov. 1.	Sel. Oct.	A. D. Jan. 1.	Olymp. July.	Ind. Sep. 1.	Diocl. Sep. 17.	Ant. Nov. 1.	Sel. Oct.	A. D. Jan. 1.	Olymp. July.	Ind. Sep. 1.	Diocl. Sep. 17.	Ant. Nov. 1.	Sel. Oct.	A. D. Jan. 1.	Olymp. July.
1		301	564	252		5	18	350	613	301	270. 1	9	67	399	662	350	2
2		302	565	253	258. 1	6	19	351	614	302	2	10	68	400	663	351	3
3		303	566	254	2	7	20	352	615	303	3	11	69	401	664	352	4
4		304	567	255	3	8	21	353	616	304	4	12	70	402	665	353	283. 1
5		305	568	256	4	9	22	354	617	305	271. 1	13	71	403	666	354	2
6		306	569	257	259. 1	10	23	355	618	306	2	14	72	404	667	355	3
7		307	570	258	2	11	24	356	619	307	3	15	73	405	668	356	4
8		308	571	259	3	12	25	357	620	308	4	1	74	406	669	357	284. 1
9		309	572	260	4	13	26	358	621	309	272. 1	2	75	407	670	358	2
10		310	573	261	260. 1	14	27	359	622	310	2	3	76	408	671	359	3
11		311	574	262	2	15	28	360	623	311	3	4	77	409	672	360	4
12		312	575	263	3	*1	29	361	624	312	4	5	78	410	673	361	285. 1
13		313	576	264	4	2	30	362	625	313	273. 1	6	79	411	674	362	2
14		314	577	265	261. 1	3	31	363	626	314	2	7	80	412	675	363	3
15		315	578	266	2	4	32	364	627	315	3	8	81	413	676	364	4
1		316	579	267	3	5	33	365	628	316	4	9	82	414	677	365	286. 1
2		317	580	268	4	6	34	366	629	317	274. 1	10	83	415	678	366	2
3		318	581	269	262. 1	7	35	367	630	318	2	11	84	416	679	367	3
4		319	582	270	2	8	36	368	631	319	3	12	85	417	680	368	4
5		320	583	271	3	9	37	369	632	320	4	13	86	418	681	369	287. 1
6		321	584	272	4	10	38	370	633	321	275. 1	14	87	419	682	370	2
7		322	585	273	263. 1	11	39	371	632	322	2	15	88	420	683	371	3
8		323	586	274	2	12	40	372	635	323	3	1	89	421	684	372	4
9		324	587	275	3	13	41	373	636	324	4	2	90	422	685	373	288. 1
10		325	588	276	4	14	42	374	637	325	276. 1	3	91	423	686	374	2
11		326	589	277	264. 1	15	43	375	638	326	2	4	92	424	687	375	3
12		327	590	278	2	1	44	376	639	327	3	5	93	425	688	376	4
13		328	591	279	3	2	45	377	640	328	4	6	94	426	689	377	289. 1
14		329	592	280	4	3	46	378	641	329	277. 1	7	95	427	690	378	2
15		330	593	281	265. 1	4	47	379	642	330	2	8	96	428	691	379	3
1		331	594	282	2	5	48	380	643	331	3	9	97	429	692	380	4
2		332	595	283	3	6	49	381	644	332	4	10	98	430	693	381	290. 1
3	1	333	596	284	4	7	50	382	645	333	278. 1	11	99	431	694	382	2
4	2	334	597	285	266. 1	8	51	383	646	334	2	12	100	432	695	383	3
5	3	335	598	286	2	9	52	384	647	335	3	13	101	433	696	384	4
6	4	336	599	287	3	10	53	385	648	336	4	14	102	434	697	385	291. 1
7	5	337	600	288	4	11	54	386	649	337	279. 1	15	103	435	698	386	2
8	6	338	601	289	267. 1	12	55	387	650	338	2	1	104	436	699	387	3
9	7	339	602	290	2	13	56	388	651	339	3	2	105	437	700	388	4
10	8	340	603	291	3	14	57	389	652	340	4	3	106	438	701	389	292. 1
11	9	341	604	292	4	15	58	390	653	341	280. 1	4	107	439	702	390	2
12	10	342	605	293	268. 1	1	59	391	654	342	2	5	108	440	703	391	3
13	11	343	606	294	2	2	60	392	655	343	3	6	109	441	704	392	4
14	12	344	607	295	3	3	61	393	656	344	4	7	110	442	705	393	293. 1
15	13	345	608	296	4	4	62	394	657	345	281. 1	8	111	443	706	394	2
1	14	346	609	297	269. 1	5	63	395	658	346	2	9	112	444	707	395	3
2	15	347	610	298	2	6	64	396	659	347	3	10	113	445	708	396	4
3	16	348	611	299	3	7	65	397	660	348	4	11	114	446	709	397	294. 1
4	17	349	612	300	4	8	66	398	661	349	282. 1	12	115	447	710	398	2

* Indiction of *Constantine*.

Ind. Sep. 1.	Diocl. Sep. 17.	Ant. Nov. 1.	Sel. Oct.	A. D. Jan. 1.	Olymp. July.	Ind. Sep. 1.	Diocl. Sep. 17.	Ant. Nov. 1.	Sel. Oct.	A. D. Jan. 1.	Olymp. July.	Ind. Sep. 1.	Diocl. Sep. 17.	Ant. Nov. 1.	Sel. Oct.	A. D. Jan. 1.	Olymp. July.
13	116	448	711	399	3	10	173	505	768	456	4	7	230	562	825	513	323. 1
14	117	449	712	400	4	11	174	506	769	457	309. 1	8	231	563	826	514	2
15	118	450	713	401	295. 1	12	175	507	770	458	2	9	232	564	827	515	3
1	119	451	714	402	2	13	176	508	771	459	3	10	233	565	828	516	4
2	120	452	715	403	3	14	177	509	772	460	4	11	234	566	829	517	324. 1
3	121	453	716	404	4	15	178	510	773	461	310. 1	12	235	567	830	518	2
4	122	454	717	405	296. 1	1	179	511	774	462	2	13	236	568	831	519	3
5	123	455	718	406	2	2	180	512	775	463	3	14	237	569	832	520	4
6	124	456	719	407	3	3	181	513	776	464	4	15	238	570	833	521	325. 1
7	125	457	720	408	4	4	182	514	777	465	311. 1	1	239	571	834	522	2
8	126	458	721	409	297. 1	5	183	515	778	466	2	2	240	572	835	523	3
9	127	459	722	410	2	6	184	516	779	467	3	3	241	573	836	524	4
10	128	460	723	411	3	7	185	517	780	468	4	4	242	574	837	525	326. 1
11	129	461	724	412	4	8	186	518	781	469	312. 1	5	243	575	838	526	2
12	130	462	725	413	*298. 1	9	187	519	782	470	2	6	244	576	839	527	3
13	131	463	726	414	2	10	188	520	783	471	3	7	245	577	840	528	4
14	132	464	727	415	3	11	189	521	784	472	4	8	246	578	841	529	327. 1
15	133	465	728	416	4	12	190	522	785	473	313. 1	9	247	579	842	530	2
1	134	466	729	417	*299. 1	13	191	523	786	474	2	10	248	580	843	531	3
2	135	467	730	418	2	14	192	524	787	475	3	11	249	581	844	532	4
3	136	468	731	419	3	15	193	525	788	476	4	12	250	582	845	533	328. 1
4	137	469	732	420	4	1	194	526	789	477	314. 1	13	251	583	846	534	2
5	138	470	733	421	300. 1	2	195	527	790	478	2	14	252	584	847	535	3
6	139	471	734	422	2	3	196	528	791	479	3	15	253	585	848	536	4
7	140	472	735	423	3	4	197	529	792	480	4	1	254	586	849	537	329. 1
8	141	473	736	424	4	5	198	530	793	481	315. 1	2	255	587	850	538	2
9	142	474	737	425	301. 1	6	199	531	794	482	2	3	256	588	851	539	3
10	143	475	738	426	2	7	200	532	795	483	3	4	257	589	852	540	4
11	144	476	739	427	3	8	201	533	796	484	4	5	258	590	853	541	330. 1
12	145	477	740	428	4	9	202	534	797	485	316. 1	6	259	591	854	542	2
13	146	478	741	429	302. 1	10	203	535	798	486	2	7	260	592	855	543	3
14	147	479	742	430	2	11	204	536	799	487	3	8	261	593	856	544	4
15	148	480	743	431	3	12	205	537	800	488	4	9	262	594	857	545	331. 1
1	149	481	744	432	4	13	206	538	801	489	317. 1	10	263	595	858	546	2
2	150	482	745	433	303. 1	14	207	539	802	490	2	11	264	596	859	547	3
3	151	483	746	434	2	15	208	540	803	491	3	12	265	597	860	548	4
4	152	484	747	435	3	1	209	541	804	492	4	13	266	598	861	549	332. 1
5	153	485	748	436	4	2	210	542	805	493	318. 1	14	267	599	862	550	2
6	154	486	749	437	304. 1	3	211	543	806	494	2	15	268	600	863	551	3
7	155	487	750	438	2	4	212	544	807	495	3	1	269	601	864	552	4
8	156	488	751	439	3	5	213	545	808	496	4	2	270	602	865	553	333. 1
9	157	489	752	440	4	6	214	546	809	497	319. 1	3	271	603	866	554	2
10	158	490	753	441	305. 1	7	215	547	810	498	2	4	272	604	867	555	3
11	159	491	754	442	2	8	216	548	811	499	3	5	273	605	868	556	4
12	160	492	755	443	3	9	217	549	812	500	4	6	274	606	869	557	334. 1
13	161	493	756	444	4	10	218	550	813	501	320. 1	7	275	607	870	558	2
14	162	494	757	445	306. 1	11	219	551	814	502	2	8	276	608	871	559	3
15	163	495	758	446	2	12	220	552	815	503	3	9	277	609	872	560	4
1	164	496	759	447	3	13	221	553	816	504	4	10	278	610	873	561	335. 1
2	165	497	760	448	4	14	222	554	817	505	321. 1	11	279	611	874	562	2
3	166	498	761	449	307. 1	15	223	555	818	506	2	12	280	612	875	563	3
4	167	499	762	450	2	1	224	556	819	507	3	13	281	613	876	564	4
5	168	500	763	451	3	2	225	557	820	508	4	14	282	614	877	565	336. 1
6	169	501	764	452	4	3	226	558	821	509	322. 1	15	283	615	878	566	2
7	170	502	765	453	308. 1	4	227	559	822	510	2	1	284	616	879	567	3
8	171	503	766	454	2	5	228	560	823	511	3	2	285	617	880	568	4
9	172	504	767	455	3	6	229	561	824	512	4	3	286	618	881	569	337. 1

Ind. Sep. 1.	Diocl. Sep. 17.	Ant. Nov. 1.	Sel. Oct.	A. D. Jan. 1.	Olymp. July.	Ind. Sep. 1.	Diocl. Sep. 17.	Ant. Nov. 1.	Sel. Oct.	A. D. Jan. 1.	Olymp. July.	Ind. Sep. 1.	Diocl. Sep. 17.	Ant. Nov. 1.	Sel. Oct.	A. D. Jan. 1.
4	287	619	882	570	2	5	318	650	913	601	345. 1	5	348	680	943	631
5	288	620	883	571	3	6	319	651	914	602	2	6	349	681	944	632
6	289	621	884	572	4	7	320	652	915	603	3	7	350	682	945	633
7	290	622	885	573	338. 1	8	321	653	916	604	4	8	351	683	946	634
8	291	623	886	574	2	9	322	654	917	605	346. 1	9	352	684	947	635
9	292	624	887	575	3	10	323	655	918	606	●	10	353	685	948	636
10	293	625	888	576	4	11	324	656	919	607	3	11	354	686	949	637
11	294	626	889	577	339. 1	12	325	657	920	608	4	12	355	687	950	638
12	295	627	890	578	2	13	326	658	921	609	347. 1	13	356	688	951	639
13	296	628	891	579	3	14	327	659	922	610	2	14	357	689	952	640
14	297	629	892	580	4	15	328	660	923	611	3	15	358	690	953	641
15	298	630	893	581	340. 1	1	329	661	924	612	4	1	359	691	954	642
1	299	631	894	582	2	2	330	662	925	613	348. 1	2	360	692	955	643
2	300	632	895	583	3	3	331	663	926	614	2	3	361	693	956	644
3	301	633	896	584	4	4	332	664	927	615	3	4	362	694	957	645
4	302	634	897	585	341. 1	5	333	665	928	616	4	5	363	695	958	646
5	303	635	898	586	2	6	334	666	929	617	349. 1	6	364	696	959	647
6	304	636	899	587	3	7	335	667	930	618	2	7	365	697	960	648
7	305	637	900	588	4	8	336	668	931	619	3	8	366	698	961	649
8	306	638	901	589	342. 1	9	337	669	932	620	4	9	367	699	962	650
9	307	639	902	590	2	10	338	670	933	621	350. 1	10	368	700	963	651
10	308	640	903	591	3	11	339	671	934	622	●	11	369	701	964	652
11	309	641	904	592	4	12	340	672	935	623	●	12	370	702	965	653
12	310	642	905	593	343. 1	13	341	673	936	624	●	13	371	703	966	654
13	311	643	906	594	2	14	342	674	937	625	●	14	372	704	967	655
14	312	644	907	595	3	15	343	675	938	626	●	15	373	705	968	656
15	313	645	908	596	4	1	344	676	939	627	●	1	374	706	969	657
1	314	646	909	597	344. 1	2	345	677	940	628	●	2	375	707	970	658
2	315	647	910	598	2	3	346	678	941	629	●	3	376	708	971	659
3	316	648	911	599	3	4	347	679	942	630	●	4	377	709	972	660
4	317	649	912	600	4											

IV.

EUSEBIAN YEARS.

THE BIRTH of *Abraham* is placed by Eusebius in October B. C. 2016^a. The years are computed from that point. In the following Table an expanded view is given of the first 104 years. In the obscure centuries that follow it is sufficient to mark the beginning of each century. But the thirteenth century contains the Olympic era, and in the following centuries the most important events of ancient history are registered down to the Christian era. From this last epoch the Eusebian years are every where quoted in the present Work, and this Table will exhibit them from the year 1201 to the end. The notation of

^a Eusebius therefore places it 20 years above the date of Usher, but more than a century below the real time. I subjoin, to be compared with Eusebius, the dates of some eminent chronologers for the birth of *Abraham*, together with my own date for that event.

	B. C.
Hales	2153
Cuninghame	2146
Fasti Hellen. Vol. I	2130
Greswell	2064
Eusebius	2016
Usher	1996

the Armenian Copy is followed, which places the first Olympic games in the year 1240^b and the Nativity in the close of the year 2015 in the 4th year of the 194th Olympiad^c. The Eusebian years commence in October; and as 1240 contained the beginning of Ol. 1. 1 July B. C. 776, it commenced in October B. C. 777. Ol. 194. 4 was the 776th Olympic year commencing in July B. C. 1. But, as the Eusebian year 1240 was still current when the first Olympic year began, then $1240 + 775 = 2015$, and the 2015th year was still current when the 776th began. And as the year 1240 commenced in October preceding, or Oct. B. C. 777, so the year 2015 commenced in October preceding, or Oct. B. C. 2. These two epochs determine the position of the other years. Hieronymus throws back the year 1241, which in the mind of Eusebius began in October B. C. 776 and contained the last nine months of the first Olympic year, to July preceding, and reckons it to commence with that first Olympic year in July B. C. 776^d. But it is not necessary to suppose that the notation of Hieronymus in Scaliger was also the notation of Eusebius on account of Ol. 65. 1 and 201. 4 quoted in F. H. III p. 303. For, as it is also there shown, the year 1497 contained the last nine months of Ol. 65. 1 and the year 2044 the last nine months of Ol. 201. 4.

Eus. Oct. B.C.	Eus. Oct. B.C.	Eus. Oct. B.C.	Eus. Oct. B.C.	Eus. Oct. B.C.	Eus. Oct. B.C.	Eus. Oct. B.C.	Eus. Oct. B.C.
1 2016	14 2003	27 1990	40 1977	53 1964	66 1951	79 1938	92 1925
2 2015	15 2002	28 1989	41 1976	54 1963	67 1950	80 1937	93 1924
3 2014	16 2001	29 1988	42 1975	55 1962	68 1949	81 1936	94 1923
4 2013	17 2000	30 1987	43 1974	56 1961	69 1948	82 1935	95 1922
5 2012	18 1999	31 1986	44 1973	57 1960	70 1947	83 1934	96 1921
6 2011	19 1998	32 1985	45 1972	58 1959	71 1946	84 1933	97 1920
7 2010	20 1997	33 1984	46 1971	59 1958	72 1945	85 1932	98 1919
8 2009	21 1996	34 1983	47 1970	60 1957	73 1944	86 1931	99 1918
9 2008	22 1995	35 1982	48 1969	61 1956	74 1943	87 1930	100 1917
10 2007	23 1994	36 1981	49 1968	62 1955	75 1942	88 1929	101 1916
11 2006	24 1993	37 1980	50 1967	63 1954	76 1941	89 1928	102 1915
12 2005	25 1992	38 1979	51 1966	64 1953	77 1940	90 1927	103 1914
13 2004	26 1991	39 1978	52 1965	65 1952	78 1939	91 1926	104 1913
201 1816	401 1616	601 1416	801 1216	1001 1016	1102 915	1104 913	1106 911
301 1716	501 1516	701 1316	901 1116	1101 916	1003 914	1105 912	1107 910
1201 816	1224 793	1247 770	1270 747	1293 724	1316 701	1339 678	1362 655
1202 815	1225 792	1248 769	1271 746	1294 723	1317 700	1340 677	1363 654
1203 814	1226 791	1249 768	1272 745	1295 722	1318 699	1341 676	1364 653
1204 813	1227 790	1250 767	1273 744	1296 721	1319 698	1342 675	1365 652
1205 812	1228 789	1251 766	1274 743	1297 720	1320 697	1343 674	1366 651
1206 811	1229 788	1252 765	1275 742	1298 719	1321 696	1344 673	1367 650
1207 810	1230 787	1253 764	1276 741	1299 718	1322 695	1345 672	1368 649
1208 809	1231 786	1254 763	1277 740	1300 717	1323 694	1346 671	1369 648
1209 808	1232 785	1255 762	1278 739	1301 716	1324 693	1347 670	1370 647
1210 807	1233 784	1256 761	1279 738	1302 715	1325 692	1348 669	1371 646
1211 806	1234 783	1257 760	1280 737	1303 714	1326 691	1349 668	1372 645
1212 805	1235 782	1258 759	1281 736	1304 713	1327 690	1350 667	1373 644
1213 804	1236 781	1259 758	1282 735	1305 712	1328 689	1351 666	1374 643
1214 803	1237 780	1260 757	1283 734	1306 711	1329 688	1352 665	1375 642
1215 802	1238 779	1261 756	1284 733	1307 710	1330 687	1353 664	1376 641
1216 801	1239 778	1262 755	1285 732	1308 709	1331 686	1354 663	1377 640
1217 800	1240 777	1263 754	1286 731	1309 708	1332 685	1355 662	1378 639
1218 799	1241 776	1264 753	1287 730	1310 707	1333 684	1356 661	1379 638
1219 798	1242 775	1265 752	1288 729	1311 706	1334 683	1357 660	1380 637
1220 797	1243 774	1266 751	1289 728	1312 705	1335 682	1358 659	1381 636
1221 796	1244 773	1267 750	1290 727	1313 704	1336 681	1359 658	1382 635
1222 795	1245 772	1268 749	1291 726	1314 703	1337 680	1360 657	1383 634
1223 794	1246 771	1269 748	1292 725	1315 702	1338 679	1361 656	1384 633

^b See F.H. vol. I p. 150.^c See F.H. III p. 258. 276.^d See F.H. I p. 152.

Eus.	Oct. B.C.	Eus.	Oct. B.C.	Eus.	Oct. B.C.	Eus.	Oct. B.C.	Eus.	Oct. B.C.	Eus.	Oct. B.C.	Eus.	Oct. B.C.	Eus.	Oct. B.C.
1385	632	1443	574	1501	516	1559	458	1617	400	1675	342	1733	284	1791	226
1386	631	1444	573	1502	515	1560	457	1618	399	1676	341	1734	283	1792	225
1387	630	1445	572	1503	514	1561	456	1619	398	1677	340	1735	282	1793	224
1388	629	1446	571	1504	513	1562	455	1620	397	1678	339	1736	281	1794	223
1389	628	1447	570	1505	512	1563	454	1621	396	1679	338	1737	280	1795	222
1390	627	1448	569	1506	511	1564	453	1622	395	1680	337	1738	279	1796	221
1391	626	1449	568	1507	510	1565	452	1623	394	1681	336	1739	278	1797	220
1392	625	1450	567	1508	509	1566	451	1624	393	1682	335	1740	277	1798	219
1393	624	1451	566	1509	508	1567	450	1625	392	1683	334	1741	276	1799	218
1394	623	1452	565	1510	507	1568	449	1626	391	1684	333	1742	275	1800	217
1395	622	1453	564	1511	506	1569	448	1627	390	1685	332	1743	274	1801	216
1396	621	1454	563	1512	505	1570	447	1628	389	1686	331	1744	273	1802	215
1397	620	1455	562	1513	504	1571	446	1629	388	1687	330	1745	272	1803	214
1398	619	1456	561	1514	503	1572	445	1630	387	1688	329	1746	271	1804	213
1399	618	1457	560	1515	502	1573	444	1631	386	1689	328	1747	270	1805	212
1400	617	1458	559	1516	501	1574	443	1632	385	1690	327	1748	269	1806	211
1401	616	1459	558	1517	500	1575	442	1633	384	1691	326	1749	268	1807	210
1402	615	1460	557	1518	499	1576	441	1634	383	1692	325	1750	267	1808	209
1403	614	1461	556	1519	498	1577	440	1635	382	1693	324	1751	266	1809	208
1404	613	1462	555	1520	497	1578	439	1636	381	1694	323	1752	265	1810	207
1405	612	1463	554	1521	496	1579	438	1637	380	1695	322	1753	264	1811	206
1406	611	1464	553	1522	495	1580	437	1638	379	1696	321	1754	263	1812	205
1407	610	1465	552	1523	494	1581	436	1639	378	1697	320	1755	262	1813	204
1408	609	1466	551	1524	493	1582	435	1640	377	1698	319	1756	261	1814	203
1409	608	1467	550	1525	492	1583	434	1641	376	1699	318	1757	260	1815	202
1410	607	1468	549	1526	491	1584	433	1642	375	1700	317	1758	259	1816	201
1411	606	1469	548	1527	490	1585	432	1643	374	1701	316	1759	258	1817	200
1412	605	1470	547	1528	489	1586	431	1644	373	1702	315	1760	257	1818	199
1413	604	1471	546	1529	488	1587	430	1645	372	1703	314	1761	256	1819	198
1414	603	1472	545	1530	487	1588	429	1646	371	1704	313	1762	255	1820	197
1415	602	1473	544	1531	486	1589	428	1647	370	1705	312	1763	254	1821	196
1416	601	1474	543	1532	485	1590	427	1648	369	1706	311	1764	253	1822	195
1417	600	1475	542	1533	484	1591	426	1649	368	1707	310	1765	252	1823	194
1418	599	1476	541	1534	483	1592	425	1650	367	1708	309	1766	251	1824	193
1419	598	1477	540	1535	482	1593	424	1651	366	1709	308	1767	250	1825	192
1420	597	1478	539	1536	481	1594	423	1652	365	1710	307	1768	249	1826	191
1421	596	1479	538	1537	480	1595	422	1653	364	1711	306	1769	248	1827	190
1422	595	1480	537	1538	479	1596	421	1654	363	1712	305	1770	247	1828	189
1423	594	1481	536	1539	478	1597	420	1655	362	1713	304	1771	246	1829	188
1424	593	1482	535	1540	477	1598	419	1656	361	1714	303	1772	245	1830	187
1425	592	1483	534	1541	476	1699	418	1657	360	1715	302	1773	244	1831	186
1426	591	1484	533	1542	475	1600	417	1658	359	1716	301	1774	243	1832	185
1427	590	1485	532	1543	474	1601	416	1659	358	1717	300	1775	242	1833	184
1428	589	1486	531	1544	473	1602	415	1660	357	1718	299	1776	241	1834	183
1429	588	1487	530	1545	472	1603	414	1661	356	1719	298	1777	240	1835	182
1430	587	1488	529	1546	471	1604	413	1662	355	1720	297	1778	239	1836	181
1431	586	1489	528	1547	470	1605	412	1663	354	1721	296	1779	238	1837	180
1432	585	1490	527	1548	469	1606	411	1664	353	1722	295	1780	237	1838	179
1433	584	1491	526	1549	468	1607	410	1665	352	1723	294	1781	236	1839	178
1434	583	1492	525	1550	467	1608	409	1666	351	1724	293	1782	235	1840	177
1435	582	1493	524	1551	466	1609	408	1667	350	1725	292	1783	234	1841	176
1436	581	1494	523	1552	465	1610	407	1668	349	1726	291	1784	233	1842	175
1437	580	1495	522	1553	464	1611	406	1669	348	1727	290	1785	232	1843	174
1438	579	1496	521	1554	463	1612	405	1670	347	1728	289	1786	231	1844	173
1439	578	1497	520	1555	462	1613	404	1671	346	1729	288	1787	230	1845	172
1440	577	1498	519	1556	461	1614	403	1672	345	1730	287	1788	229	1846	171
1441	576	1499	518	1557	460	1615	402	1673	344	1731	286	1789	228	1847	170
1442	575	1500	517	1558	459	1616	401	1674	343	1732	285	1790	227	1848	169

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1849	168	1907	110	1965	52	2023	7
1850	167	1908	109	1966	51	2024	8
1851	166	1909	108	1967	50	2025	9
1852	165	1910	107	1968	49	2026	10
1853	164	1911	106	1969	48	2027	11
1854	163	1912	105	1970	47	2028	12
1855	162	1913	104	1971	46	2029	13
1856	161	1914	103	1972	45	2030	14
1857	160	1915	102	1973	44	2031	15
1858	159	1916	101	1974	43	2032	16
1859	158	1917	100	1975	42	2033	17
1860	157	1918	99	1976	41	2034	18
1861	156	1919	98	1977	40	2035	19
1862	155	1920	97	1978	39	2036	20
1863	154	1921	96	1979	38	2037	21
1864	153	1922	95	1980	37	2038	22
1865	152	1923	94	1981	36	2039	23
1866	151	1924	93	1982	35	2040	24
1867	150	1925	92	1983	34	2041	25
1868	149	1926	91	1984	33	2042	26
1869	148	1927	90	1985	32	2043	27
1870	147	1928	89	1986	31	2044	28
1871	146	1929	88	1987	30	2045	29
1872	145	1930	87	1988	29	2046	30
1873	144	1931	86	1989	28	2047	31
1874	143	1932	85	1990	27	2048	32
1875	142	1933	84	1991	26	2049	33
1876	141	1934	83	1992	25	2050	34
1877	140	1935	82	1993	24	2051	35
1878	139	1936	81	1994	23	2052	36
1879	138	1937	80	1995	22	2053	37
1880	137	1938	79	1996	21	2054	38
1881	136	1939	78	1997	20	2055	39
1882	135	1940	77	1998	19	2056	40
1883	134	1941	76	1999	18	2057	41
1884	133	1942	75	2000	17	2058	42
1885	132	1943	74	2001	16	2059	43
1886	131	1944	73	2002	15	2060	44
1887	130	1945	72	2003	14	2061	45
1888	129	1946	71	2004	13	2062	46
1889	128	1947	70	2005	12	2063	47
1890	127	1948	69	2006	11	2064	48
1891	126	1949	68	2007	10	2065	49
1892	125	1950	67	2008	9	2066	50
1893	124	1951	66	2009	8	2067	51
1894	123	1952	65	2010	7	2068	52
1895	122	1953	64	2011	6	2069	53
1896	121	1954	63	2012	5	2070	54
1897	120	1955	62	2013	4	2071	55
1898	119	1956	61	2014	3	2072	56
1899	118	1957	60	2015	2	2073	57
1900	117	1958	59	2016	1	2074	58
1901	116	1959	58	2017 A.D.	1	2075	59
1902	115	1960	57	2018	2	2076	60
1903	114	1961	56	2019	3	2077	61
1904	113	1962	55	2020	4	2078	62
1905	112	1963	54	2021	5	2079	63
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Eus. Oct.A.D.	Eus. Oct.A.D.	Eus. Oct.A.D.	Eus. Oct.A.D.	Eus. Oct.A.D.	Eus. Oct.A.D.	Eus. Oct.A.D.	Eus. Oct.A.D.	Eus. Oct.A.D.
2313 297	2332 316	2351 335	2370 354	2389 373	2407 391	2425 409	2443 427	
2314 298	2333 317	2352 336	2371 355	2390 374	2408 392	2426 410	2444 428	
2315 299	2334 318	2353 337	2372 356	2391 375	2409 393	2427 411	2445 429	
2316 300	2335 319	2354 338	2373 357	2392 376	2410 394	2428 412	2446 430	
2317 301	2336 320	2355 339	2374 358	2393 377	2411 395	2429 413	2447 431	
2318 302	2337 321	2356 340	2375 359	2394 378	2412 396	2430 414	2448 432	
2319 303	2338 322	2357 341	2376 360	2395 379	2413 397	2431 415	2449 433	
2320 304	2339 323	2358 342	2377 361	2396 380	2414 398	2432 416	2450 434	
2321 305	2340 324	2359 343	2378 362	2397 381	2415 399	2433 417	2451 435	
2322 306	2341 325	2360 344	2379 363	2398 382	2416 400	2434 418	2452 436	
2323 307	2342 326	2361 345	2380 364	2399 383	2417 401	2435 419	2453 437	
2324 308	2343 327	2362 346	2381 365	2400 384	2418 402	2436 420	2454 438	
2325 309	2344 328	2363 347	2382 366	2401 385	2419 403	2437 421	2455 439	
2326 310	2345 329	2364 348	2383 367	2402 386	2420 404	2438 422	2456 440	
2327 311	2346 330	2365 349	2384 368	2403 387	2421 405	2439 423	2457 441	
2328 312	2347 331	2366 350	2385 369	2404 388	2422 406	2440 424	2458 442	
2329 313	2348 332	2367 351	2386 370	2405 389	2423 407	2441 425	2459 443	
2330 314	2349 333	2368 352	2387 371	2406 390	2424 408	2442 426	2460 444	
2331 315	2350 334	2369 353	2388 372					

V.

SCRIPTURE CHRONOLOGY.

BEFORE we enquire into the Gospel Chronology, it will be convenient to take a brief survey of the whole subject of Scripture Chronology as it is set forth in the first Volume of the *Fasti Hellenici*. It is there shewn that the Hebrew notation gives 1656 years from *Adam* to the Flood, and 352 from the Flood to the birth of *Abraham*; that 505 years are marked in Scripture from the birth of *Abraham* to the Exode; that from the Exode to the Temple were 612 years. Then followed the last 37 years of the reign of *Solomon*, and 389 from the death of *Solomon* to the destruction of the Temple, which happened in the 587th year before the Christian era. Reckoning upwards from this point, we obtain from these collected numbers B. C. 2130 for the birth of *Abraham*, B. C. 2482 for the Flood, and B. C. 4138 for the creation of *Adam*.

Mr. Cuninghame, whose laborious calculations and copious Tables are valuable aids to the student in Sacred Chronology, for all the time which follows the birth of *Abraham*, has preferred in the preceding periods the longer generations of the Septuagint, and places *Adam* at B. C. 5478 and the Flood at B. C. 3217. The chronology of Mr. Cuninghame has been adopted by Professor Wallace, who also accepts the longer computations of the Greek Version and rejects the numbers of the Hebrew Text; and has fully treated the subject in his dissertation on the True Age of the World^a. The arguments by which he has maintained his propositions shall in this place be briefly examined.

¹ Professor Wallace p. 50 observes

The argument that the shorter generations are repugnant to the course of nature is neither placed in a clear light nor fairly answered by Mr. Clinton Fast. Hellen. Vol. I p. 292.

I have affirmed at p. 294 that from *Jacob* to *Moses* the average of life was from 150 to 120 years, and I have shewn from Scripture that in this period *Benjamin* had 10 sons before he had attained 30

^a A dissertation on the True Age of the World, in which is determined the Chronology of the period from the Creation to the Christian Era. By Professor Wallace. London 1844. 8vo. pp. 307.

years; that in the line of *Judah* two generations were of 15 years each, that in the line of *Joshua* 9 generations were of 20 years each. From which facts it was not an unfair but a necessary conclusion that the age of puberty was the same at that time as at present.

2 Wallace p. 55

Mr. Clinton sees nothing wonderful in the fact that Idolatry should have sprung up during the lives of *Noah* and *Shem*, and accounts for it on the principle of the fecundity of mankind and their dispersion.—It is very strange however that *Terah*, who is mentioned in *Joshua* XXIV. 2 as the only idolater among the post diluvian patriarchs, should have dared to follow the practices of the Heathen while all his pious ancestors were yet alive!

The epithet *only* is added by Mr. Wallace himself. No such expression appears in the original text, which is as follows: “And *Joshua* said—Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even *Terah* the father of *Abraham* and the father of *Nachor*, and they served other Gods.”^b

3 At p. 57 it is observed

The shorter computation is inconsistent with the credible accounts of profane history and the existence of so many populous kingdoms and empires in the days of *Abraham*.—The history of the battle of the four kings against five in *Gen. XIV* implies a very great degree of populousness and civilisation in a single region, and more than can be admitted on the shorter computation. Nor can Sir Isaac Newton’s answer be considered decisive, that the numbers of the allied armies must have been small because they were overcome by *Abraham* with a very small force; for it is the province of the Most High to save by many or by few. The account of *Egypt* at the descent of *Abraham* indicates that it was then an ancient populous and long established kingdom, and the profane records of its history—reach to a period far beyond that assigned by the Hebrew text. In an excellent article entitled *Annotations Géologiques à la Genèse*,—it appears that the epoch B. C. 2900 may in fact be considered as that of the foundation of the kingdom of *Egypt*.

We are not to be misled by the pompous appellations Kings and Kingdoms into the belief of the existence of populous states and empires. In the language of that early time the chief of every petty township was a king. *Joshua* conquered 31 kings within the narrow space of *Canaan*^c. The territories of all the five kings the allies of *Abraham* lay within a region perhaps 17 miles in length^d. With respect to the kingdom of *Egypt*, the years assigned to the Egyptian dynasties are not sufficiently authentic to justify us in placing that kingdom at B. C. 2900. *Josephus*^e places *Menes* more than 1300 years before the reign of *Solomon*; that is, at about B. C. 2320. *Jackson*^f in his *Chronological Antiquities* after a careful investigation places *Menes* at B. C. 2219, or 2220. *Hales* at B. C. 2231^h.

4 p. 59 Mr. Clinton has proved that an army of Medes occupied *Babylon* about B. C. 2233—according to his own computation about 250 years after the Flood,—when, as he says, the population of the earth would amount to many millions. And yet in the same page he remarks “it is not likely that 101 years after

^b Thus rendered in the LXX: πέραν τοῦ ποταμοῦ παρῆσαν οἱ πατέρες ὑμῶν τὸ ἀπαρχῆς, Θάρα ὁ πατήρ Ἀβραὰμ καὶ ὁ πατήρ Ναχὼρ, καὶ ἐλάτρευσαν θεοὺς ἑτέροις. Dathe: *Trans Euphratem habitaverunt majores vestri antiquissimis temporibus, Terachus pater Abrahami et Nachoris, aliosque deos coluerunt.*

^c *Joshua* XII. 24.

^d See a Pastor’s memorial, by the Revd. J. Fiske, p. 314 “The original lake might have been 40 miles and the region of the five cities 17 miles in length.” Mr. Fiske adds a very judicious remark from Wylie’s

Modern Judea: “The kings of those days resembled the Sheikhs of modern times.”

^e *Joseph. Ant. VIII. 6, 2 ἀπὸ Μινναίου τοῦ Μέμφιν οἰκοδομήσαντος, δε ἔτεσι πολλοῖς ἔμπροσθεν ἐγένετο τοῦ πάππου ἡμῶν Ἀβράμου, μέχρι Σολομῶνος πλείονων ἐτῶν τριακοσίων καὶ χιλίων μετὰ διελθυσθέντων. B. C. 1016 + 1300 = 2316 to the first year of Solomon.*

^f Vol. 2 p. 111—114.

^g *Analysis* Vol. 3 p. 430.

^h Although he calls this date “rather too low.” p. 432.

that event the population would exceed 50,000 persons, and this number they would certainly have reached within 160 years of the Flood." Now even on the Eulerian ratio this number would increase only to about $6\frac{1}{2}$ millions in his interval of 90 years, which is far from *many millions*.

There is no inconsistency in my argument. I have assumed as probable that the numbers would double themselves every twelve years for 300 years after the Flood. Not to repeat here the numbers given elsewhereⁱ, it will be sufficient to remark, first, that in 156 years thirteen periods would produce 49,152, and in 168 years fourteen periods would produce 98,304. I was therefore justified in concluding that at 160 years from the flood the numbers would be at the least 50,000. Secondly, that in 240 years twenty periods would produce 6,291,456, and in 252 years twenty-one periods would give 12,582,912. Therefore in 250 years from the flood the numbers of mankind were fast advancing to this latter amount, and might be assumed at nine or ten millions. The term *many* is relative, and its value is fixed by the other circumstances: 9,000,000 or even 6,000,000 would be many in Holland, but few in France; would be many in Egypt, but few in China. If the inhabitants of the earth had been 9 or 10 millions, these might be called many at 250 years after the flood, at the time of a war between the Medes and Babylonians. When *Abraham* after the 75th year of his life^k visited Egypt (in which Professor Wallace p. 58 imagines a difficulty) the population of the earth upon the lower estimate had attained more than two hundred millions^l.

5 Mr. Wallace p. 61 writes as follows:

Mr. Clinton adds that "it is difficult to imagine ^wat adequate motive the Jews could have had for shortening their genealogies." Not more difficult in our opinion than to imagine what adequate motive the Jews could have had for shortening the life of Jesus Christ. A difficulty however "to imagine an adequate motive" for any transaction is no proof that it did not take place.

But in this case, in the absence of all evidence, it is absolutely necessary to assign a motive. He who charges the Jews with corrupting their own genealogies, in order to make his accusation credible, is bound to shew why they did it. The whole force of the charge depends upon this. Mr. Horne in his *Introduction to the Scriptures*^m, having traced the genuineness of the Pentateuch up to the reign of *Solomon*, very justly concludes that the Pentateuch which we possess is genuine because the Jews *could have had no motive* during the period between *Joshua* and *Solomon* for substituting a spurious production.

Professor Wallace however finds that they *had* a motive for corrupting their genealogies, which he states as follows.

Page 61 The Jews did not attempt to "shorten the genealogies," that is, to corrupt the chronology of the Scriptures, till all the witnesses were dead who knew Jesus.—But when they found afterwards that the Christians constantly proved out of the Septuagint that Jesus was the Messiah, they had then a sufficient motive for "shortening the genealogies," if they could make it appear from the Hebrew text that our Lord had come about 15 centuries earlier than the time fixed by tradition; and that the epoch of the true Messiah's advent had not yet arrived. p. 172 (according to the Rabbins) the world is to last in its fallen state 6000 years, and then is to be restored and purified as at the beginning.—There are to be seven ages of the world, each containing 1000 years. p. 178. 179 "The belief of the seven ages," says Dr. Russell, "has been detected in the writings of Heathens, Jews, and Christians. It is traced in the Sibylline Oracles, in Hesiod, in the work ascribed to Darius Hystaspes the king of the Medes, to *Hermes Trismegistus*.—Plato quotes from Orpheus the same mystical doctrine—that the earth was doomed in the seventh age to be consumed

ⁱ F. H. Vol. 1 p. 295 note 9.

^k Perhaps in his 76th year: Gen. XII. 4—19. in the 328th year from the flood.

^l See F. H. Vol. 1 p. 295.

^m Vol. 1 p. 54. 55 of the 9th edition, 1846.

by fireⁿ." Dr. Russell discovers in these opinions, however ill founded and absurd they may seem, the principal motive which actuated the Jews about the beginning of the second century in their attempt to vitiate the most authentic of their chronicles. "Their rejection of Christ," says he, "rendered necessary an extensive change in their dates and calculations." p. 188 It is manifest that there is great reason to suspect that the numbers contained in the Hebrew text which have reference to dates and to the age of the world have been systematically and extensively altered. Dr. Russell cites a passage from the celebrated Abulpharajius, in which he asserts that the Jews, believing it to have been foretold that the Messiah was to have been sent in the last times, altered the chronology in order to produce a reason for rejecting Jesus Christ. Thus they made it appear by their new computation that Christ was manifested in the very beginning of the fifth millennium, near to the middle of the period to which the duration of the earth was to be limited; that is,—not more than 7000 years in all. But the computation of the Septuagint, he observes, shewed that Christ did actually come in the middle of the 6th millenary, the very time at which the prediction of the Old Testament led mankind to expect his advent. The learned Doctor refers also to the candid Augustine, who states that the Jews were suspected of having corrupted their copies—and particularly of having altered the generations and lives of the antediluvian patriarchs out of dislike to the Christians.—Though Augustine saw that the temptation to vitiate the sacred text lay with the Rabbins, and that the Greek translators had no inducement to alter the original, he was unwilling to believe that either party could have intentionally altered the Scriptures, thinking it more probable that the differences had originated in the wish of a transcriber to render the generations more natural. p. 191 Dr. Russell states that the publication of the *Seder Olam Rabba* in A. D. 130 may with certainty be regarded as the epoch at which the Jews altered their genealogies, and changed the dates of the great events.

Hales^o had already suggested the same argument from Ephrem Syrus and from Abulpharajius that the Jews expected the Messiah in the middle of the 6th millennium, and shortened the genealogies to make it appear that the true time was not yet come. He proceeds to shew that the origin of this notion of 6000 years is explained by Gregory of Oxford, whom he quotes. He refers also to the Sibylline Oracles, Hesiod, Hystaspes, and affirms that this period of 6000 years was adopted by the fathers, and that the prevalence of the tradition throughout the Pagan Jewish and Christian world was a sufficient reason with the Jews for shortening their Chronology.

Hystaspes^p and the Sibyl are largely quoted by Lactantius VII. 15—21 p. 643—652. It is needless to urge that these are spurious writings, like the writings falsely ascribed to Orpheus and to Sanchoniatho. Nor is it necessary here to examine the authority of that cabalistic period of 6000 years. We have only to enquire how the Jews understood it, and whether they were induced on this account to mutilate their genealogies. This term of 6000 years was understood to terminate at the end of the world. The language was, *Ætate in sexta cessabit machina mundi*. The world was to be destroyed by fire, as in one of the Sibylline lines *ἔργα δὲ χειροποιητὰ θεῶν κατακαύθησονται*^q. Then was to follow a regeneration and a reign of Apollo or the Sun; as in the Sibyl quoted by Servius ad Eclog. Virg. IV. 4 *Finitis omnibus seculis rursus eadem renovari*. The Jews then would not, as Ephrem Syrus and Abulpharajius suppose, have altered their numbers to meet the argument of the Christian fathers. They would assert that the characters described had not yet appeared. The fathers are inaccurate in their period. For if there is any thing in the Jewish period of 6000 years, it is required that the *six millenniums* should be perfect and com-

ⁿ Where Mr. Wallace adds this note: "ἐντα ἐν γενῇ κατακαύσεται κόσμος δευτέρως. Philebos p. 157 cited by Dr. Russell p. 77 of his Connexion." Whether by accident or design I know not, the note of Mr. Wallace has ἐντα instead of ἐντῇ.

^o Analysis of Chronology Vol. 1 p. 78.

^p Hystaspes is mentioned by Justin Martyr Apol.

I. 20. 44. by Agathias II. 24 p. 62 C Clemens Al. Strom. VI p. 636 C Ammianus Marcellinus XXIII. 6, 32. "Conf. Walchii comment. de Hystaspe et ejus vaticiniis apud patres in commentat. Soc. reg. Gotting. tom. II p. 3—18." Wagner ad Ammian. l. c.

^q Lactant. VII. 19.

plete from *Adam* to the birth of *Christ* in the reign of *Augustus*. But as the fathers could only obtain *five millenniums and a half* from their Chronology, they inaccurately substituted this defective and incomplete period for *six millenniums*. But how could 5500 years represent 6000 years?

Dr. Russell quotes and Professor Wallace approves a line of Orpheus from Plato recording the ages of the world and its destruction by fire. Their guide to this error has been Jackson. But it is remarkable that neither Russell nor Wallace should have taken the trouble to consult Plato himself in order to know what Plato really said^r.

Mr. Wallace refers those mutilations of the genealogies to A. D. 130, which Dr. Russell, whom he follows, has affirmed to be with certainty the epoch. But Mr. Cuninghame himself admits that the shorter genealogies were known to Josephus and were inserted *before the Jewish war*. Synopsis of Chronology p. vii^s "I have recently been led to change my opinion upon one point, being now "compelled by the force of evidence to conclude that the corruption of the Chronology must have "taken place at an earlier period than I formerly supposed. I now believe it to have been in the "interval between our Lord's death and the beginning of the Jewish war. This allows more than "30 years for the purpose, which is quite sufficient. I also conceive that it must have been well "known to Josephus, and the end for which it was done."

But this fact, that the shorter genealogies were already in the Hebrew within 30 years after the Ascension, makes the charge of corruption still less credible. For at that early period the Christians had not yet sufficient influence to be formidable to the Jews, who had hopes, while Jerusalem and their Temple yet stood, of putting down the rising sect. Is it to be believed that within 30 years of the Ascension the Jews would corrupt the genealogies in order to produce so obscure and unintelligible a result as that which arises from the period of 6000 years? To what purpose were they to mutilate their genealogies, when there were yet 500 years to their Messiah's advent, and half a *millennium* wanting to complete the destined period? If the short numbers were in the copies before the Jewish war, they were there before the Crucifixion. And this is confirmed by another consideration. The Jews are charged with expunging the *Second Cainan* from the postdiluvian patriarchs when they altered their numbers. It was done at the same time and from the same motive. But *Cainan II* was absent from the copies used by Philo, and Philo was an old man in A. D. 40 and probably 50 years of age, at the time of the Crucifixion. He had therefore studied the Scriptures in Hebrew copies extant before that period. But if *Cainan II* was absent from those copies, we may infer that the long computations were absent also.

6 Mr. Wallace observes p. 62

Mr. Clinton finally asserts that the translators had a very obvious motive for enlarging the Chronology because the Chaldeans and Egyptians laid claim to a remote antiquity. But the difference between the Hebrew and Septuagint is only about 15 centuries. This difference indeed was quite sufficient for the purpose of the Jews in denying the advent of the true Messiah, but it was wholly insufficient nay utterly useless for the purpose of coping with the pretensions of the Chaldeans and Egyptians. For it appears—that Berosus claimed for the Chaldeans—no less than 470,000 years, and from the fragments of Manetho and the Old Chronicle preserved by Syncellus that for the first Egyptian kings an antiquity is claimed of 36,525 years.—The argument therefore is so very absurd that it completely refutes itself.

^r Lobeck Aglaophamus p. 788 *ἡκτη δ' ἐν γενεῇ καταπαύεται κόσμος αἰδῆς*. Eodemque modo hunc versum Boissardus de Divinat. p. 137 Jacksonus Ant. Chronol. p. 71 alique *hujus ineruditi ætatis*, quorum unus ab altero errorem quasi per manus accepit, nullus autem quid tandem Plato dixerit quærere dignatus est. Is vero longe aliud quiddam dixit in Philebo p. 66 C,

ubi Socrates enumeratis quinque voluptatum generibus addit *ἡκτη δ' ἐν γενεῇ, φησὶν Ὀρφεὺς, καταπαύσεται κόσμον αἰδῆς*. pro vulgari perorandi formula *ἐνθάδε καταπαύσω τὸν λόγον*. Dr. Russell and Professor Wallace are now to be added to the long list of those who have not deigned to consult Plato himself.

* Second ed. 1845.

The absurdity would be in supposing that these amounts of years were believed to be historical time, which were only astronomical periods. The Egyptians themselves never laid claim to more than 8000 years in the time of *Solon*, as we learn from *Plato*^t. *Eudoxus* in the time of *Plato* interpreted those myriads of years to mean months: *Proclus ad Timæum* p. 31 l. 50 εἰ δὲ καὶ ὁ φησιν Εὐδόξος ἀληθὲς, ὅτι Αἰγύπτιοι τὸν μῆνα ἐνιαυτὸν ἐκάλουν, οὐκ ἂν ἡ τῶν πολλῶν τούτων ἐνιαυτῶν ἀπαρίθμησις ἔχοι τι θαυμαστόν. And as months they are explained in the Armenian *Eusebius*^v. But the 36,525 years were an astronomical cycle obtained by multiplying 1461 by 25: as *Syncellus* computes p. 52 A B. In like manner the Chaldean period of 432,000 years in *Syncellus* p. 30 A is an astronomical period produced by multiplying 24,000 by 18.^w and 473,040 years were produced by multiplying 1460 by 324.^x

7 It has been shewn in the first volume of the *Fasti Hellenici* p. 289 that the *second Cainan* was absent from the copies of *Philo* and *Josephus*, and omitted by *Berosus*. On this point *Professor Wallace* writes as follows.

Page 35 *Syncellus* very properly includes *Shem* in the genealogy, although he is necessarily omitted in the chronology because he was an antediluvian by birth, his antepaidogonian age being entirely omitted in the Scripture, and the birth of his son being reckoned from the flood. Hence we find that all the ancient writers reckon *Noah* the *tenth* from *Adam*, and *Abraham* the *tenth* from the flood, *Shem* being evidently the *eleventh* from *Adam*, and *Abraham* the *twenty-first*. p. 40 Nothing is more surprising than the pertinacity of error.—We have seen that when the *second Cainan* is admitted into the text *Abraham* must be reckoned the *tenth* generation from the flood; consequently, if he be rejected, *Abraham* must be reckoned only the *ninth*, contrary to the united voice of antiquity, both sacred and profane. *Hales* and *Clinton* have both cited extracts in proof of their argument—from *Berosus* *Josephus* and *Philo* shewing that *Abraham* was universally reckoned the *tenth generation after the flood*. The subterfuge adopted by the advocates of the *Hebrew verity* in reckoning *Shem*—as one of the generations after the flood in order to make up their number is too weak to require any comment. There is no doubt therefore that both *Hales* and *Clinton* are in the wrong and that *Jackson* and *Cuninghame* are “in the right.” p. 245 *Africanus* states that from the flood and *Noah* to the descent of *Abraham* into the promised land were ten generations—and from *Adam* twenty generations. We have sufficiently discussed the question of the number of generations in pp. 34—40. It is quite unnecessary therefore to resume the subject. Suffice it to say that *Shem* was an antediluvian, and therefore his generation could not be reckoned in the number of generations after the flood. Neither was it reckoned in the number before the flood, for *Noah* was reckoned the *tenth* from *Adam*, and *Abraham* the *tenth* from the flood.

And yet *Mr. Wallace* had told us at p. 35, 36, that *Syncellus* had properly included *Shem* in the genealogy, and that *Abraham* was the *twenty-first* from *Adam*. We are not however left in doubt of the meaning of *Philo*. For *Philo*^{xx}, having marked ten generations of which *Noah* was the *tenth*, proceeds to give ten other generations, of which he expressly names *Shem* as the first and *Abraham* as the last. And that twenty-one generations were reckoned by those who admitted the *second Cainan* is proved by *Gregory of Nazianzus* Or. 41 p. 733 D. For *Gregory*, who with the LXX admitted a *second Cainan*, reckons *Abraham* the 21st from *Adam*: τὸν εἰκοστὸν

^t *Plato Timæo* p. 23 ὁ Σόλων—(ἡ θεὸς) τὴν τε ὑμετέραν καὶ τὴνδ' ἔλαχε καὶ ἔθρεψε καὶ ἐπαίδευσε, προτέραν μὲν τὴν παρ' ὑμῖν ἔρεσι χιλίοις—τῆνδε δὲ ὑστέραν τῆς δι' ἐνθαδὶ διακοσμῆσεως παρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν δεκακισχιλίων ἐτῶν ἀριθμὸς γέγραπται. περὶ δὲ τῶν ἐνακισχιλίων γεγονότων ἔτη πολιτῶν σοὶ δηλώσω διὰ βραχείων λόγων τε καὶ τῶν ἔργων αὐτοῖς ὁ κάλλιστον ἐπράχθη.

^v *Euseb. Chron. I. 20 p. 93 Ex Aegyptiacis Manethonis monumentis.*—Summa temporum in mille

myriadas consurgit annorum, qui tamen lunares, nempe menstrui, sunt. Sed revera dominatio quam narrant Aegyptii Deorum Heroum et Manium tenuisse putatur lunares annos omnino 24,900, ex quibus fiunt solares anni 2206.

^w See *Hales Vol. I p. 143*.

^x *Hales Vol. I p. 144*, explaining *Diodorus*.

^{xx} In the passage quoted in *Fast. Hellen. Vol. I p. 289 note P*.

πρώτον Ἀβραάμ. But Origen, who omitted *Cainan II*, reckons *Abraham* the 20th from *Adam*: Comm. in Joannem tom. XX Vol. 2 p. 197 Ἀβραάμ εἰκοστὸς γεγέννηται ἀπὸ τοῦ πρωτοπλάστου· δέκα γὰρ γενεαὶ ἀπὸ Ἀδὰμ ἐπὶ Νῶε, καὶ δέκα ἀπὸ Νῶε ἐπὶ Ἀβραάμ. In the first series the ten generations include *Noah*, in the second series the ten are exclusive of *Noah*. On comparing Philo we perceive that Berosus in the phrase μετὰ τὸν κατακλυσμὸν δεκάτῃ γενεᾷ^γ speaks inclusively of the generation in which the flood happened; and Hales is in the right in his interpretation of the meaning of Berosus. That Josephus omits the second *Cainan* will not I suppose be denied, who says Ant. I. 6, 4 Ἀρφαζάδου δὲ παῖς γίνεται Σάλης· τοῦ δὲ Ἑβερὸς.

8 In the period from the Exode to the Temple I have the satisfaction of finding that the amount which I have assigned, 612 years, is confirmed by Mr. Cuninghame, who agrees also in 612 years for the interval. Mr. Wallace supposes a difference between the Hebrew and the Septuagint in this period.

Page 49 Mr. Clinton endeavours to defend the Hebrew chronology especially in the first two ages of the world: although he is forced to yield to the mass of evidence against it in the book of Judges.

He considers p. 59 my date for the flood obtained by “a computation partially interpolated from the Septuagint.” That is, in the period from the exode to the temple, in which I have added 133 years to the numbers of Usher. But there is no such difference between the two copies. It will appear from the following list of dates that the Hebrew and the Septuagint agree.

	Hebrew	LXX
Moses. Deut. I. 3	40	ἔτη μῦ ἔτει κ. τ. λ.
Joshua Joshua XIV. 7. 10 ^z		
the Elders		
1 Servit. Mesopotam. Jud. III. 8	8	ὀκτώ
Othniel III. 11	40	τεσσαράκοντα
2 Servit. Moab III. 14	18	δεκαοκτώ
Ehud III. 30	80	ὀγδοήκοντα
Shamgar III. 31		
3 Servit. Canaan IV. 3	20	εἴκοσι
Deborah and Barak V. 31	40	τεσσαράκοντα
4 Servit. Midian VI. 1	7	ἑπτὰ
Gideon VIII. 28	40	τεσσαράκοντα
Abimelech IX. 22	3	τρία
Tola X. 2	23	εἴκοσι καὶ τρία
Jair X. 3	22	εἴκοσι καὶ δύο
5 Servit. Ammon X. 8	18	ὀκτωκαίδεκα
Jephthah XII. 7	6	ἕξ
Ibzan XII. 9	7	ἑπτὰ
Elon XII. 11	10	δέκα
Abdon XII. 14	8	ὀκτώ
6 Servit. Philistin XIII. 1	40	τεσσαράκοντα
Samson XVI. 31	20	εἴκοσι
El 1 Sam. IV. 18	40	τεσσαράκοντα
Saul		
David 1 Kings II. 11	40	τεσσαράκοντα
Solomon 1 Kings VI. 1 3 y. 2 m.		ἔτει τεσσάρων, μὲν δευτέρῃ

^γ In F. H. Vol. Ist p. 289 note 9.

^z The 40 years and the 45th year of the Hebrew

are in the Septuagint also τεσσαράκοντα and τεσσαροκοστὸν καὶ πένμηνον ἔτος.

The numbers which are the elements of our calculation are identical in both copies.

Mr. Wallace p. 73 speaks of a difference in the regal period.

The difference between the Hebrew and Septuagint chronologies in this period amounts only to about fifteen years, which is chiefly owing to an interregnum between the reigns of Amaziah and Uzziah not acknowledged by Usher and his followers.

Again p. 95

Eusebius acting under Jewish influence reduced the era——by the omission of fifteen years in the Monarchal period.

But here also no difference exists between the copies. In the texts upon which the interregnum is founded the Hebrew and the Septuagint have the same numbers ^a.

The period from the death of *Solomon* to the destruction of the Temple is thus given.

By Usher B. C. 975—588=(388) 387 y.

In F. Hellen. Vol. I B. C. 976—587=389 y. 1 m.

By Cuninghame B. C. 990—588=402 y.

In the second Volume of the *Fasti Hellenici* the edict of *Cyrus* and the termination of the Captivity are assigned to the 536th year before the Christian era ^b. Cuninghame and Wallace also agree in placing these events at that year.

We now proceed to the Gospel Chronology. The various opinions upon the *duration of the Ministry* have been touched upon in the Tables ^c, and the computations of some early fathers, of Irenæus of Clemens Alexandrinus of Tertullian, have been given. It is shown from Augustino ^d that no evidence remained to fix the year of the Nativity or the year of the Ascension. The early fathers knew nothing upon this subject beyond what was contained in the Scriptures which we now possess. If the apostles in their oral teaching recorded more concerning the life and actions of their Master, than is now extant in the Scripture narrative, more was not transmitted to succeeding times. The decisions of the fathers upon the year of the birth of *Christ* and the duration of the Ministry were founded as ours are upon Scripture and not upon traditions ^e.

The whole Gospel History chronologically considered refers to three periods. 1 before the Ministry. 2 during the Ministry. 3 from six days before the last Passover to the end of the Gospel History.

1 The following parts of the four Gospels belong to the First Period, including all the time before the Ministry.

Matthew I. 1—IV. 11.

Mark I. 1—13.

Luke I. 1—IV. 13.

John I. 1—18 describes the Eternal Existence and the Deity of the Son of God.

^a The numbers in 2 Kings XIV. 21 *ἐκαταίδεκα ἐτῶν* and in XV. 1 *ἐν ἔτει εικοστῇ καὶ ἑβδόμῃ τῷ Ἰεροβοάμ* in the LXX are also 16 y and the 27th year in the Hebrew. The reasons for not admitting the interregnum are offered in F. H. Vol. I p. 316.

^b See F. H. Vol. II p. 301—312=366—378. Towards the close of B. C. 536, within Ol. 61.1 U. C. Varr. 218.

^c See the Tables A. D. 29 col. 2. 3. 4.

^d See the Tables A. D. 29 col. 3 p. 15.

^e If the *three decads of years* and the *three years* of the Ministry, which Hales Vol. I p. 199 confidently quotes as the testimony of *Ignatius*, were genuine, *Ignatius* might have received these from personal communication with *St. John*. But these occur in a spurious passage of the Epist. ad Trallenses. Compare the interpolated text in p. 13 of ed. Genev. 1623 with the genuine text in p. 336 of Jacobson's Edition Oxon. 1838.

3 The transactions of the Third Period are contained in these passages.

Matthew XXVI. 17 τῇ δὲ πρώτῃ τῶν ἁζύμων to the end, XXVIII. 20.

Mark XIV. 12 καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων—to the end, XVI. 20.

Luke XXII. 7 ἦλθε δὲ ἡ ἡμέρα τῶν ἁζύμων—to the end, XXIV. 53.

John XII. 1 ὁ οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα—to the end, XXI. 25.

The arrangement of the times of these two parts is sufficiently clear. The Second Part comprehending the intermediate space is more difficult. The only probable method of arranging it is to select some particular facts and to distribute the other incidents around them.

The question is, whether there were three Passovers during the Ministry or only two; whether the last Passover was the fourth or the third. *St. John* notices six feasts, three of which are named as Passovers.

1 τὸ πάσχα τῶν Ἰουδαίων II. 13. *The first Passover.*

2 ἑορτὴ τῶν Ἰουδαίων V. 1.

3 τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων VI. 4. *The last Passover but one.*

4 ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία VII. 2.

5 τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις X. 22.

6 ἦν δὲ ἐγγὺς τὸ πάσχα XI. 55. πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα XIII. 1. *The last Passover.*

He mentions the first Passover II. 13 *And the Jews' Passover was at hand, and Jesus went up to Jerusalem.* II. 23 *Now when he was in Jerusalem at the Passover in the feast day many believed in his name.* This Passover happened before *John the Baptist* was cast into prison: III. 22. 24. after this Passover *Jesus* came into Galilee: IV. 3. after that journey another feast: V. 1 *after this there was a feast of the Jews, and Jesus went up to Jerusalem.* *St. John* then briefly relates some of the things which were done by *Jesus* during that stay at Jerusalem, and then proceeds VI. 1—4 *After these things Jesus went over the sea of Galilee which is the sea of Tiberias, and a great multitude followed him because they saw his miracles which he did on those that were diseased. And Jesus went up into a mountain and there he sat with his disciples. And the Passover a feast of the Jews was nigh.* Was the second of these three feasts a Passover, mentioned at V. 1, or was it some other feast?

The space from the Baptism to the Ascension was either a little more than three years, or a little more than two. Each of these periods is adopted by some of the ancient writers.

Melito, who flourished about A. D. 160—172, calls the Ministry three years: apud Routh reliq. patrum tom. 1 p. 115 ἐπιστάσαστο ἡμῖν τὴν θεότητα αὐτοῦ διὰ τῶν σημείων ἐν τῇ τριετίᾳ τῇ μετὰ τὸ βάπτισμα. *Hippolytus*, who flourished A. D. 220—227, places it within three years: Routh Rel. patrum tom. I p. 136 “*Hippolytus in Interpretatione sua in Daniele §. 4 Christum docet advenisse anno mundi 5530 passum vero esse anno 5533.*” *Origen*, who wrote within A. D. 210—253, varies in his accounts. In his work *περὶ ἀρχῶν* compiled within A. D. 227—230^f he imagined the period to be *a year and a few months*. But in the hom. in Lucam he rejects or doubts this opinion. In the work against *Celsus*, composed about A. D. 248^g he reckons the ministry at less than 3 years; and in the comm. in Matthæum, composed according to *Eusebius* after the work against *Celsus*^h, almost 3 yearsⁱ. *Eusebius* A. D. 308—340 computed 3 years and a half^k.

^f That is, after A. D. 226 and before 231. See the Tables A. D. 229. 4.

^g Towards the close of the reign of *Philip*: See the Tables A. D. 246. 4.

^h Tables A. D. 246. 3.

ⁱ *Origenes περὶ ἀρχῶν* IV. 5 tom. 21 p. 491 ed. Berolin. ὀλίγου διαγεγενημένου χρόνου τῆς διδασκαλίας αὐτοῦ. ἡμεῖς γὰρ ποὺ καὶ μῆνας ὀλίγους εἰδὶδαζεν. Idem Serm. XXXII in Lucam tom. 5 p. 208 *Predicare annum Domini acceptum* [Isaiah LXI. 1]. *Iuxta sim-*

Apollinarius of Laodicea A. D. 362—366 reckoned only two years: Hieron. ad Danielelem c. 9 p. 503 A *Apollinarius Laodiceus*—"Tricesimo enim juxta evangelistam Lucam anno ætatis sue cœpit in carne Dominus evangelium prædicare, et juxta Joannem evangelistam per tria paschata duos postea implevit annos." *Ephraïmus* A. D. 347—402 reckons three passovers; Adv. hæret. tom. 1 p. 444 B οὐ μόνον δύο πάσχα ὁμολογεῖ τὰ εὐαγγέλια ἀλλὰ δύο μὲν πρῶτα λέγει καὶ αὐτὸ δὲ ἐν ᾧ πέποιθεν ὁ σωτὴρ, τρία Πάσχα τῶν ἐν τῷ κηρύγματι πεπραγματοευμένων. p. 448 A πληρωθέντος τοῦ διετούς χρόνου κ. τ. λ. *Chrysostom* A. D. 381—407 marks the third year current: Ep. 3 ad Olympiadem tom. 7 p. 70, 38 Sav. ὁ γὰρ τῶν ἀποστόλων χορὸς τρίτου ἔτος συγγενόμενος τῷ Χριστῷ. Interpreting John V. 1 tom. 2 p. 699, 32 "μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων," he observes ποῖα ἑορτή; ἐμοὶ δοκεῖ ἡ τῆς πεντηκοστῆς. *Gaudentius* A. D. 387 quoted by Lardner Vol. 4 p. 503 allowed only one year: *Anniculus est quia post illud baptismum—usque ad passionis sue diem unius anni tempus impletur.* *Annianus* and *Panodorus* A. D. 412 reckoned 3 years to the ministry¹.

The *Paschal Chronicle* cir. A. D. 629 p. 217 D numbers four passovers and computes 3 years and 76 days^m from the Baptism to the Passion. *Andreas of Cæsarea* (cir. A. D. 800) assigns three years and a half to the Ministry: Comm. in Apocalypsin ex versione Poltani p. 170 spatium quod a Christi Baptismate usque ad illius in cælum ascensum fluxit—trietridem cum anni semisse. Lastly *Syncellus* A. D. 808 computes 3 years from the Baptism to the Crucifixionⁿ.

Modern chronologers are also divided in their opinions. Scaliger, Archbishop Newcome, White, Hales and Greswell agree in four passovers. Others, as Cardinal Norisⁿⁿ Bishop Tomline^o and Mr. Benson^p, think that the feast in John V. 1 was not a passover, and that the last passover recorded in the Gospels was the third and not the fourth.

The Second of the Three Periods into which we divided the Gospel History^q begins at the Baptism and terminates six days before the Last Passover. But this period again may be subdivided into two parts; the first part ends at the feeding of the 5000, a miracle recorded by all the four Evangelists; the second embraces the rest of the second period. The space contained in this second subdivision is accurately defined. It includes the last Passover but one in Spring, the feast of Tabernacles in Autumn, the feast of Dedication in Winter, and ends six days before

plicem intelligentiam aiunt uno anno Salvatorem in Judæa evangelium prædicasse [see the Tables A. D. 29. 3 p. 13]. *et hoc esse quod dicitur prædicare annum Domini acceptum—Nisi forte quiddam sacramenti in prædicatione anni Domini divinus sermo significat.* Idem contra Celsum II. 12 tom. 18 p. 157 ὁ δὲ Ἰούδας παρὰ τῷ Ἰησοῦ οὐδὲ τρία διέτριψεν ἔτη. Idem comm. in Matthæum opp. tom. 4 p. 276 *Prædicationis Domini fere annos tres.*

^k For Eusebius see the Tables A. D. 33. 2. But Eusebius has confounded the testimony of *St. John* with the testimony of *St. Luke*, and has attributed to *St. John* what he has not said. Eusebius affirms H. E. III. 24 that the three Gospels (of Matthew Mark and Luke) contain only one year's narrative after the imprisonment of *John the Baptist*: τοὺς ἄλλους γοῦν τρεῖς εὐαγγελιστὰς συνιδεῖν πάρεστι μόνον τὰ μετὰ τὴν ἐν τῷ δεσμοτηρίῳ Ἰωάννου τοῦ βαπτιστοῦ κάθειρξιν ἐφ' ἧν ἀναμνηστὴν πεπραγμένα τῷ σωτῇ συγγεγραφότας, which is inconsistent with his other account of 3 years and a half for the whole Ministry.

¹ See the Tables A. D. 412. 4.

^m Tables A. D. 32. 2.

ⁿ Syncellus p. 325 C Ἰησοῦς δὲ ἦν ὥσπερ ἐτῶν λ'—

ἐβαπτίσθη καὶ ἐδίδαξιν—ἐπὶ τρία ἔτη ὥς εἶναι τὸν ἀπὸ τῆς θείας αὐτοῦ συλλήψεως χρόνον—Μαρτίου κ' μέχρι τῆς ζωοποιου ἀναστάσεως κατὰ τὴν αὐτὴν συμπεσοῦσαν ἡμέραν κ' Μαρτίου ἐτῶν λγ' καὶ ἡμέρας μίᾱς—ἀφ' ἧς ἐπὶ τὴν εἰς οὐρανὸς ἀνάληψιν ἡμέραι μ'. p. 3 B τριάκοντα τριῶν μὲν ἐτῶν καὶ ἡμερῶν τεσσαράκοντα τῆς ἐπὶ γῆς οἰκονομίας.

ⁿⁿ Norisius tom. 3 p. 517 "Christus anno insequenti sexta Januarii [Jan. 6 A. D. 27] a Joanne baptizatus fuit, ac proinde tria tantum paschata celebravit antequam mortem duobus Geminis consulibus [A. D. 29] subiret."

^o Elements of Christian Theology Vol. I p. 338. 523. Dr. Burton in his edition of the Greek Testament supposes John to speak of only three passovers, and the feast in V. 1. to be some other feast. See the notes to John II. 13. V. 1. VI. 4. XI. 55. And yet he calls the Ministry "three years;" note on Luke XIII. 32. Which, strictly taken, is inconsistent with the former opinion.

^p As quoted in Horne's Introduction Vol. 2 p. 354.

^q See above p. 227.

the last Passover in the spring following. The transactions of twelve months or a little more are contained in this part of the narrative. Our limits of inquiry are therefore confined to the space between the Baptism and the feeding the 5000. The accounts of the four evangelists in the Second Period are set forth in the following Table.

MATTHEW	MARK	LUKE	JOHN
A the baptism III. 13. B the temptation IV. 1.	A the baptism I. 9. B the temptation I. 13.	A the baptism III. 21. B the temptation IV. 1.	1 testimony of the Baptist I. 15—36. 2 Jesus in Galilee I. 43. 3 the marriage in Cana II. 1. 4 the PASSOVER at hand. II. 13. 5 he purgeth the temple II. 14. 6 teacheth Nicodemus III. 1. 7 baptizeth in Judea III. 22. John not yet in prison III. 24.
C Jesus in Galilee after John was cast into prison IV. 12.	C Jesus in Galilee after John was cast into prison I. 14.	C returned into Galilee IV. 14.	C departeth again into Galilee IV. 1.
E he went to Capernaum IV. 12—13.	D Peter and Andrew, James and John called I. 16—20. E he went to Capernaum and cast out an unclean spirit I. 21—27.	E he went to Capernaum and cast out an unclean spirit IV. 31—36.	8 talketh with the woman of Samaria IV. 7. 9 healeth the nobleman's son at Capernaum IV. 46.
D Peter and Andrew James and John called IV. 18—22. he teaches through Galilee IV. 23—25. ¶ the Sermon on the Mount, V. I—VII. 29.	F Peter's wife's mother healed I. 31. he teaches throughout Galilee I. 38, 39.	F Peter's wife's mother healed IV. 39. he teaches throughout Galilee IV. 43, 44.	D Peter and Andrew James and John called I. 37—42. Philip called I. 43.
G the leper VIII. 2—4. the centurion's servant VIII. 5—13. F Peter's wife's mother cured VIII. 14—17.	G he cures a leper I. 40—45. H cures a paralytic II. 1—12. I Matthew called II. 13—17.	D Peter and Andrew, James and John called V. 1—11. G he cures a leper V. 12—15. H cures a paralytic V. 17—26. I Matthew called V. 27—32.	10 healeth at the pool of Bethesda, at a feast of the Jews V. 1, 2. [the PASSOVER.]
N he calms a tempest VIII. 23—27.			

MATTHEW	MARK	LUKE	JOHN
O casts out the legion of devils VIII. 28.—IX. 1.	J ears of corn gathered on the Sabbath II. 23—28.	J ears of corn gathered on the Sabbath— <i>δευτέρῳ πρώτῳ</i> VI. 1—5.	
H cures the paralytic IX. 2—8.	K the withered hand III. 1—5.	K the withered hand VI. 6—10.	
I Matthew called IX. 9—13.	L he ordaineth the twelve apostles III. 13—19.	L he ordains the twelve apostles VI. 12—19.	
P Jairus' daughter IX. 18—26. he teaches throughout Galilee IX. 35.		¶ the Sermon on the Mount, VI. 20—49. the centurion's servant VII. 1—10. the dead man at Nain VII. 11—17.	
Q sends forth the twelve apostles X. 1—XI. 1.		δ' John the Baptist sends to enquire VII. 18—24. the woman anoints him at the Pharisee's house VII. 36—50. he preaches again throughout Galilee VIII. 1—3.	
δ' John the Baptist sends to enquire XI. 2—6.		M the parable of the sower VIII. 4—15.	
J ears of corn gathered XII. 1—8.		N he stills a storm VIII. 22—25.	
K the withered hand healed XII. 9—13.		O casts out a legion of devils VIII. 26—39.	
	M the parable of the sower IV. 1—20.	P Jairus' daughter VIII. 41—55.	
M the parable of the sower XIII. 1—23.	N he stills a storm IV. 35—41.	Q he sends forth the twelve apostles IX. 1—6.	
	O casts out a legion of devils V. 1—20.	R John the Baptist now dead IX. 7—9.	
	P Jairus' daughter V. 22—43.		
	Q he sends forth the twelve apostles VI. 7—13.		
R John the Baptist already dead XIV. 1, 2. [he parenthetically relates the death of John XIV. 3—11.]	R John the Baptist already dead VI. 14. [he parenthetically relates the death of John VI. 17—29.]		
S the 5000 XIV. 13—21.	S the 5000 VI. 30—44.	S the 5000 IX. 10—17.	S the 5000 VI. 1—14. the PASSOVER being nigh VI. 4.

The four narratives meet at this point. From this undoubted and unquestionable date the Gospel History of the Ministry proceeds through the last Passover but one to the last Passover itself; as in the following Table:

MATTHEW	MARK	LUKE	JOHN
(S the 5000.) T Jesus walks on the sea and calms a storm XIV. 22—33.	(S the 5000.) T he stills another storm VI. 45—52. he returns into the land of Gennesareth VI. 53—56.	(S the 5000.)	(S the 5000.) T he walks on the sea and calms a storm VI. 16—21.

MATTHEW	MARK	LUKE	JOHN
<p>X justifies the unwashed hands XV. 1—14.</p> <p>Z cures a Canaanitish woman's daughter in the coasts of Tyre and Sidon XV. 21—28.</p> <p>AA feeds 4000 XV. 29—38. warns his disciples of the Pharisees XVI. 5—12.</p> <p>BB Peter's confession of Christ XVI. 13—20.</p> <p>CC Christ foretels his own death XVI. 21—27.</p> <p>DD the Transfiguration XVII. 1—13. he casts out the devil XVII. 14—21.</p> <p>EE he foretels his death while they abode in Galilee XVII. 22—23.</p> <p>FF comes to Capernaum and pays the tribute money XVII. 24—27.</p> <p>GG teaches humility XVIII. 1—14. Parable of the 10,000 talents XVIII. 21 35.</p>	<p>X justifies the unwashed hands VII. 1—23.</p> <p>Z cures a Syrophenician woman's daughter in the borders of Tyre and Sidon VII. 24—30. thence coming to the sea of Galilee cures a deaf man VII. 31—37.</p> <p>AA feeds 4000 VIII. 1—9. at Bethsaida cures a blind man VIII. 22—26.</p> <p>BB Peter's confession of Christ VIII. 27—30.</p> <p>CC Christ foretels his own death VIII. 31—38.</p> <p>DD the Transfiguration IX. 2—13. he casts out the devil IX. 14—29.</p> <p>EE passes privately through Galilee and foretels his death IX. 30—32.</p> <p>FF comes to Capernaum and (GG) teaches humility IX. 33—37. his discourse in answer to John IX. 38—50.</p>	<p>BB Peter's confession of Christ IX. 18—21.</p> <p>CC Christ foretels his death IX. 22—26.</p> <p>DD the Transfiguration IX. 28—36. he casts out the devil IX. 41.</p> <p>EE he foretels his death IX. 43—45.</p> <p>GG teaches humility IX. 46—48.</p> <p>α in his way to Jerusalem he is rejected by the Samaritans IX. 51—56.</p> <p>β he sends the 70 X. 1—16.</p> <p>γ the 70 return 17—24.</p> <p>δ the good Samaritan X. 29—37.</p> <p>ε he is received by Martha and Mary X. 38—42.</p> <p>ϛ the Lord's Prayer XI. 1—10.</p> <p>ζ he reproves the Pharisees XI. 37—54.</p> <p>η the fig-tree XIII. 8—9.</p>	<p>11 He discourses at Capernaum VI. 24—71.^r</p> <p>12 Jesus goeth up from Galilee to the feast of Tabernacles VII. 2—53.</p> <p>13 the woman taken in adultery VIII. 1—11.</p> <p>14 he answereth the Jews VIII. 13—59.</p> <p>15 the man that was born blind restored to sight IX. 1—X. 21.</p>

^r St. John adds VII. 1 περιπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. He remained in Galilee and the adjacent country between the last Passover but one and the feast of Taberna-

cles: from Spring to Autumn.

^s Included by St. Matthew VI. 9 in the Sermon on the Mount.

^t In Matt. XXIII after the Entry into Jerusalem.

MATTHEW	MARK	LUKE	JOHN
		<p>θ he cures an infirm woman on the Sabbath XIII. 10—17.</p> <p>ι journeys towards Jerusalem XIII. 22.</p> <p>κ at the house of a Pharisee on the Sabbath the parable of the Great Supper XIV. 15—23.</p> <p>λ the lost sheep^w and lost piece of money XV. 1—10.</p> <p>μ the prodigal son XV. 11—32.</p> <p>ν the unjust steward XVI. 1—13.</p> <p>ο the rich man and Lazarus XVI. 19—31.</p> <p>HH he passed through the midst of Samaria and Galilee as he went to Jerusalem XVII. 11.</p> <p>π the ten lepers XVII. 12—49.</p> <p>II blesses the young children XVIII. 15—17.</p> <p>KK the young rich man XVIII. 18—30.</p> <p>LL he foretels his death XVIII. 31—34.</p> <p>MM heals a blind man near Jericho XVIII. 35—43.</p> <p>ρ the conversion of Zacchæus XIX. 1—10.</p> <p>σ the Ten Talents^x related in the ascent to Jerusalem XIX. 11—28.</p> <p>NN the entry into Jerusalem by the way of Bethphage and Bethany and the Mount of Olives XIX. 29—46.</p>	<p>16 at Jerusalem at the feast of Dedication in the winter X. 22.</p> <p>17 he went again beyond Jordan X. 40.</p> <p>18 he raiseth Lazarus XI. 1—53.</p> <p>retires to Ephraim XI. 54.</p> <p>19 Jesus at Bethany six days before the Passover XII. 1—9.</p> <p>NN his entry into Jerusalem XII. 12—15.</p>
<p>HH he departs from Galilee and goes beyond Jordan XIX. 1.</p> <p>II blesses the young children XIX. 13—15.</p> <p>KK the young rich man XIX. 16—30.</p> <p>LL he foretels his death XX. 17—19.</p> <p>MM· heals two blind men near Jericho XX. 30—34.</p> <p>NN his entry into Jerusalem by Bethphage and Bethany and the Mount of Olives XXI. 1—17.</p>	<p>HH he goes beyond Jordan into Judea. of divorce X. 1—12.</p> <p>II blesses the young children X. 13—16.</p> <p>KK the young rich man X. 17—31.</p> <p>LL he foretels his death X. 32—34.</p> <p>MM heals a blind man near Jericho X. 46—52.</p> <p>NN his entry into Jerusalem by Bethphage and Bethany and the Mount of Olives XI. 1—11.</p>		

If the *Last Passover but one* was the second Passover, a space of less than a year is given from the first Passover named in the preceding table to the feeding the 5000. But the things transacted and the regions visited seem to require a longer time. After the first Passover *Jesus* came into Judea and dwelt there, and the *Baptist* continued his ministry^y. Then followed the imprisonment of *John*, after which event *Jesus* came into Galilee^z, then into Samaria^a, thence again to Galilee^b. Then he came to Nazareth^c. Leaving Nazareth he came and dwelt in Capernaum^d.

^v In Matt. XXII. 2 after the Entry into Jerusalem.

^w Told by St. Matthew XVIII. 12—14 under GG.

^x Related by St. Matthew XXV. 14 at a later

period.

^y John III. 22. 23.

^a John IV. 3. 4.

^c Luke IV. 16.

^z Mark I. 14.

^b John IV. 43.

^d Matthew IV. 13.

After this he made the circuit of all Galilee^c. Then he is present at Jerusalem at a certain feast^f. From Jerusalem he journeys into Galilee^g. In Galilee he delivers the Sermon on the Mount^h, after which he is at Capernaumⁱ. He teaches in Galilee^k and at Capernaum^l. Then he passed over to the country of the Gadarenes^m. After this he is at Nazarethⁿ. Being in Galilee he sends forth the twelve Apostles^o, who return from their mission^p. After their return, he passed to the desert of Bethsaida and there wrought the miracle of feeding the 5000^q. The discourses and actions of *Jesus*, and the miracles performed in his progress, might well occupy almost two years, extending over a second Passover to the approach of a third.

If the feast in St. John V. 1 was not a Passover, this would not determine that no passover intervened between the first and the last but one. For John has omitted other feasts, as for instance he has omitted to name the feasts of Tabernacles and of Dedication which fell within the first year of the Ministry. *Jesus* was absent from Jerusalem at the last Passover but one, and he might have also been absent from the second Passover, if there were four.

If the expression in St. Luke VI. 1 *σάββατον δευτερόπρωτον* is rightly interpreted by Scaliger, Casaubon^r, Schleusner^s and others to mean the first sabbath after the Passover, this would at once establish a Passover between the first and the last but one; for, as Mr. Greswell Vol. 2 p. 283 justly argues, that narrative must be inserted between John V. 1 and John VI. 4. But the interpretation offered by Valckenaer and Grotius^t is perhaps equally probable, that *δευτερόπρωτον* means the Sabbath which followed Pentecost. Even this interpretation however would still confirm that a passover intervened between the first and the last but one. For as it is certain that this Pentecost could not have followed the first Passover, it must of necessity have followed a second Passover not named, which occurred between the Passover in John II. 13 and the Passover in John VI. 4, and therefore adds a fourth Passover to the Ministry.

The precise interval between the Baptism and the First Passover is not fixed by the Gospel narratives. We may collect however that it could not be long; for the first miracle which *Jesus* wrought was the miracle at Cana, and after this miracle he went down to Capernaum and continued there not many days, and the Passover was at hand^v. Chrysostom in Joann. hom. 23 tom. 8 p. 133 A Montf. calls the interval "a few days:" *πρὸ ὀλίγων ἡμερῶν τοῦ πάσχα ἐβαπτίσατο*. Epiphanius places the Baptism at November 8^w. The author of the Paschal Chronicle at Jan. 6, reckoning 76 days to the Passover^x. Some modern chronologers agree in a short interval. Pagi tom. 1 p. 17 and Norisius tom. 3 p. 517 assign Jan. 6 for the Baptism. Mr. Greswell assumes Jan. 24 as the day of the Baptism and April 9 as the day of the Passover; and this also places the Passover at the 76th day after the Baptism. Other modern interpreters assume longer periods^y.

^c Matthew IV. 23.

^f John IV. 54. V. 1.

^g Luke VI. 1—4.

^h Matt. V—VIII. 1 Luke VI. 20—49.

ⁱ Matt. VIII. 5 Luke VII. 1. ^k Matt. IX. 35.

^l Mark III. 7. 9. ^m Luke VIII. 26.

ⁿ Matt. IX. 1. ^o Matt. X. 1. XI. 1.

^p Luke IX. 10. ^q Luke IX. 10—17.

^r Casauboni in Baronium Exercit. XIV p. 308.

309 Observat Scaliger non a *δευτέρου* et *πρώτου* constatam esse illam vocem sed a *δευτέρα* et *πρώτου*. ut sit secundo—primum sabbatum, illud sabbatum quod secundam Paschatis proxime sit secutum. Rationes novæ sententiæ ex ipso auctore petant studiosi lib. VI de emend. temporum in diatriba de tertio Domini Paschate, et Isagog. Canonum lib. I. 6, et lib. III in

commentario ejus capitulis,

^s Schleusner in v. *δευτερόπρωτος*. Mr. Greswell Vol. 2 p. 292 seems also to agree in the interpretation of Scaliger, and refers to Suidas v. *σάββατον* [p. 3238 B].

^t Quoted by Burton in his note upon Luke VI. 1.

^v John II. 11—13.

^w Tables A. D. 28. 2. 31. 3.

^x See the Tables A. D. 32. 2.

^y Mr. Bennet, as quoted by Horne Introduction Vol. 2 p. 354, thinks that "the Baptism was performed in or about the month of November:" that is, about 5 months before the first Passover; which coincides with Epiphanius. Hales Vol. 1 p. 202 fixes it "near autumn," or 6 months before the

The beginning of the ministry of the *Baptist* is limited by the date of *Pilate's* government^z. From *Josephus* we learn that he governed ten years, and we may collect that his first year was current in the 12th year of *Tiberius*. Our knowledge of the times of the procurators of Judea is derived from *Josephus*, who relates that after the banishment of *Archelaus* in A. D. 6^a *Augustus* appointed three successive procurators, *Coponius*, *Ambivius*, and *Rufus*, the last of whom was still in office at the death of *Augustus*^b; that *Tiberius* sent *Gratus* as the successor of *Rufus*, that *Gratus* remained eleven years in Judea, and was succeeded by *Pilate*: Ant. XVIII. 2. 2 διαδέχεται τὴν ἡγεμονίαν Τιβέριος Νέρων—καὶ πεμπτὸς ὑπ' αὐτοῦ παρὴν Ἰουδαίοις ἐπαρχος, διδδοχος Ἀννίου Ρούφου, Οὐαλέριος Γράτος.—καὶ Γράτος μὲν—εἰς Ῥώμην ἐπαναχωρεῖ, ἔνδεκα ἔτη διατρίψας ἐν τῇ Ἰουδαίᾳ, Πόντιος δὲ Πιλάτος διδδοχος αὐτῷ ἦκεν. *Rufus* then was still in office Aug. 19 A. D. 14. But *Gratus*, appointed by the new emperor, might arrive in Judea at the close of A. D. 14 or the beginning of A. D. 15. His eleventh year would be current from the close of A. D. 24 or the beginning of 25. If *Pilate* then arrived towards the close of summer A. D. 25, his predecessor had been eleven years current in his government^c, and *Pilate's* first year is current in the 12th of *Tiberius* which began Aug. 19 A. D. 25. Eusebius H. E. I. 9 interprets *Josephus* in this manner: ὁ δ' αὐτὸς ἐν ὀκτωκαίδεκάτῳ τῆς ἀρχαιολογίας κατὰ τὸ δωδέκατον ἔτος τῆς Τιβερίου βασιλείας—Πόντιον Πιλάτον ἐπιτραπῆναι τὴν Ἰουδαίαν δηλοῖ^d. *Pilate* remained ten years in his government, and was then deposed by *Vitellius* and sent to Rome: *Josephus* Ant. XVIII. 4, 2 Σαμαρέων ἡ βουλὴ παρὰ Οὐιτέλλιον ὑπατικὸν ἱασιν ἄνδρα Συρίας τὴν ἡγεμονίαν ἔχοντα καὶ Πιλάτου κατηγοροῦν ἐπὶ τῇ σφαγῇ τῶν ἀπολωλότων.—καὶ Οὐιτέλλιος Μάρκελλον τὸν αὐτοῦ φίλον ἐκπέμψας ἐπιμελητὴν τοῖς Ἰουδαίοις γενησόμενον Πιλάτον ἐκέλευσεν ἐπὶ Ῥώμης ἀπιέναι πρὸς δὲ κατηγοροῦν Ἰουδαίῳ διδάξαντα [ἰ. διδάξοντα] τὸν αὐτοκράτορα. καὶ Πιλάτος δέκα ἔτεσι διατρίψας ἐπὶ Ἰουδαίας εἰς Ῥώμην ἡπείλγετο, ταῖς Οὐιτέλλῳ πειθόμενος ἐντολαῖς, οὐκ ὄν ἀντειπεῖν—πρὶν δὲ ἢ τῇ Ῥώμῃ προσχεῖν [ἰ. προσσχεῖν] αὐτὸν, φθάνει Τιβέριος μεταστάς. *Josephus* elsewhere observes that *Tiberius* in a reign of 22 years appointed only two procurators of Judea: ἔτη δύο πρὸς τοῖς εἴκοσιν αὐτοκράτωρ γενόμενος δύο τοὺς πάντας Ἰουδαίους ἐξέπεμψε διοκῆσοντας τὸ ἔθνος, Γράτῳ τε καὶ Πιλάτῳ ὃς αὐτῷ διεδέξατο τὴν ἡγεμονίαν^e.

Passover. He has not explained his reasons. Usher *Annals* p. 818. 819 seems, as we collect from his dates, to place the Baptism in November A. D. 27 and the first Passover in the spring of A. D. 30, a space of two years and 5 months. He has not supported this long period by any arguments. When however from John II. 12 he says that Jesus "tarried at Capernaum many days," he has not rendered the sense of the Evangelist, whose words are οὐ πολλὰς ἡμέρας.

^z Luke III. 1. 2 Pontius Pilate being governor of Judea—the Word of God came to John the son of Zacharias in the wilderness.

^a See F. H. Vol. III p. 256 A. D. 4.

^b *Joseph. Ant. XVIII. 1, 1* Κυρήνιος δὲ τῶν εἰς τὴν βουλὴν συναγομένων ἀνὴρ τὰς τε ἄλλας ἀρχὰς ἐπιτετελεκὼς καὶ διὰ πασῶν ὀδεύσας ὑπάτος γενέσθαι—σὺν δόλοις ἐπὶ Συρίας παρὴν ὑπὸ Καίσαρος δικαιοδότης τοῦ ἔθνους ἀπεσταλμένος καὶ τιμητὴς τῶν οὐσιῶν γενησόμενος. Κωπώνιος τε αὐτῷ συγκαταπέμπεται, τάγματος τῶν ἱππέων, ἡγησόμενος Ἰουδαίων τῇ ἐπὶ πᾶσιν ἐξουσίᾳ. παρὴν δὲ καὶ Κυρήνιος εἰς τὴν Ἰουδαίαν προσθήκη τῆς Συρίας γενομένην, ἀποτιμησόμενος τε αὐτῶν τὰς οὐσίας καὶ ἀποδωσόμενος τὰ Ἀρχελάου χρήματα. XVIII. 2, 2 Κωπώνιος μετ' οὐ πολὺ εἰς Ῥώμην ἐπαναχωρεῖ, διδδοχὸς δὲ αὐτῷ τῆς ἀρχῆς παραγίνεται Μάρ-

κος Ἀμβιοῖος.—διαδέχεται δὲ καὶ τοῦτον Ἀννίου Ρούφου, ἐφ' ᾧ δὴ καὶ τελευτᾷ Καῖσαρ.

^c Perhaps 10th 8^m reckoned from the beginning of A. D. 15, or 10th 10^m computed from the close of A. D. 14.

^d Eusebius in his Chronicle assigns a lower date to *Pilate's* government: Anno 2042 Tiberii 13^o Pilatum Tiberius—mittit. This year began in Oct. A. D. 26. But it will be shewn below that the end of *Pilate's* government is inconsistent with so low a date for its beginning[†] and the account of Eusebius himself in his history, founded upon *Josephus*, is to be preferred. Eusebius is consistent with his own date in H. E. I. 9 when he afterwards at I. 10 compares the 15th of *Tiberius* with the 4th of *Pilate*: ἔτος πεντεκαίδεκατον Τιβερίου Καίσαρος ἀγοντος, τέταρτον δὲ τῆς ἡγεμονίας Ποντίου Πιλάτου. But if the 4th was at the 15th, the 1st was at the 12th year.

^e *Joseph. Ant. XVIII. 6, 5.* Mr. Greswell Vol. 1 p. 281 renders this passage "Tiberius for the first twenty-two years of his reign appointed only two procurators." But this is not said in *Josephus*, who merely expresses in general terms the reign of *Tiberius* at 22 years neglecting the fraction, which he adds on another occasion XVIII. 6, 10 where he

Norisius tom. 3 p. 516. 517 places the recal of *Pilate* from his government by *Vitellius* in November A. D. 36, and his commencement in A. D. 26^f. But Lardner has shewn from Josephus himself that after the removal of *Pilate* *Vitellius* was present at Jerusalem at a passover in the lifetime of *Tiberius*; that he returned to Antioch, and from thence by the order of *Tiberius* proceeded to the Euphrates to negotiate with *Artabanus* king of Parthia; that after this negotiation he sent an account to *Tiberius* and received from him an answer; that *Vitellius* then prepared by command of *Tiberius* for a war in Petra; that on his way thither he was again at Jerusalem at a feast; finally that four days after his arrival he received the news of the emperor's death. This series of events determines this last visit to Jerusalem to the Passover of A. D. 37, the former visit to the Passover of A. D. 36, and the removal of *Pilate* (a few months before) to the autumn of A. D. 35, about 18 months before the death of *Tiberius*^g. Lardner farther confirms from Tacitus Ann. VI. 31—38 that *Vitellius* was engaged in Parthian affairs in A. D. 36. But if the 10th year of *Pilate* ended in September or October A. D. 35, his first year commenced in September or October A. D. 25; and if the *Baptist's* Ministry began in October or November A. D. 25, it fell within the first year of *Pilate's* government.

The early fathers founded their era for the birth of *Christ* upon the narrative in *St. Luke*, from whom they collected that *Jesus* was in his 30th year in the 15th year of *Tiberius*. From hence they placed the Nativity 15 years before the death of *Augustus*, in the 42nd or 43rd year of that emperor's reign computed from the death of *Cæsar*, or the 28th year computed from the death of *Antony*. But *St. Matthew* determines that *Jesus* was born before the death of *Herod*; and the death of *Herod* is fixed by the combined evidence of Josephus and Dio^h, and of the coins of *Herod Antipasi*, at the Passover of B. C. 4 in the 18th year before the death of *Augustus*^k. The Nativity of our Lord is therefore thrown back to B. C. 5, full 18 years before the death of *Augustus*, and his 30th year is current in the 12th year of *Tiberius*, and the first Passover after the Baptism would be in the spring of that 12th year, A. D. 26. If these propositions are true, it will follow

more minutely defines the reign at 22^y 5^m 3^d. ἔθανε, σὺν αὐτῷ τὴν ἀρχὴν ἡμέρας τρεῖς καὶ πέντε μῆνας πρὸς ἐνιαυτοῖν δυοῖν καὶ εἰκοσὶ.

^f Norisius l. c. "Pilatus A. U. 789 [A. D. 36] puta circa Novembrem annum decimum in provincia exegerat, ut in Judæam venisse dicendus sit A. U. 779 A. D. 26, quo anno Johannes Baptista labente Octobri—criminum expiationem populo indicere cocepit." These dates are not quite consistent. If the *Baptist* began his ministry in October 26 and *Pilate* remained in Judea till November 36, either the *Baptist* began before the government of *Pilate* commenced or *Pilate* was in office more than ten years.

^g The acts of *Vitellius* lie in this order in Josephus XVIII. 4, 2 Οὐτέλλιος Μάρκελλον τὸν αὐτοῦ φίλον ἐκπέμψας ἐπιμελητὴν τοῖς Ἰουδαίοις γενησόμενον Πιλάτον ἐκέλευσεν ἐπὶ Ῥώμης ἀπιέναι. § 3 Οὐτέλλιος δὲ εἰς τὴν Ἰουδαίαν ἀφικόμενος ἐπὶ Ἱεροσολύμων ἀνῆλθε, καὶ ἦν αὐτοῖς ἑορτή. Πάσχα δὲ καλεῖται.—ἐπ' Ἀντιοχείας δ' αὖθις ἐποιεῖτο τὴν ὁδόν. § 4 πέμπει δὲ καὶ Τιβέριος ὡς Οὐτέλλιον γράμματα κεύων αὐτῷ πρᾶσσειν φίλιαν πρὸς Ἀρτάβανον τὸν Πάρθων βασιλέα. § 5 —ὁ Τιβέριος ἡξίου φίλιαν αὐτῷ γενέσθαι πρὸς τὸν Ἀρτάβανον. ἐπεὶ δὲ κάκεινος προκληθεὶς ἀσμένως ἐδέχετο τὸν περὶ αὐτοῦ λόγον, ἐπὶ τὸν Εὐφράτην παρήσαν ὃ τε Ἀρτάβανος καὶ ὁ Οὐτέλλιος.—ἐπὶ τούτοις Οὐτέλλιος μὲν ἐπ' Ἀντιοχείας ἦεν Ἀρτάβανος δὲ ἐπὶ τῆς

Βαβυλωνίας.—πρὸς Οὐτέλλιον δὲ ἐπιπεμφθεῖσων ἐπιστολῶν, καὶ τοῦ Καίσαρος ἐπιστημῆναντος πρὸς αὐτὸν κ. τ. λ. c. 5, 1 ὁ δὲ (Τιβέριος) ὀργῇ φέρων τὴν Ἀρέτα ἐπιχείρησιν γράφει πρὸς Οὐτέλλιον πόλεμον ἐξευγκεῖν. § 3 Οὐτέλλιος δὲ παρασκευασάμενος ὡς εἰς πόλεμον τὸν πρὸς Ἀρέταν δυσὶ τάγμασιν ὀπλιτῶν—ἐπὶ τῆς Πέτρας ἡπείγετο.—αὐτὸς τε μετὰ Ἡρώδου τοῦ τετράρχου καὶ τῶν φίλων εἰς Ἱεροσόλυμα ἀνῆλθε θύσων τῷ θεῷ, ἑορτῆς πατρίου τοῖς Ἰουδαίοις ἐνεστηκυίας.—τρεῖς μὲν ἡμέρας ταύτῃ διατριβὴν ποιεῖται—τῇ τετάρτῃ δὲ καὶ γραμμάτων αὐτῷ παραγενομένων ἀ ἐδήλου τὴν Τιβερίου τελευτὴν, ὥρκεισεν τὴν πληθὺν ἐπ' εὐνοίᾳ τῇ Γαίῳ. The comments of Lardner upon these passages are given in Vol. I p. 94—96. He repeats them with new observations p. 371—377. The word ἡπείγετο in Josephus XVIII. 4, 2 Lardner p. 375—377 justly considers to be outweighed by the whole series of the narration. Norisius Cen. Pisan. p. 330=tom. 3 p. 523 has collected the testimonies to the government of *Vitellius* in the East. He was appointed to the command in Syria in A. D. 35, he was succeeded by *P. Petronius* in A. D. 39.

^h See F. H. Vol. III Tables B. C. 4 p. 254. 256.

ⁱ See the Tables A. D. 39 col. 2.

^k From March B. C. 4 in Jul. Per. 4710 to Aug. 19 A. D. 14 in Jul. Per. 4727 are 17^y 5^m.

that *St. Luke* reckoned the years of *Tiberius* from an earlier date than the death of *Augustus*. This solution of the difficulty has been adopted by Norisius, by Pagi, by Usher Lardner Hales Greswell and others, who assume that the years of *Tiberius* are computed by the Evangelist from U. C. 765 A. D. 12, two years before the death of *Augustus*. They have however no other reason for selecting that particular year as the epoch than because it is adapted to their own dates for the Ministry of the Baptist¹.

Those who interpret the 15th of *Tiberius*^m literally are beset with still greater difficulties. Samuel Basnage *Annales* Vol. 1 p. 115. 254. 402 places the Nativity in B. C. 5, the Baptism in the 15th of *Tiberius* in A. D. 30, and the Crucifixion in A. D. 33. By this chronology *Jesus* is 34 at his Baptism, whom *St. Luke* affirms to be 30. Mr. Cuninghame *Fulness of the Times* p. 61—69 Supplement p. 19 takes the 15th of *Tiberius* in its literal senseⁿ and rejects the expedient of supposing a higher epoch for his reign. The positions of Mr. Cuninghame are The Nativity in the spring of B. C. 3^o, the Ministry of *John* in the first two months of A. D. 28^p, the Baptism of *Jesus* in spring or summer A. D. 28^q. But he places the death of *Herod* in spring B. C. 1^r, which is inadmissible; and he himself adopts the expedient which he had rejected and condemned; for he dates the reign of *Tiberius* from Jan. 1 A. D. 14, eight months before the death of *Augustus*. But this also is inadmissible; for the years of *Tiberius* were computed from August: his tribunician years from June, and the years of his reign from August^s. Mr. Cuninghame places the Mission of the Baptist in the two first months of A. D. 28 (which he calls the two last months of 27) and supposes the 15th of *Tiberius* to commence at Jan. 1 A. D. 28. By this expedient he brings the ministry of *John* within that 15th year. But in reality both the Ministry of the Baptist, assumed to be in the two first months of 28, and the Baptism of *Jesus*, assumed to be in the spring or summer of 28, would have fallen within the 14th year of *Tiberius*, whose 15th year commenced August 19 A. D. 28.

The two numbers in *St. Luke*, the 15th year of *Tiberius*, and thirty years of age for *Jesus* at the Baptism, are irreconcilable with each other. But as it was impossible that *St. Luke* could have been ignorant of the age of *Jesus*, we are compelled to conclude that he computed the years of *Tiberius* in a peculiar manner. If the 15th year was current in October A. D. 25, and in the spring of A. D. 26 (within which limits we place the Ministry of *John* and the Baptism of *Jesus*), then the first year was current in October A. D. 11 and in the spring of A. D. 12.

It would be desirable to know what interval elapsed between the Nativity of *Christ* and the death of *Herod*. After the presentation in the Temple, *they returned into Galilee to their own city*

¹ Norisius tom. 3 p. 514—516 “biennio ante mortem Augusti.” Pagi tom. 1 p. 19. Usher *Annals* p. 817 “In the 15th year which was the 13th.” Lardner Vol. 1 p. 369 “about two years, or about three years, before Augustus died.” p. 370—“about 3 years before—about 2 years before.” Hales Vol. 1 p. 191 “More probably U. C. 765.” Greswell Vol. 1 p. 271—280 “The time requires to be placed either U. C. 765 *ineunte* or U. C. 765 *medio*.”

^m In *Luke* III. 1.

ⁿ Fulness p. 63 he “takes the words of *St. Luke* in their plain and literal sense, as meaning the 15th year of the sole reign of *Tiberius*.” p. 67 he “lays aside the learned fable, and returns to the simple testimony of the written word, that it was in the 15th year of *Tiberius*’ sole reign that the word of God came to *John*.”

^o Supplement p. 19 “The Nativity in the year

B. C. 3 and the death of *Herod* in B. C. 1.”

^p Fulness p. 83 “The year A. C. 27 in the last two months.” Mr. Cuninghame however, by his explanation at p. 68, when he says “the two last months of A. D. 27” seems to mean “the two first months of A. D. 28.”

^q Fulness p. 68.

^r Supplement p. 18. 19.

^s Fulness p. 68 “Counting the reign of *Tiberius* from Jan. 1 A. D. 14 according to the principles of the Canon of Ptolemy.” But that Canon, in which fractions of years were avoided, was a scientific application of the moveable Egyptian months to the years of *Nabonassar*, and was only in use among astronomers. In that Canon N. E. 762 is reckoned the first year of *Tiberius*, and as the year 760 began at Aug. 20, that year 762 had almost fallen back to Aug. 19 A. D. 14, the actual day of his accession.

Nazareth^t. After the visit of the wise men from the East, the Holy Family proceeded to Egypt, and dwelt there till the death of *Herod*^v. The time of that visit of the Magi is not determined by the Gospel Narrative. If they visited Bethlehem within the 40 days^w, the Star must have appeared to them some months before the Nativity; which is the opinion of Chrysostom^x. Others have supposed that the Star appeared at the Nativity, and that the Magi came to Jerusalem at a later period; which is much more probable. But the dates assigned by Epiphanius^y, who places the visit of the wise men two years after the Nativity and the Nativity itself four years before the death of *Herod*, assume too large a space; for as the highest possible date for *Pilate's* government and therefore for the baptism of *Christ* is the autumn of A.D. 25, and as the scheme of Epiphanius would place the birth of *Christ* in January B.C. 8, his numbers thus would give thirty-three years for the age at the Baptism. We may assume the Nativity in the spring of B.C. 5, twelve months before the death of *Herod*, and 30 years nearly completed will be the age at the Baptism.

Clemens Alexandrinus quoted in the Tables A.D. 29 has recorded various opinions upon the day of the Nativity. But not only was the day unknown, but for three hundred years after the Ascension no day was set apart for the commemoration of the Birth of *Christ*. According to authorities quoted by Geiseler^z, *Julius*, who was bishop of Rome A.D. 337—352, first appointed the 25th of December for that purpose. That it was not yet observed in Cyprus in the time of Epiphanius A.D. 376^a we collect from his silence; for Epiphanius in an elaborate arrangement of the dates of the Gospel History Hæc. 51 p. 429—451 makes no mention of the 25th of December^b. Chrysostom in a discourse pronounced at Antioch which may be assigned to Dec. 25 A.D. 387^c attests that this day had been observed at Antioch less than ten years: Hom. εἰς τὴν

^t Luke II. 22—39.

^v Matthew II. 13—15. 19—23.

^w That is, before the Presentation in the Temple.

^x Chrysostom. Hom. 7 in Matt. tom. 2 p. 45 Sav. = tom. 7 p. 108 Montf. (quoted by Mr. Greswell Vol. 2 p. 143) καὶ γὰρ πρὸ πολλοῦ χρόνου δοκεῖ μοι ὁ ἀστέρ φανῆναι· ἐπειδὴ γὰρ πολλὴν κατὰ τὴν ὁδοπορίαν ἔμελλον ἀναλίσκειν χρόνον οἱ μάγοι, ἵνα εὐθὺς ἐπιστῶσι τῷ τεχθέντι (εἶδε γὰρ ἐν αὐτοῖς προσκυνηθῆναι τοῖς σπαργάνοις αὐτόν—), πρὸ πολλοῦ τοῦ χρόνου δείκνυσιν ἑαυτὸν ὁ ἀστήρ. εἰ γὰρ ἡνίκα ἐτέχθη ἐν Παλαιστίνῃ τότε αὐτοῖς ὥφθη ἐν τῇ ἀνατολῇ, πολλὴν κατὰ τὴν ὁδοπορίαν διατρίβοντες χρόνον οὐκ ἂν ἐν σπαργάνοις εἶδον αὐτὸν παραγενόμενοι.

^y Epiphanius hæc. 20 p. 48 A προσενεχθέντα ἐν Ἱεροσολύμοις—ἀπενεχθέντα εἰς Ναζαρέτ, ἐλθόντα τῷ ἐξῆς ἐν αὐτῷ—εἰς Ἱερουσαλὴμ, γενόμενον τε ἐν Βεθλεὲμ—αὐθις πάλιν εἰς Ναζαρέτ ἀπενεχθέντα, καὶ κατὰ δευτέραν περίοδον ἐνιαυτοῦ εἰς τὰ Ἱεροσόλυμα καὶ Βηθλεὲμ ἐληλυθότα—κατέεισε τῷ δευτέρῳ ἔτει αὐτοῦ γεννήσεως κατοπτευθέντα ὑπὸ τῶν μάγων—καὶ ἐν αὐτῇ τῇ νυκτὶ—εἰς Αἴγυπτον παραληφθέντα, ἀπ' ἐκεῖθεν τε πάλιν διὰ δύο ἐτῶν ἐπανεληλυθότα. Hæc. 51 p. 430 A—D (where he replies to Porphyry and Celsus p. 429 D) ὁ μὲν Λουκᾶς τὰ πρὸ δύο ἐτῶν διηγείται, Ματθαῖος δὲ αἰπὼν τὴν γέννησιν ἀπεπήδησεν εἰς τὸν διετῆ χρόνον καὶ ἐδήλωσε τὰ γενόμενα μετὰ δύο ἔτη. p. 441 D ὁ Ματθαῖος—μετὰ δύο ἔτη τῆς γεννήσεως πάλιν ποιεῖται τὴν ὑφήγησιν. p. 154 C hæc. 30 οἱ μάγοι μετὰ δύο ἐτῶν χρόνον—ἦλθον ὑπὸ Ἱεροσολύμων εἰς Βηθλεὲμ. Hæc. 51 p. 431 D οὐκέτι ἐν φάτῃ—ἀλλ' ἐν οἴκῳ.—καὶ κατ' ἐκείνην τὴν νύκτα μετὰ δύο ἔτη τῆς γεννήσεως ὥφθη ὁ ἀγγελος καὶ εἶπε παραλαβεῖν τὸ παιδίον—εἰς Αἴγυπτον, καὶ ἄλλα δύο

ἔτη ποιεῖ ἐκέεισε. He places the Nativity 4 years before the death of *Herod* p. 432 A τῷ γὰρ λγ' ἔτει τοῦ Ἡρώδου γεννᾶται ὁ Κύριος· λε' ἦλθον οἱ Μάγοι· λζ' ἔτει τελευτᾷ ὁ Ἡρώδης. But as he placed the Nativity in January B.C. 2 (see the Tables A.D. 28. 2), he has brought down the death of *Herod* to A.D. 3, six years below the true time.

^z Geiseler Text Book Vol. I p. 292 "According to Epist. Johannis episcopi Nicæni in Auctar. bibl. Patrum ed. Combefis. tom. 2 p. 297 and an anonymous writer in Cotelierius ad Constit. Apostol. V. 13 this day was established by *Julius*."

^a For this date see the Tables 376. 4 p. 489.

^b Epiphanius p. 439 A reckons the Epiphany to be the day of the birth of *Christ*: τῆς ἡμέρας τῶν Ἐπιφανίων, ἥ ἐστιν ἡμέρα τῆς αὐτοῦ γεννήσεως κατὰ σάρκα. p. 449 C τῆς τῶν γενεθλίων αὐτοῦ ἡμέρας, τουτέστιν Ἐπιφανίων, ἧτις τυγχάνει ἕκτη Ἰανουαρίου μηνός. Also p. 446 D quoted in the Tables A.D. 28. 2.

^c Chrysostom in his sermon on the Nativity mentions his discourses against the Jews: tom. 2 p. 361 E = tom. 5 p. 516, 34 τελεῖται δὲ ἡ ἑορτὴ αὕτη τοῖς Ἰουδαίοις περὶ τὰ ἔσχατα τοῦ Ἰσραηλίου μηνός, καθὼς καὶ ὑμεῖς μαρτυρεῖτε. τότε γὰρ τοὺς πολλοὺς καὶ μακροὺς πρὸς Ἰουδαίους ἐπληρώσαμεν λόγους, τῆς ἀκαίρου αὐτῶν ὑψηλείας κατηγοροῦντες. And in the discourses against the Jews he mentions the sedition at Antioch of Feb. A.D. 387: Hom. in Jud. VI tom. 1 p. 659 B = λόγ. γ' tom. 6 p. 343 Sav. ἴστε δὴ ποῦ πάντες καὶ μέμνησθε ὅτε τοὺς ἀνθρώπους καθεῖλον παρ' ἡμῖν μισοὶ τινες ἀνθρώποις καὶ γόητες κ. ν. λ. We therefore obtain Feb.

γενέθλιον ἡμέραν tom. 2 p. 355. A Montf. = tom. 5 p. 511. 512 Sav. καίτοιγε οὕτω δέκατόν ἐστιν ἔτος ἐξ οὗ δῆλη καὶ γνώριμος ἡμῖν αὕτη ἡ ἡμέρα γεγένηται. ἀλλ' ὅμως, ὡς ἄνωθεν καὶ πρὸ πολλῶν ἡμῖν παραδοθεῖσα ἐτῶν, οὕτως ἤνθησε διὰ τῆς ὑμετέρας σπουδῆς.—αὕτη παρὰ μὲν τοῖς τὴν ἐσπέραν οἰκοῦσιν ἄνωθεν γνωρίζομένη πρὸς ἡμᾶς δὲ κομισθεῖσα νῦν καὶ οὐ πρὸ πολλῶν ἐτῶν. This testimony will determine the institution at Antioch to Dec. 25 A.D. 378. After this period we have notices of that day; as at Milan in the reign of *Theodosius* in the year 390^d. In the year 400 *Sulpicius Severus* records Dec. 25 as the day of the Nativity^c. After that date *Augustine* in his work upon the Trinity^f.

In Egypt Dec. 25 was not yet acknowledged when *Cassianus* published his tenth Conference: Cassiani Collat. X. 2 tom. 2 p. 497 *Intra Ægypti regionem mos iste antiqua traditione servatur ut peracto Epiphaniarum die (quem provincie illius sacerdotes vel Dominici baptismi vel secundum carnem nativitatis esse definiunt, et idcirco utriusque sacramenti solemnitatem non bifarie ut in occiduis provinciis, sed sub una diei hujus festivitatis concelebrant) epistolæ pontificis Alexandrini per universas dirigantur Ægypti ecclesias, quibus et initium quadragesimæ et dies Paschæ non solum per civitates omnes sed per universa monasteria designentur.* That work of *Cassianus* was published about A. D. 420^g. And yet in the council of Ephesus A. D. 431 apud Acta Concil. tom. 3 p. 1613 was recited

of 387 for the sedition (see the Tables A. D. 387. 2. 3. 4), *Gorpiæus* or September of 387 for those discourses against the Jews, and December of 387 for the sermon upon the Nativity. Montfaucon præf. tom. 2 p. 415 places this last at Dec. 25 A. D. 386 for no other reason than because that was the first year of *Chrysostom's* preaching at Antioch; and on this account supposes him to refer to three discourses against the Jews of the year 386 instead of five discourses against them of the year 387. But the three which belong to 386 were not all in September, for the first of the three was in August, as Montfaucon admits, tom. 1 p. 713 ed. Par. 1834. While the five which belong to 387 were all within 20 days of the month September, as Montfaucon himself has shewn tom. 1 præf. p. 715. They offer these notices: λόγ. α' Sav. tom. 6 p. 312 πάλιν—*νηστεύειν μέλλουσιν οἱ Ἰουδαῖοι*—μετὰ δέκα καὶ πλείους ἡμέρας τῆς νηστείας ἐκείνης ἀπαντᾶν μελλούσης. λόγ. β' p. 320 he mentions τῆς προτέρας διαλέξεως. λόγ. γ' the day after the second: p. 336 κατὰ Ἰουδαίων λόγος γ'. τῇ προτεραίᾳ μακρὰν ὁμιλίαν εἰπὼν κατὰ Ἰουδαίων—νῦν ταύτην εἶπα. λόγ. δ' p. 346 ἔτι λείψανα τῶν ἑορτῶν αὐτῶν ὑπολείπεται κ. τ. λ. λόγ. ε' p. 354 after the fast had passed: παρήλθεν ἡ νηστεία τῶν Ἰουδαίων. p. 355, 20 ἡ μὲν οὖν νηστεία αὐτῶν παρήλυθεν. It is far more probable that these five of the year 387 are those "*many and long*" discourses against the Jews delivered in *Gorpiæus*" to which *Chrysostom* refers in his sermon on the Nativity.

^d See the Tables A. D. 390. 2 p. 520.

^e Sulp. Sev. H. S. II. 39 *Natus est—VIII Kalend. Januarias.*

^f Augustin. de Trin. IV. 5 tom. 3. p. 402 *Octavo enim Kal. Aprilis conceptus creditur—natus autem traditur VIII Kal. Januarias.*

^g For *Cassianus* see the Tables 401 p. 551. 433 p. 619. *Cassianus* in early life passed many years with the monks of Egypt: Cassiani Collat. I. 1 tom. 2 p.

23 XI. 1 tom. 2 p. 533. XVII. 31 tom. 2 p. 879. In the time of *Theophilus*: Collat. X. 2 p. 497 *post dies admodum paucos quam superior cum abbate Isaac fuerat agitata collatio* [sc. coll. IX] *Theophili prædicti urbis [Alexandriæ] episcopi solemnnes epistolæ comearunt* &c. After his ordination as deacon at CP. (see the Tables A. D. 401), he is sent to Rome in A. D. 404: Palladii dialogus p. 11 C παραδραμόντος δὲ μηνὸς ἡμερῶν ἐπέστη Παλλάδιος ὁ ἐπίσκοπος Ἐλενουπόλεως [Tables A. D. 400] δέχα γραμμάτων, ὃς ἔλεγε καὶ αὐτὸς πεφευγέναι τὴν τῶν ἀρχόντων μανίαν· ἐγκεντρότερον δὲ ἡμῖν ἀφηγήσατο, ἐπιδείξας ἀντίγραφον διατάγματος περιέχοντος ὡς τὸν κρύπτοντα ἐπίσκοπον ἢ κληρικόν, ἢ ὅλως δεχόμενον ἐν οἰκίᾳ κοινωνικὸν Ἰωάννου [sc. *Chrysostomi*], τὸν οἶκον δημεύεσθαι. μετὰ τὸν Παλλάδιον Γερμανὸς πρεσβύτερος ἄμα Κασσιανῷ διακόνῳ τῶν Ἰωάννου, ἄνδρες εὐλαβεῖς, ἐπιδόντες γράμματα παντὸς τοῦ κλήρου Ἰωάννου· ὅπου γράφονσι βίαν καὶ τυραννίδα ὑπομεμενηκέναι τὴν ἐκκλησίαν κ. τ. λ. [Tables A. D. 403. 2. 4. 404. 4.] *Germanus and Cassianus* are named in the epistle of *Innocentius* of Rome apud Sozom. VIII. 26 p. 794 D *Chrysostomum* tom. 3 p. 523 A. The first ten conferences were written (in part at least) in the lifetime, but published after the death, of *Castor*: Cassian^h Collat. I. præf. p. 17 *nunc autem quia derelinquens nos pontifex supradictus (papa Castor) migravit ad Christum, has interim decem Collationes summorum patrum—qui in cremo Scythica* [sc. *Schetica*: conf. Pagium tom. 2 p. 64] *morabantur, quas ille—simili sibi jusserat sermone conscribi—vobis potissimum, beatissime papa Leonti et sancte frater Elladi, credidi consecrandas.* *Castor* was still living and addressed by *Bonifacius* June 13 A. D. 419. See the epistle quoted in c. 2 at the year 419. But it seems probable from Pagi tom. 2 p. 171 that he died Sept. 23 of that year, and we may with Oudin tom. 1 p. 1146 refer the publication of the *Collationes decem* to 420 or 421.

δμιλία Παύλου ἐπισκόπου Ἑμέσης λεχθεῖσα καθ' Χοιὰκ [sc. Dec. 25] ἐν τῇ μεγάλῃ ἐκκλησίᾳ Ἀλεξανδρείας, καθήμενου τοῦ μακαρίου Κυρίλλου, εἰς τὴν γέννησιν τοῦ Κυρίου. This day then was appointed at Alexandria in the episcopate of Cyril (which began in October A. D. 412), within the years 420 and 431.

That our Lord anticipated the Paschal Supper is unanswerably proved by texts of *St. John* quoted by Casaubon in his argument against Baronius. The Last Supper of *Christ* with his disciples was *before the Passover*^h. The priests *went not into the judgment hall lest they should be defiled, but that they might eat the passover*ⁱ. It was the *preparation of the passover*^k. The *sabbath day was a high day*^l. This anticipation was necessary for the Event which was to follow; for from hence it came to pass that *Jesus* expired upon the cross on the day and in the hour at which the Paschal Lamb was appointed to be slain. The Paschal Lamb was sacrificed towards the close of the 14th day of *Nisan*, and was eaten three hours afterwards on the evening on which the 15th day of *Nisan* commenced^m.

The Paschal full moon was in the spring when the sun entered Aries: Josephus Ant. III. 10, 5 τεσσαρεσκαιδεκάτῃ κατὰ σελήνην, ἐν κριῶ τοῦ ἡλίου καθεστῶτοςⁿ. and the Paschal Lamb was sacrificed before the full moon: Philo de vita Mosis III. 29 tom. 4 p. 231 τῷ μηνὶ τούτῳ [*Nisan*] περὶ τεσσαρεσκαιδεκάτῃν ἡμέραν, μέλλοντος τοῦ σεληνιακοῦ κύκλου γίνεσθαι πλησιφανοῦς, ἀγεται τὰ Διαβατήρια δημοφανῆς ἑορτῇ, τὸ Χαλδαῖστὶ λεγόμενον Πάσχα. And yet the month began at the *phasis* of the moon: Philo de septen. § 17 tom. 5 p. 38 νοτιμηνία γὰρ ἀρχεται φωτίζειν αἰσθητῶ φέγγει σελήνην ἥλιος, ἥ δὲ τὸ ἴδιον κάλλος ἀναφαίνει τοῖς ὀρώσιν. And this happens according to Newton^o when the moon is 18 hours old. Therefore the 14th of *Nisan* might commence when the moon was 13^d 18^h old, and wanted 1^d 0^h 22^m to the full^p. But sometimes the *phasis* was

^h John XIII. 1. Casaubon. Exerc. in Baronium 16 p. 471 Disertis verbis dicuntur caena et lotio pedum fuisse πρὸ τῆς ἑορτῆς τοῦ πάσχα.

ⁱ John XVIII. 28. Casaub. p. 474 Judæi igitur Pascha nondum manducaverant.

^k John XIX. 14. Casaub. p. 476 Si dies quo Dominus est cruci affixus parasceue fuit Paschatis, nondum videlicet Pascha præterierat.

^l John XIX. 31. Casaub. p. 479 Parenthesis adjecta valet ad indicandum eximium cultum ejus Sabbati.—Illud quæritur, cur ab Johanne sabbatum illud dictum sit *dies magnus*. Constat propter ipsius sabbati religionem non fuisse ita dictum; nunquam enim ea appellatio sabbato reperitur tributa propter ipsum. Causa igitur est concursus alterius dici cui nomen *diei magni* conveniat—solique sunt e septem diebus Azymorum primus et ultimus qui ita dicti fuerint. Ultimum non convenire loco Johannis certum est; sequitur igitur illud sabbatum appellatum fuisse *diem magnum* propter concursum primi Azymorum.

^m For the day see Exodus XII. 6 Levit. XXIII. 5 Numbers XXVIII. 16. Philo Judæus de Septenario § 18 tom. 5 p. 39 μετὰ δὲ νοτιμηνίαν ἐστὶν ἑορτῇ—ἦν οἱ Ἑβραῖοι Πάσχα καλοῦσιν ἐν ᾗ θύουσι πανδημί. —ἀγεται δὲ ἡ πανδημία θυσία τεσσαρεσκαιδεκάτῃ τοῦ μηνός. Josephus Ant. II. 14, 6 ἐνοστάσης δὲ τῆς τεσσαρεσκαιδεκάτης, πάντες πρὸς ἑφοδὸν ἔχοντες ἔθνον. Idem Ant. III. 10, 5 τῷ μηνὶ τῷ Ξανθικῷ, δε Νισὰν παρ' ἡμῶν καλεῖται καὶ τοῦ ἔτους ἐστὶν ἀρχή, τεσσαρεσκαιδεκάτῃ κατὰ σελήνην. The hour of the day is marked by Josephus Bell. VI. 9, 3 ἐνοστάσης ἑορτῆς (Πάσχα καλεῖται) καθ' ἣν

θύουσι μὲν ἀπὸ ἐνάτης ὥρας μέχρι ἐνδεκάτης. Philo tom. 5 p. 39 θύουσι πανδημί ἀρξάμενοι κατὰ μεσημβρίαν ἕως ἑσπέρας. That is to say, they began to sacrifice at 3^h P.M. and ended at 5^h P.M. one hour before the 15th of *Nisan*, which began at 6 P.M. Mr. Greswell Vol. 3 diss. 4 p. 95 has pointed out this coincidence of the *ninth hour* in Matt. XXVII. 46 Mark XV. 34 Luke XXIII. 44 with that testimony of Josephus, and has successfully argued that the *Last Supper* was an anticipation of the Passover.

ⁿ Add Philo de mundi opificio § 39 tom. 1 p. 38 quoted by Mr. Greswell vol. 1 p. 265 ὁ τε ἡγεμὼν ἡμέρας ἥλιος, διττὰς καθ' ἕκαστον ἐνιαυτὸν ἀποτελῶν ἡμερίας, ἔστι καὶ μετοπώρα, τὴν μὲν ἑαρινὴν ἐν Κριῶ τὴν δὲ μετοπωρινὴν ἐν Ζυγῷ, ἐναργεστάτην παρέχεται πίστιν τοῦ περὶ τὴν ἐβδόμην θεοπροποῦς· ἑκάτερα γὰρ τῶν ἡμεριῶν ἐβδόμῃ γίνεται μηνὶ, καθ' ἃς καὶ ἑορτάζειν διείρηται νόμῳ τὰς μεγίστας καὶ δημοτελεστάτας ἑορτάς.

^o Quoted by Mr. Cuninghame Synopsis p. 133.

^p Mr. Cuninghame Vindication of the True Date of the Passion p. 16 thus states this point. A lunation being 29^d 12^h 44^m, the age of the moon at the full will be 14^d 18^h 22^m. Now the earliest possible *phasis* being 18 hours after the new moon gives the earliest possible beginning for the 1st of *Nisan* 18 hours. Adding 13 days we have the beginning of the 14th of *Nisan* at 13^d 18^h, being before the full moon 1^d 0^h 22^m. Because 13^d 18^h 0^m

1 0 22

14 18 22

delayed till the moon was 1^d 17^h 0^m old, and then, if the 1st of *Nisan* was deferred till the *phasis*, the 14th would begin only 1^h 22^m before the full moon[†].

This precision however in adjusting the month to the moon did not exist in practice. The Jews, like other nations who adopted a lunar year and supplied the defect by an intercalary month, failed in obtaining complete accuracy. We know not what their method of calculation was, at the time of the Christian era. But we are not to apply to their time the modern Jewish Calendar or the cycle of 19 years; nor are we to rely upon the accounts of Maimonides writing in the twelfth century, or of other Rabbinical doctors, for the practice of the Jews in the time of *Christ*; nor can it be determined from their computations in what year of that period the Paschal sacrifice fell upon the sixth day of the week[†]. They used a cycle of 84 years, which was by no means exact[‡], and sometimes they observed the passover before the equinox: Epiphani. hæc. 70 p. 823 B οὐτε οὖν δύναται ἀχθῆναι (τὸ πάσχα) ἐὰν μὴ ὑπερβῇ καὶ ἡμερῶν· ὅπερ παρὰ τοῖς Ἰουδαίοις οὐ φυλάσσεται· οὐδὲ ἀκριβῆ θέλουσι τοιαύτην ἐπιτελεῖν πραγματεῖαν. διέπεσε γὰρ παρ' αὐτοῖς καὶ ἡπάγεται τὰ πάντα. A Paschal Homily by an unknown author apud Chrysostomum tom. 5 p. 942, 15 Sav. = tom. 8 p. 277 C Montf. λοιπὸν γὰρ Ἰουδαῖοι ποιοῦσι τὸ πάσχα πρὸ ἡμερῶν ἀδιαφόρως, ἐκτὸς εἰ μὴ ἐμβολίου μηνὸς ἐνστάτος ἀκουσίως μετ' ἡμερῶν παραταθῶσι. τοῦτο δὲ οὐκ ἔστι σκοποῦ, ἀλλ' ἀπὸ τοῦ συμβάντος. αὐτίκα γοῦν νῦν εἰς τὸ ἐνεστῶς πρὸ ἡμερῶν ποιοῦσι.

If the first Passover after the Baptism was in the Spring of A. D. 26, the Crucifixion and the fourth Passover are determined to the year 29; and it remains to enquire whether the Passover

[†] Thus calculated by Cuninghame Vindication &c. p. 17: The latest appearance of the moon was when she set at 17 hours old, being invisible.

	0 ^d 17 ^h 0 ^m	
add a day.....	1 0 0	
<i>phasis</i> at	1 17 0	
add 13 days.....	13 0 0	
14th of <i>Nisan</i> begins at	14 17 0	
before the full moon ..	0 1 22	
	14 18 22	

He adds "consequently in this case the whole day of the full moon, except the last 1^h 22^m, belongs to the 14th of *Nisan*." Where for the "14th" read "13th."

[‡] Geiseler Vol. 1 p. 38 "From the uncertainty of the Jewish Calendar of that time it is impossible to find by an exact astronomical reckoning in which of the years the first day of the Passover fell upon a Friday." Mr. Benson Chronology of our Saviour's Life p. 304 also justly condemns those who take for granted either that the vernal equinox always preceded the 15th of *Nisan* or that we are perfectly acquainted with the Jewish method of computation or that this method was accurate. And he affirms p. 326 that the Jewish method of fixing the pass-over is not by any means so well known as to permit us to depend upon the precision of modern astronomy in ascertaining the period to which it was fixed at the time of the Crucifixion. And observes p. 334 that the year can neither be affirmed or denied merely by our calculations of the Paschal Full Moon, because we know not with sufficient accuracy the Jewish

method of determining the passover.

[§] Epiphanius hæc. 51 p. 449 Α προστιθέασιν τῷ σεληνιακῷ δρόμῳ μετὰ τὰς τινδ' ἡμέρας καὶ ἄλλας κατ' ἔτος τέσσαρας ὥρας· ὥς εἶναι εἰς τὰ τρία ἔτη ἡμέραν μίαν. διὰ παρ' αὐτοῖς πέντε μῆνες τελοῦνται ἐμβόλιμοι εἰς ἔτη ἰδ' διὰ τὸ ἀφαιρεῖσθαι ἀπὸ τοῦ ἡλιακοῦ δρόμου τῶν τξέ' ἡμερῶν καὶ ὥρων τριῶν τὴν μίαν ὥραν. προστιθεμένων γὰρ τῶν ὥρων, λοιπὸν γίνονται τξέ' ἡμέραι παρὰ ὥραν μίαν. ὅθεν αὐτοὶ ἐξάκις πολυπλασιάσαντες τὰ ἰδ' ἔτη τοῦ πδ' ἔτους ἐν τῷ πέ' τιθέασιν ἐμβόλιμον ἓνα μῆνα· εἰς τὸ εἶναι λ' καὶ ἓνα μῆνα εἰς τὰ πέ' ἔτη. οἷτινες ὀφείλου εἶναι κατὰ τὴν ἀκριβείαν λ' εἰς μὴν καὶ κδ' ἡμέραι καὶ ὥραι τρεῖς. Anatolius apud Bucherium p. 439 Nonnulli 84 annorum circulum computantes nunquam ad veram Paschæ computandi rationem pervenerunt. Conf. Norisium ad fastos consulares Opp. tom. 2 p. 620 A. Bingham Vol. 9 p. 109 "The first Christians of Jerusalem had no other way of finding out Easter but by the Jewish cycle of 84 years, which the Jews had used sometime before to settle the anniversary returns of their Passover. Which cycle, though it was a little faulty, continued to be used by the Christians for near 200 years" p. 110 "In the time of Hadrian some Christians began to enquire into the defects of the Jewish cycle, which was found to make Easter sometimes anticipate the Vernal Equinox, and so bring two Easters into one year." P. 112 "The Roman and Alexandrian accounts (of Easter) sometimes varied a week or a month from each other, which was owing purely to their different ways of calculation, because the Roman Church still proceeded by the old Jewish cycle of 84 and not by the new Alexandrian cycle of nineteen."

of that year was in March or April. The full moon of March is fixed by Mr. Cuninghame's calculation¹ to Friday March 18 at 9^h 16^m P. M. If that was the Paschal moon, we obtain these dates: the 14th of *Nisan* began at 6 P. M. of March 17 and the 15th of *Nisan* at 6 P. M. March 18, 3^h 16^m before the full moon; and the Paschal Lamb was slain at 3^h P. M. of Friday March 18, 6^h 16^m before the full moon. It is no insurmountable objection that this was three days before the equinox; for we have seen from the preceding testimonies that a Jewish Passover was sometimes celebrated before the equinox, and, as Mr. Benson properly remarks^v, in the Mosaic Law there is no injunction which refers to the equinox at all. It has been objected however that March 18 is inadmissible, because if the 16th of *Nisan* is at March 20 the corn would not be ripe for an offering. But the Law seems only to require that when the sheaf was offered on the 16th of *Nisan* the barley should be in the ear. That it could be ripe enough to be reaped and used as food at that early season is scarcely credible. If the passover had been delayed until ripeness in this latter sense had been attained, not only a full moon at the equinox would have been excluded, but many vernal full moons after the equinox; and it could rarely happen that the Passover could be celebrated at a vernal full moon at all^w.

We are now to consider the full moon of April in A. D. 29. Mr. Benson^x places the new moon at April 2 at 8 P. M. the full moon in the night between the 16th and 17th of April. Mr. Greswelly gives the full moon at April 16. Mr. Cuninghame having assigned the full moon of March, as we have seen, to March 18 at 9^h 16^m P. M., his calculation¹ will fix the new moon at April 2 at 3^h 38^m P. M. and the full moon at April 17 at 10^h A. M.^z

The 17th of April fell upon *Sunday* in A. D. 29, and, as the crucifixion was upon the 6th day

¹ Vindication &c. p. 14.

^v Benson's Chronology of our Saviour's life p. 309.

^w See Leviticus XXIII. 6—11 appointing the 14th of *Nisan* for the Passover, the 15th for the first day of the feast of Unleavened Bread, and the 16th for the Sheaf Offering; "Ye shall bring a sheaf of the first fruit of your harvest [that is, your future harvest] unto the priest, and he shall wave the sheaf before the Lord to be accepted for you." Philo de Mundi opificio § 39 tom. I p. 39 having mentioned the two great festivals, the Passover in the spring and the feast of Tabernacles in the autumn, observes ἀμφοτέραις τὰ ὅσα ἐκ γῆς τελειογυνοῦνται, ἅρα μὲν ὁ τοῦ σίτου καρπός—Again de vita Mosis III. 29 tom. 4 p. 230 τὴν ἀρχὴν τῆς ἑαρινῆς ἰσημερίας πρῶτον ἀναγράφει μῆνα Μωϋσῆς.—κατὰ γὰρ ταύτην τὰ μὲν σπαρτὰ ἢ ἀναγκαῖα τροφή τελειογυνοῦνται. Josephus Ant. III. 10, 5 τῇ δευτέρᾳ τῶν ἀρϋμων ἡμέρᾳ, ἕκτη δ' ἐστὶν αὕτη καὶ δεκάτῃ, τῶν καρπῶν οὓς ἐθέρισαν, οὐ γὰρ ἤψαντο πρότερον αὐτῶν, μεταλαμβάνουσι· καὶ τὸν θεὸν ἡγούμενοι τιμὰν δίκαιον εἶναι πρῶτον—τὰς ἀπαρτὰς αὐτῶ τῆς κριθῆς ἐπιφέρουσι τρόπον τοῦτον. φρύξαντες τῶν σταχυῶν τὸ δράγμα καὶ πτίσαντες καὶ καθαράς πρὸς αἰεστῶν τὰς κριθὰς ποιήσαντες, τῷ βωμῷ ἀσάρονκα προσάγουσι τῷ θεῷ. καὶ μίαν ἐξ αὐτοῦ δράκα ἐπιβάλλοντες τὸ λοιπὸν ἀφιάσιν εἰς χρῆσιν τοῖς ἱερεῦσι. καὶ τότε λοιπὸν δημοσίᾳ ἔξισι πᾶσι καὶ ἰδίᾳ θερίζειν. From the term φρύξαντες applied to the preparation of the corn for this offering, it would seem that the grain was not yet ripe. Sozomen VII. 18 p. 732 D has been quoted to prove that the corn must be ripe: Σαμαρεῖται, οἱ τοῦ Μωσέως νόμου τὰ μάλιστα ζηλωταὶ τυγχανοῦσι, πρὶν τὸν νέον τελεσφορεῖσθαι καρπὸν οὐκ ἀνέ-

χονται ταύτην ἐπιτελεῖν τὴν ἐορτὴν [sc. τὸ πάσχα]· νέων γὰρ, φασίν, αὕτην ἐορτὴν ὁ νόμος καλεῖ· μή ποτε τούτων φανέντων ἐορτάζειν οὐ θέμις· ὡς ἐξ ἀνάγκης φθάνειν τὴν ἐν τῷ ἡρὶ ἰσημερίαν. But the mention of the Samaritans on this occasion is rather a proof that they were more strict in their practice than the Jews themselves; and the word τελεσφορεῖσθαι, like τελειογυνοῖσθαι in Philo, implies perfection of growth; which is attained when the corn is in the ear, and before it has arrived at ripeness. Mr. Cuninghame Vindication p. 35 reports the evidence of Dr. Robinson, who tells us that in Palestine barley harvest is a week earlier than wheat harvest, and that May is the earliest date which he assigns to wheat harvest; that on the 4th of June wheat harvest was beginning at Hebron; that at Jericho on May 12 the work was nearly completed; that on May 23rd 1838 Mr. Nicolayson writes from Jerusalem the barley harvest is all over. How is it consistent with these testimonies to suppose that the barley should be ready for reaping at the Paschal full moon, that is, in by far the greater number of years, before the middle of April? The account of Josephus shews that the reaping did not begin till after the 16th of *Nisan*.

^x Chronology &c. p. 327.

^y Vol. I p. 260 April 16 "first quarter."

^z For an entire lunation, or 29^d 12^h 44^m, being added to March 18^d 9^h 16^m P. M. will terminate at April 17, 10^h A. M. and half a lunation, or 14^d 18^h 22^m, being added to March 18 at 9^h 16^m P. M. will give the new moon at April 2, 3^h 38^m P. M.

of the week, we obtain the following positions. The 1st of *Nisan* commenced at 6^h P. M. April 1, at 21^h 38^m before the new moon according to Mr. Cuninghame; the 14th of *Nisan* at 6^h P. M. of Thursday April 14; the Paschal Lamb was slain at 3 P. M. of *Friday* Ap. 15, 1^d 19^h before the full moon. Mr. Browne^a prefers Friday March 18 as the day of the Crucifixion. I incline to the later date, and think that it may be probably assigned to *Friday* April 15. That *Nisan* should begin 21^h 38^m before the new moon is not improbable, when we consider the inaccuracy of ancient cycles. The Attic years of *Meton* had greater variations, even in the beginning of his cycle^b.

VI.

KINGS OF PARTHIA—KINGS OF PERSIA.

ARSACES founded the Parthian Empire about B. C. 250^a. He first acquired Parthia and then Hyrcania. His successors gradually extended their dominion over the adjacent provinces until it included almost all the countries East of the Euphrates which had belonged to the old Persian Monarchy^b. The empire of the *Arsacidae* under about 28 kings subsisted 475 years, from the rise of *Arsaces* in B. C. 250 in the consulship of *Manlius* and *Regulus* to the overthrow of *Artabanus* by *Artaxerxes* in the beginning of A. D. 236, at the close of the 4th year of *Alexander Severus*.

Each of the Parthian kings in addition to his own name assumed the name of the founder *Arsaces*: Strabo XV p. 702 τοιοῦτον δὲ καὶ παρὰ τοῖς Παρθυαίοις· Ἀρσάκαι γὰρ καλοῦνται πάντες· ἰδίᾳ δὲ ὁ μὲν Ὀρώδης ὁ δὲ Φραάτης ὁ δ' ἄλλο τι. This also appears from Justin^c, and from the coins of the Parthian kings which shall be described below.

^a Quoted by Mr. Cuninghame.

^b See F. H. II p. 338=p. 409.

^c See F. H. III p. 18. I read in Justin *L. Manli Vulsonis C. Atilii Reguli cons.* that is, I understand with Valesius ad Ammianum 23, 6. 3 *CAIUS Atilius Regulus L. Manlius Vulso* the consuls of B. C. 250, and not *L. Manlius Vulso MARCUS Atilius Regulus* the consuls of B. C. 256. I prefer the lower date because it is more consistent with Justin himself, who refers the acts of *Arsaces* to the reign of *Seleucus* B. C. 246, and with the dates preserved by other authorities. Eusebius and Suidas, who are quoted in the Tables F. H. III p. 18, give B. C. 250 and 246. Moses Chorenensis II. 1 refers the rise of *Arsaces* to the 11th year of *Antiochus Theus*: *undecimo ejus anno a Macedonum jugo Parthi defecere*, that is, in B. C. 251; or 60 years after the era of the *Seleucidae* began: II. 2 *post sexaginta annos quam Alexander mortuus est, Parthis imperitavit Arsaces*. But the 60th year of that era (which is here meant) was completed in autumn B. C. 252. These dates also more nearly agree with the later date B. C. 250.

^d Strabo XI p. 515 *ἔπειθ' οὕτως ἰσχυσαν ἀφαιρούμενοι τὴν πλησίον διὰ τὰς ἐν τοῖς πολέμοις κατορθώσεις,*

ὅστε τελευτῶντες ἀπάσης τῆς ἐντὸς Εὐφράτου κύριοι κατέστησαν. ἀφείλοντο δὲ καὶ τῆς Βακτριανῆς μέρος βιασάμενοι τοὺς Σκύθας, καὶ ἔτι πρότερον τοὺς περὶ Εὐκρατίδαν καὶ νῦν ἐπάρχουσι τοσαύτης γῆς καὶ τοσούτων ἐθνῶν ὥστε ἀντίπαλον τοῖς Ῥωμαίοις τρόπον τινὰ γεγονάσι κατὰ μέγεθος τῆς ἀρχῆς. Rennell Memoir of a Map of Hindostan p. 200 conveys a just idea of the extent of this empire: "Parthia rebelled, and together with Hyrcania and other adjoining provinces became an independent state under *Arsaces*. As the empire of the *Seleucidae* grew weaker, the Parthians extended their country westwards and the fine province of Media (now *Irak-Ajami*) fell to them, and within a century after the foundation of their state it had swallowed up all the countries from the Indus to the Euphrates, Bactria included." Parthia proper was a province of small extent: Strabo XI p. 514 *ἡ Παρθυαία πολλὴ μὲν οὐκ ἔστι· συνετέλει γοῦν μετὰ τῶν Ὑρκανῶν κατὰ τὰ Περσικά· καὶ μετὰ ταῦτα τῶν Μακεδόνων κρατούντων ἐπὶ χρόνον πολὺν. πρὸς δὲ τῇ συμκρότῃτι δασεῖα καὶ ὄρεινὴ ἔστι καὶ ἀπορος.* Parthia was a mountainous tract on the South Eastern border of the Caspian sea. The province of Hyrcania adjoined it on the west.

I Arsaces. B. C. 250. For the testimonies to *Arsaces* see F. H. III p. 18 appendix p. 311. The two years ascribed to *Arsaces* by Arrian, if reckoned from his first appearance, are too short a space for his acts. They were probably dated from his ultimate success in the reign of *Seleucus Callinicus* about B. C. 245. 244.

II Tiridates. The son of *Arsaces* according to Justin 41. 5 *Hujus filius et successor regni, Arsaces et ipse nomine.* His brother according to Arrian: See F. H. III p. 311. *Arsaces*, whose war with *Antiochus* in B. C. 209 is described by Polybius X. 28, was *Tiridates*: Justin. 41. 5 *adversus Antiochum Seleuci filium centum millibus peditum et viginti millibus equitum instructum mira virtute pugnavit*^d. If we date the 37 years of *Tiridates* (F. H. III p. 311) from B. C. 244, which we have called the last year of *Arsaces*, and place them at B. C. 244—207, they will include that war of the year 209, and agree with Polybius and Justin.

III Priapatius^e. The third king: Justin 41. 5 *Tertius Parthis rex Priapatius fuit, sed et ipse Arsaces dictus.*—*Hic actis in regno quindecim annis decessit, relictis duobus filiis Mithridate et Phrahate.* If his 15 years begin in B. C. 207, they may terminate in B. C. 192.

Phrahates I. The fourth *Arsaces*, according to Justin, succeeded his father about B. C. 192. He subdued the *Mardi*, and was succeeded by his brother *Mithridates*^f.

V Mithridates I. *Arsaces V* according to Justin, succeeded his brother *Phrahates I.* He conquered Media, Elymæa, and from the Indian Caucasus to the Euphrates, and in India the provinces under *Porus*^g.

VI Phrahates II. Son of *Mithridates*: Justin 42. 1 *Post necem Mithridatis Parthorum regis Phrahates filius ejus rex constituitur: qui cum inferre bellum—Syriæ statuisset, Scytharum motibus ad sua defendenda revocatur.* He succeeded within B. C. 138—130. See F. H. III p. 334 note ^t. Which gives about 60 years for the two reigns of *Phrahates I* and *Mithridates I.* After a short reign *Phrahates II* was slain by his Greek soldiers: Justin. 42. 1.

VII Artabanus I. Son of *Priapatius*:^h Justin. 42. 2 *In hujus locum Artabanus patruus ejus rex substituitur. Scythæ autem contenti victoria, depopulata Parthia, in patriam revertuntur. Sed Artabanus, bello Thogariis illato, in brachio vulneratus statim decessit. Huic Mithridates filius succedit, cui res gestæ Magni cognomen dedere.*

^c Justin 41. 5 *Arsaces—cujus memoriæ hunc honorem Parthi tribuerunt ut omnes exinde reges suos Arsacis nomine nuncupent.* This appears also in the letter of *Volagases I* to *Vespasian* apud *Dionem* 66. 11 τοῦ δὲ Οὐλογαΐσου ἐπιστελλαντος αὐτῷ οὕτως “ βασιλεὺς βασιλέων Ἀρσάκης Φλαβίῳ Οὐεσπασιανῷ χαίρειν.”

^d See F. H. III p. 315 u.

^e Between *Tiridates* and *Priapatius* Eckhel tom. 3 p. 525 after *Vaillant* inserts an *Artabanus I.* But this is contrary to Justin who affirms that *Priapatius* was the *third Arsaces*; and *Brotier* ad *Tacitum* ann. 11. 2 justly rejects this *Artabanus*, as inserted without authority.

^f Justin. 41. 5 *Major (filius) Phrahates more gentis heres regni Mardos validam gentem bello domuit; nec multo post decessit, pluribus filiis relictis: quibus præteritis fratri potissimum Mithridati, insignis virtutis viro, reliquit imperium; plus regio quam patrio deberi nomini ratus, potiusque patriæ quam liberis consulendum.*

^g Justin. 41. 6 *Eodem ferme tempore, sicuti in Parthis Mithridates ita in Bactris Eucratides, magni uterque viri, regna ineunt. Sed Parthorum fortuna felicior ad summum hoc duce imperii fastigium eos perduxit.— Inter Parthos et Medos bellum oritur. Cum variis utriusque populi casus fuisset, ad postremum victoria*

pene Parthos fuit. His viribus auctus Mithridates— ipse in Hyrcaniam proficiscitur. unde reversus bellum cum Elymæorum rege gessit; quo victo hanc quoque gentem regno adjecit, imperiumque Parthorum a monte Caucasus—usque flumen Euphratem protulit, atque ita adversa valetudine correptus non minor Arsace proavo gloriosa senectute decessit. *Diod.* tom. 10 p. 91 δ Ἀρσάκης ὁ βασιλεὺς ἐπιείκειαν καὶ φιλανθρωπίαν ζηλώσας αὐτομάτην ἔσχε τὴν ἐπίρροιν τῶν ἀγαθῶν, καὶ τὴν βασιλείαν ἐπὶ πλείον ἤξησε. μέχρι γὰρ τῆς Ἰνδικῆς διατείνας, τῆς ὑπὸ τὸν Πῶρον γενομένης χώρας ἐκυρίευσεν ἀκινδύνως.—καθόλου δὲ πολλῶν ἐθνῶν ἐγκρατὴς γενόμενος τὰ παρ' ἐκάστοις ἀριστὰ τῶν νομίμων κατέδειξε τοῖς Πάρθοις. *Orosius* V. 4 makes *Mithridates* the *sixth Arsaces*: *Mithridates tunc siquidem* [sc. in the time of the war with *Viriathus* B. C. 145—140] *rex Parthorum, sextus ab Arsace, victo Demetrio præfecto Babyloniam urbem finesque ejus universos victor invasit. omnes præterea gentes quæ inter Hydaspen fluvium et Indum jacent subegit, &c.*

^h If *Artabanus* was the uncle of *Phrahates II*, he was the brother of *Mithridates I*, and therefore son of *Priapatius*. The three reigns which came between the death of his father and his own elevation might make him 65 years old or upwards at his accession.

VIII Mithridates II magnus. The son of *Artabanus*: Justin. 42. 2. Idem Ibid. *Multa bella cum finitimis magna virtute gessit multosque populos Parthico regno addidit. Sed et cum Scythis prospere aliquoties dimicavit ultorque injuriæ parentum fuit. Ad postremum Ortoadisti Armeniorum regi bellum intulit.*

IX Sanatruces. Contemporary with *Lucullus*: Appian. Mithrid. c. 104. He died within Ol. 177 B. C. 72—68: Phlegon apud Photium Cod. 97 καὶ ἄλλα δὲ πλείστα ἐν ταύτῃ ξυνηνέχθη τῇ Ὀλυμπιάδι—καὶ Συνατρούκην τὸν Πάρθων βασιλεία τελευτήσαντα διεδέξατο Φραάτης ὁ ἐπικληθεὶς Ἰεός. He was lately dead in B. C. 66 *coss. L. Tullo Emilio Lepido*: Dio 36. 28 (Μιθριδάτης) τότε μὲν ἐν ὀλιγωρίᾳ αὐτὸν [sc. *Pompeium*] ἐποιήσατο· τοῦ γὰρ Ἀρσάκου τοῦ τῶν Πάρθων βασιλέως ἀποθανόντος ἐν τῷ χρόνῳ τούτῳ Φραάτην τὸν διαιδοχῶν αὐτοῦ προσεδόκησεν οἰκειώσεσθαι. ἐπεὶ δ' ὁ Πομπήϊος τὴν φιλίαν τῷ Φραάτῃ διὰ ταχέων ἐπὶ τοῖς αὐτοῖς προσυνέθετο, καὶ ἐς τὴν Ἀρμενίαν αὐτὸν τὴν τοῦ Τιγράνου προεμβάλεῖν ἀνέπεισε κ. τ. λ. Conf. Dion. 36. 34. Lucian. Macrob. c. 15 Συνατρόκης [conf. Eckhel tom. 3 p. 528] δὲ ὁ Παρθυαίων βασιλεὺς, ἔτος ὀγδοηκοστὸν ἤδη γεγονὸς, ἀπὸ Σακαυράκων Σκυθῶν καταχθεὶς βασιλεύειν ἤρξατο, καὶ ἐβασίλευσεν ἑπτὰ. The seven years might be B. C. 75—68, leaving about 60 years for the three preceding reigns. *Sanatruces* is the ninth *Arsaces*¹.

X Phrahates III Theus. Appian. Mithrid. c. 104 Τιγράνης—πολεμῶν τῷ πατρὶ καὶ ἡττώμενος ἐς Φραάτην ἐπεφεύγει τὸν Παρθυαίων βασιλεία, ἄρτι τὴν Σιντρίκου τοῦ πατρὸς ἀρχὴν διαδεδεγμένον. πλησιάζαντος δὲ τοῦ Πομπήϊου, κοινωσάμενος Φραάτῃ, συγχωροῦντός τε κἀκείνου, καὶ φιλίαν ἰδίαν ἐς τὸν Πομπήϊον μνωμένου, κατέφευγεν ὁ παῖς ἰκέτης ἐς τὸν Πομπήϊον· καὶ ταῦτα ὡν Μιθριδάτου θυγατρίδους^k. This and the testimonies of Dio and Phlegon already given fix the accession of *Phrahates* at about B. C. 68. Slain by his sons: Dio 39. 56 τοῦ γὰρ Φραάτου ὑπὸ τῶν παίδων δολοφονηθέντος, Ὁρώδης τὴν τε αὐτοῦ διεδέξατο βασιλείαν καὶ Μιθριδάτην τὸν ἀδελφὸν ἐκ τῆς Μηδίας ἧς ἤρχεν ἐξέβαλε.

XI Mithridates III. Brother of *Orodes*: Justin.¹ 42. 4 *Propter crudelitatem a senatu Parthi ro regno pellitur. Frater ejus Orodes cum regnum vacans occupasset, Babyloniam quo Mithridates confugerat diu obsidet, et fame coactos in deditionem oppidanos compellit. Mithridates autem fiducia cognationis ultro se in potestatem Orodis tradit. Sed Orodes plus hostem quam fratrem cogitans in conspectu suo trucidari cum jussit.* Appian. Syr. c. 51 ἐγένοντο Συρίας στρατηγοὶ τῶν τὰ ἐπώνυμα ἀρξάντων ἐν ἄστει—καὶ πρῶτος ἐκ τῶνδε ἐπέμφθη Γαβίνιος μετὰ στρατιᾶς^m. καὶ πολεμεῖν αὐτὸν ὁρμῶντα Μιθριδάτης μὲν ὁ Παρθυαίων βασιλεὺς, ἐξελαυνόμενος τῆς ἀρχῆς ὑπὸ Ὁρώδου τοῦ ἀδελφοῦ, μετῆγεν ἐξ Ἀράβων ἐπὶ Παρθυαίους. The narrative of Appian fixes the civil war of the two brothers to B. C. 57 or 56ⁿ. Wherefore the two reigns of *Phrahates III* and *Mithridates III* occupied about 12 years, B. C. 68—57.

XII Orodes. Brother of *Mithridates III*. His reign may be placed at B. C. 55—37. He slew *Crassus* in B. C. 53: See F. H. III p. 190. 192. Justin. 42. 4 *Bellum cum Romanis gessit Crassumque impera-*

ⁱ Between *Mithridates II* and *Sanatruces* Vaillant and Brotier insert *Mnascires* from Lucian Macrob. c. 16. But Eckhel justly regards this as doubtful, tom. 3 p. 528. The two interpolated reigns, *Artabanus* between *Tiridates* and *Priapatius* (see p. 244^c) and *Mnascires* between *Mithridates* and *Sanatruces* cause *Sanatruces* to be reckoned *Arsaces XI* by Eckhel after Vaillant. Eckhel observes “Regum qui proxime [sc. post *Mithridatem II*] succedere series plane incerta est. ad has Vaillantius redactus angustias *Mnascirem* quendam qui lacunam expleat huc cogit, quem Lucianus Parthorum regem appellat.” But no *lacuna* is to be discerned in this part of the series. The five kings *Phrahates I*, *Mithridates I*, *Phrahates II*, *Artabanus I*, *Mithridates II*, occupy less than 120 years, giving a proportion of less than 24 years to each reign. The collective reigns of the three last are 60 years, which terminate at about B. C. 75, where the accession of *Sanatruces* is fixed

by the testimonies.

^k Plutarch. Pompeio c. 33 Πομπήϊος δ' εἰς Ἀρμενίαν ἐνέβαλε, τοῦ νέου Τιγράνου καλοῦντος αὐτόν. ἤδη γὰρ ἀφειστήκει τοῦ πατρὸς.—καὶ μετ' οὐ πολὺν χρόνον ἐπεμψε Φραάτης ὁ Πάρθος, ἀπαιτῶν μὲν τὸν νεανίσκον ὡς αὐτοῦ γαμβρὸν δξίων δὲ τῶν ἡγεμονιῶν ὄφρ' χρῆσθαι τῷ Εὐφράτῃ. κ. τ. λ. Conf. Dionem 37. 5. 6. *Phrahates* in the spring of B. C. 64 engaged in war with *Tigranes*. See F. H. III p. 174.

^l Justin. 42. 4 confounds *Mithridates III* the brother of *Orodes* with *Mithridates II* the son of *Artabanus*, whom he had described in 42. 2. He omits *Sanatruces* and *Phrahates III*. Eckhel tom. 3 p. 527 and Vaillant, whom he quotes, have noticed this mistake of Justin.

^m Dio 39. 56 de *Mithridate*: καὶ δὲ καταφυγὼν πρὸς τὸν Γασούλιον ἀνέπεισεν αὐτὸν συμπράξαι οἱ τὴν κάθοδον.

ⁿ See F. H. III p. 342 e p. 395 l.

torem cum filio et omni exercitu Romano deleuit. His son *Pacorus*^o was slain by *Ventidius* in B. C. 38 : F. H. III p. 218. after whose death *Orodes* appoints *Phraates* his successor, by whom he is murdered in the year following : Dio 49. 23 τῷ ἐπιγιγνομένῳ ἔτει [sc. *Agrippa et Gallo* coss. B. C. 37] ὁ Ὀρώδης—ἐπειδὴ τῇ τε ἡλικίᾳ καὶ τῷ πένθει τῷ τοῦ Πακόρου ἔκαμνε, Φραάτῃ τῷ πρεσβυτάτῳ τῶν λοιπῶν παίδων τὴν ἀρχὴν ζῶν ἔτι ἐνεχείρισε, καὶ δὲ παραλαβὼν αὐτὴν ἀνοσιώτατος ἀνθρώπων ἐγένετο· τοὺς τε γὰρ ἀδελφοὺς—ἐδολοφόνησεν—καὶ αὐτὸν ἐκέλευον δυσανασχετοῦντα ἐπὶ τούτῳ ἐπαπέκτεινε.—τοῦτο μὲν ἐπὶ τοῦ Ἀγρίππα καὶ ἐπὶ τοῦ Γάλλου ὑπατευόντων ἐγένετο P.

XIII Phraates IV. Began to reign in B. C. 37. Justin 42. 5 describes his first acts : *Statim, quasi nollet mori, patrem interfecit, fratres quoque omnes triginta trucidat. Sed nec in filiis cessant parricidia. Nam cum infestos sibi optimates propter adsidua scelera videret, ne esset qui nominari rex posset, adultum filium interfici jubet.* In B. C. 20 he restored the Roman prisoners and standards to *Augustus* : F. H. III p. 240. Justin. 42. 5 (*Augustus*) *metum Phrahati incussit ne bellum Parthiæ vellet inferre. Itaque tota Parthia captivæ ex Crassiano sive Antonii exercitu recollecti, signaque cum his militaria Augusto remissa. Sed et filii nepotesque Phrahatidis obsides Augusto dati.* Slain about A. D. 15 by his son *Phraataces*. *Phraates IV* therefore reigned about 52 years.

XIV Phraataces. Josephus Ant. XVIII. 2, 4 having related the accession of *Tiberius* and some events of his reign proceeds thus : τελευτᾷ δὲ καὶ Φραάτῃς ὁ Παρθυαίων βασιλεὺς κατὰ τοῦτον τὸν χρόνον, ἐπιβουλῆς αὐτῷ γενομένης ὑπὸ Φραατάκου τοῦ υἱέως.—Φραατάκης δὲ—μισηθεὶς—ἐξέπιπτε τῶν πραγμάτων καὶ οὕτω θνήσκει. συμφρονήσαντες δὲ οἱ γενναϊότατοι Πάρθων ὡς ἀβασιλεύουσιν μὲν ἀμήχανον πολιτεύεσθαι, οἱ δὲ βασιλεύοντες ἐκ τοῦ γένους τῶν Ἀρσακιδῶν, οὐ γὰρ ἑτέροις ἄρχειν νόμιμον,—Ὀρώδην ἐκάλουν πρεσβεύσαντες.—τοῦτον μὲν δὴ συστάντες ἀποκτείνουσιν—πρεσβεύσαντες δὲ εἰς Ῥώμην ἦτοῦντο βασιλείᾳ τῶν ὁμηρουμένων καὶ πέμπεται Βονώνης προκριθεὶς τῶν ἀδελφῶν. *Vonones* was appointed in A. D. 16 : Tacit. Ann. II. 1. 2 *Sisenna Statilio Tauro L. Libone consulibus—post finem Phraatis et sequentium regum* [sc. *Phraatacis et Orodis*] *ob internas cædes venere in urbem legati a primoribus Parthis qui Vononem vetustissimum liberorum ejus accirent.* The deaths of *Phraates IV* and his two successors may therefore be referred to A. D. 15.

XV Orodes II. See *Arsaces XIV*.

XVI Vonones I. Son of *Phraates IV*. Appointed king in A. D. 16 : see *Arsaces XIV*. He is soon deposed by the Parthians : Tacit. Ann. II. 2 *Accepere barbari latantes, ut ferre ad nova imperia. mox subit pudor, degeneravisse Parthos, &c.—Igitur Artabanus Arsacidarum e sanguine apud Dahas adultus excitus, primoque congressu fusus reparat vires regnoque potitur. victo Vononi perfugium Armenia fuit.* Josephus Ant. XVIII. 2, 4 παραχρῆμα ἐκάλουν Ἀρτάβανον Μηδείας βασιλεύοντα, γένος Ἀρσακιδῶν, πείθεται δὲ Ἀρτάβανος καὶ μετὰ στρατιᾶς ἔπεισιν ὑπαντιάσει δὲ αὐτὸν Βονώνης· καὶ τὸ μὲν πρῶτον—ἡττηθεὶς φεύγει πρὸς τοὺς ὄρους τῆς Μηδείας Ἀρτάβανος· καὶ μετ' οὐ πολὺ συναγαγὼν πολλὴν στρατιὰν συμβάλλει τε Βονώνῃ καὶ νικᾷ. καὶ Βονώνης· εἰς Σελεύκειαν ἀφιππάζεται σὺν ὀλίγοις τοῖς περὶ αὐτόν.—Βονώνης δὲ εἰς Ἀρμενίαν διαπίπτει—ὥς δὲ

^o Called king by Tacitus Hist. V. 9 *Civili inter nos bello postquam in dicionem Marci Antonii provincie cesserant, rex Parthorum Pacorus Judæa potitus, interfertusque a Publio Ventidio, et Parthi trans Euphraten redacti.* Plutarch. Anton. c. 34 describes him more accurately : Πάκορον τὸν βασιλέως παῖδα μεγάλῳ στρατῷ Πάρθων αὐθις ἐπὶ Συρίαν ἐλαύνοντα συμπεσὼν Οὐεντίδιος ἐν τῇ Κυρρηστικῇ τρέπεται, καὶ διαφθείρει παμπόλους, ἐν πρώτοις Πακόρου πεσόντος. Justin 42. 4 describes the grief of the father : *Hæc cum in Parthia nuntiata essent, Orodes pater Pacori, qui paulo ante vastatam Syriam occupatam Asiam a Parthis audierat, victoremque Pacorum Romanorum gloriabatur, repente filii morte et exercitus clade audita, ex dolore in furorem vertitur, &c.*

P Justin. 42. 4 *Post longum luctum alia sollicitudo miserandum senem invadit; quem ex numero triginta*

filiorum in locum Pacori regem destinet.—Sed fatum Parthiæ fuit, in qua jam quasi solemne est reges parricidas haberi, ut sceleratissimus omnium et ipse Phraates nomine rex statueretur. Plutarch. Crasso c. 33 Ὑρώδης δ' ἀποβαλόντι Πάκορον ὑπὸ Ῥωμαίων μάχῃ κρατηθέντα καὶ νοσήσαντι νόσον εἰς ὕδρωπα τραπέεισαν Φραάτῃς ὁ υἱὸς ἐπιβουλεύων ἀκόνιτον ἔδωκεν· ἀναδεξαμένης δὲ τῆς νόσου τὸ φάρμακον ἐφ' ἑαυτήν—καὶ τοῦ σώματος ἐκκουφισθέντος, ἐπὶ τὴν ταχίστην τῶν ὁδῶν ἰλθὼν ὁ Φραάτῃς ἀπέπνιξεν αὐτόν. From whence we may correct the names in Plutarch Anton. c. 37 Φραόρτου κτείναντος Ἡρώδην τὸν πατέρα καὶ τὴν βασιλείαν κατασχόντος. lege Φραάτου—Ὑρώδην.

^q Tacit. Ann. II. 1 *Phraates quanquam depulisset exercitus ducesque Romanos cuncta venerantium officia ad Augustum verterat &c.*

αὐτῷ Τιβέριος μὲν ἀπέειπε—παράδιδωσιν αὐτὸν Σιλάνῳ τῷ τῆς Συρίας στρατηγῷ. *Tiberius afterwards caused him to be slain: Sueton. Tib. c. 49 Sed et Vononem regem Parthorum, qui pulsus a suis quasi in fidem populi Romani cum ingenti gaza Antiochiam se receperat, spoliatum perfidia et occisum.*

XVII Artabanus II. Began to reign in A. D. 17. See *Arsaces XVI*. His transactions with the Romans in A. D. 34 35 are related by Tacitus Ann. VI. 31—37^a. He had also another conference with the governor of Syria *Vitellius*, in the reign of *Caligula* A. D. 37^t. *Artabanus* was twice expelled by the Parthian satraps and twice restored. First, in A. D. 35, 36, when *Tiridates* was set up against him^v. In another rebellion one *Cinnamus* was appointed king, but *Artabanus* was restored and reigned till his death, which happened a short time afterwards^w. We have no evidence to shew the precise year of his death. The revolt of *Cinnamus* was after A. D. 37, and *Artabanus II*, as will appear hereafter, probably died in the beginning of the reign of *Claudius*.

XVIII Gotarzes. Slew his brother *Artabanus*: Tacit. Ann. XI. 8 *Sub idem tempus* [sc. A. D. 47*]—*nuntiabat discordare Parthos—nam inter Gotarzis pleraque sæva qui necem fratri Artabano conjugique*

^r Tacit. Ann. II. 4 *Armenii—profugum Vononem in regnum accipiunt. Sed ubi munitari Artabanus—rector Suria Creticus Silanus excitum custodia circumdat &c.* In A. D. 18 *Vonones* was already removed from Armenia: Tacit. Ann. II. 53. 56 (*Tiberio III Germanico II* coss.) *Ambigua gens ea* [sc. *Armenii*] *antiquitus hominum ingenis et situ terrarum, quoniam nostris provinciis late prætentia penitus ad Medos porrigitur, maximisque imperiis interjecti et sæpius discordes sunt, adversus Romanos odio et in Parthum invidia. regem illa tempestate non habebant, amoto Vonone.* c. 58 [A. D. 18] *Ab rege Parthorum Artabano legati venere. miserat amicitiam ac fædus memoraturos, et cupere renovari dextras daturumque honori Germanici ut ripam Euphratis accederet; petere interim ne Vonones in Suria haberetur neu proceres gentium propinquis nuntiis ad discordias traheret. ad ea Germanicus de societate Romanorum et Parthorum magnifice, de adventu regis et cultu sui cum decore ac modestia respondit. Vonones Pompeiopolim Cilicie maritimam urbem amotus est. We may therefore date the reign of Artabanus from A. D. 17.*

^s For the account of A. D. 36 in Josephus see above c. 5 p. 236.

^t Dio 59. 27 Βιτέλλιος—κατέπληξέ τε ἀπαντήσας αὐτῷ ἐξαπινάως περὶ τὸν Εὐφράτην ἦδη ὄντι, καὶ ἔς τε λόγους αὐτὸν ὑπηγάγετο καὶ θύσαι ταῖς τοῦ Αὔγουστου καὶ τοῦ τε Γαίου εἰκόσιν ἠνάγκασε, σπονδὰς γε αὐτῷ πρὸς τὸ τῶν Ῥωμαίων σύμφορον δοῦν, καὶ προσέτι καὶ παῖδας αὐτοῦ ὁμήρους λαβών. Sueton. Calig. c. 14 *Artabanus Parthorum rex, odium semper contemptumque Tiberii præ se ferens* [conf. Sueton. Tib. c. 66 *Quin et Artabani Parthorum regis laceratus est literis &c.*] *amicitiam ejus ultro petiit venitque ad colloquium legati consularis, et transgressus Euphratem aquilas et signa Romana Caesarumque imagines adoravit. Idem Vitellio c. 2 Lucius ex consulatu Syriæ præpositus Artabanum Parthorum regem summis artibus non modo ad colloquium suum sed etiam ad veneranda legionum signa pellexit.*

^v Dio 58. 26 ὑπὸ δὲ τοῖς αὐτοῖς χρόνοις [sc. Gallo et Servilio coss. A. D. 35] (ὁ Τιβέριος)—Τιριδάτην, ἐκ τοῦ βασιλικοῦ καὶ αὐτὸν γένους ὄντα, ἐπέμψεν.—οὐ μύνηται καὶ

ἐπὶ πολὺ ὁ Τιριδάτης ἐβασίλευσεν· ὁ γὰρ Ἀρτάβανος Σκύθας προσλαβὼν οὐ χαλεπῶς αὐτὸν ἐξήλασε. Told by Tacitus Ann. VI. 37 *At Vitellius profugo Artabano et flexis ad novum regem popularium animis hortatus Tiridatem parata capessere &c.* VI. 41 *At Tiridates volentibus Parthis Nicephorium et Anthemusiada ceterasque urbes &c.—recepit.* The restoration of *Artabanus* VI. 43. 44.

^w Josephus Ant. XX. 3 ὁ δὲ τῶν Πάρθων βασιλεὺς Ἀρτάβανος αἰσθόμενος τοὺς σατράπας ἐπιβουλήν εἰς αὐτὸν συντεθεικίτας, μένειν παρ' αὐτοῖς ἀσφαλὲς οὐχ ὄρων, ἔγνω πρὸς Ἰζάτην [king of Adiabene] ἀπαίρειν, πόρον παρ' αὐτοῦ βουλόμενος σωτηρίας εὐρίσθαι καὶ κάθοδον εἰς τὴν ἀρχήν.—ὁ δὲ Ἰζάτης—γράφει πρὸς τοὺς Πάρθους πείθων αὐτοὺς τὴν Ἀρτάβανον ὑποδέξασθαι,—τῶν δὲ Πάρθων δέξασθαι μὲν αὐτὸν θέλειν οὐκ ἀρνημένων, μὴ δύνασθαι δὲ λεγόντων διὰ τὸ τὴν ἀρχὴν ἐτέρῳ πεπιστευκέναι· Κίνναμος δὲ ἦν ὄνομα τῷ παρελθόντι· καὶ δεδοικέναι μὴ στάσις αὐτοὺς ἐκ τούτου καταλάβῃ, μαθὼν τὴν προαίρεσιν αὐτῶν ὁ Κίνναμος ταύτην αὐτὸς γράφει τῷ Ἀρταβάνῳ· τέτραπτο γὰρ ὑπ' αὐτοῦ καὶ φύσει δὲ ἦν καλὸς καὶ ἀγαθός· παρακαλῶν αὐτὸν πιστεῦσαντα παραγενέσθαι τὴν ἀρχὴν ἀπολυψόμενον τὴν αὐτοῦ. καὶ ὁ Ἀρτάβανος πιστεύσας παρήν.—καὶ Ἀρτάβανος οὕτω δι' Ἰζάτου πάλιν εἰς τὴν ἀρχὴν καθίσταται κ. τ. λ.—μετ' οὐ πολὺν δὲ χρόνον Ἀρτάβανος τελευτᾷ. ^x *Izates rex Adiabenorum* is mentioned in A. D. 49 by Tacitus Ann. XII. 13. 14.

^x Sc. *Claudio IV et Vitellio III consulibus.* Conf. Tacit. Ann. XI. 11.

^y From this passage Brotier reads *fratris f.* in Tacit. XI. 9. But this is unnecessary. *Gotarzes* is brother of *Vardanes*, and therefore son of *Artabanus II*, not only in Josephus but in Tacitus himself. Wherefore this *Artabanus* who was slain by his brother *Gotarzes* (to which the Parthian ambassadors allude in A. D. 49: Tacit. Ann. XII. 10 *jam fratres &c.*) was also a son of *Artabanus II*. This interpretation reconciles Tacitus with himself and with Josephus, and leaves the text unaltered. Ernesti ad XI. 9, though he misrepresents the meaning of Josephus, has rightly interpreted Tacitus XI. 8.

copias fratremque Tiridaten deducere in regnum parat. He treats with *Corbulo* in A. D. 54 : Tac. XIII. 9. In A. D. 58 he renews war for Armenia : Tac. XIII. 34—41.^d In A. D. 60 *Parthi Hyrcano bello distinebantur* : Tac. XIV. 25. The Hyrcanians had revolted in 58 : Tac. XIII. 37 *Vologesen defectione Hyrcaniae adtineri.* mentioned again in A. D. 62 : Tac. Ann. XV. 1, in which year *Volagasus* and his brothers *Tiridates* and *Pacorus* are engaged again in war with *Corbulo* : Tac. XV. 2—16. In 63 the Parthians negotiate : Tac. XV. 24—31. In 66 *Tiridates* is at Rome : Tac. XVI. 23 *Tiridates accipiendo Armeniæ regno adventabat*. In 71 *Titus* at Antioch received ambassadors from *Volagases*^f. In 75 *Volagases* applied to *Vespasian* for aid against the *Alani* : Dio 66. 15 τοῖς δὲ Παρθοῖς πολεμωθεῖσι πρὸς τινας καὶ τῆς παρ' αὐτοῦ συμμαχίας δεηθεῖσιν οὐκ ἐβοήθησεν. Sueton. Domit. c. 2 *Domitianus—cum Vologesus Parthorum rex auxilia adversus Alanos ducemque alterum ex Vespasiani liberis depoposcisset, omni ope contendit ut ipse potissimum mitteretur*^g. An embassy from *Volagases* to the senate after the death of *Nero* is noticed by Suetonius Ner. c. 57.

XXII *Pacorus I.* Plin. Ep. X. 16 [cir. A. D. 104] *Traiano.—Quendam nomine Callidromum—a Deceballo muneri missum Pacoro Parthiæ regi, pluribusque annis in ministerio ejus fuisse, deinde fugisse atque ita in Nicomediam pervenisse. Quem ego perductum ad me, quum eadem narrasset, mittendum ad te putavi.* Martial Ep. IX. 36, 3 names *Pacorus* : *Scis quid in Arsacia Pacorus deliberet aula.* Written about A. D. 95.^h *Pacorus* therefore reigned some years, and reigned in the time of *Domitian*. And as *Volagases I* was still living 20 years before that Epigram of Martial was written, *Pacorus* might be the immediate successor of *Volagases I*, although this is not certain. Probably the son of *Volagases I*, for his brother *Chosroes* was still living in A. D. 120, about 45 years after the death of *Volagases*.

XXIII *Chosroes.* The brother of *Pacorus I.*ⁱ Reigned in A. D. 114 : Dio 68, 17 quoted in the Tables p. 98. 100. Victor Cæs. p. 320 de *Traiano* : *Imperati obsides Persarum regi nomine Cosdroæ.* Deposed by *Trajan* in 116 : see the Tables A. D. 116. 2. But restored again and still living when *Hadrian* visited Asia : Spartian. Hadrian. c. 13 *Per Asiam iter faciens &c.—toparchas et reges ad amicitiam invitavit, invitato etiam Cosdroe rege Parthorum remissaque illi filia quam Trajanus ceperat, ac promissa sella quæ itidem capta fuerat.* A war with Parthia was prevented by *Hadrian* : Spartian. Hadr. c. 12 *Bellum Parthorum in motu tantum fuit, idque Hadriani colloquio repressum est.* *Chosroes* might have lived till the close of A. D. 121, for we first hear of his successor *Volagases II* in February 122. This date for the death of *Chosroes* agrees with the time of *Hadrian's* visit to Asia.

XXIV *Volagases II.* From the testimony of a coin which will be produced below we learn that he was already in the throne in *Peritius* of the 433rd year of the *Seleucidæ*, that is to say, in Feb. A. D. 122. Another coin shews that his last year was A. S. 460=A. D. 14^g. He therefore reigned 28 years current. Dio 69. 15 in A. D. 135 refers to *Volagases II.*^k

^d The war in Armenia conducted by *Corbulo* in A. D. 64 is related by Dio 62. 19—23.

^e See the other testimonies in the Tables A. D. 66 p. 48.

^f See the Tables A. D. 71. 2. In A. D. 70 *Volagases* had promised aid to *Vespasian* in his contest for the empire : Sueton. Vesp. C. 6 *Vologesus Parthus—promisit—quadraginta millia sagittariorum.* Tacit. Hist. IV. 51 *aderant legati regis Vologesi quadraginta Parthorum equitum milia offerentes—gratias Vologeso actas mandatumque ut legatos ad senatum mitteret et pacem esse sciret.*

^g Josephus. Bell. VII. 7, 4 on the *Alani* : τὸ τῶν Ἀλανῶν ἔθνος ζῆναι περὶ τὸν Τάναϊν καὶ τὴν Μαῖωτιν λίμνην κατοικοῦντες—κατὰ τούτους τοὺς χρόνους διανοηθέντες εἰς τὴν Μηδίαν καὶ προσωτέρω ταύτης ἔτι καθ' ἀρπαγὴν ἐμβαλεῖν, τῷ βασιλεῖ τῶν Ἑρκανῶν διαλέγονται· τῆς παρ' αὐτοῦ γὰρ αὐτοῦ δεσπότης ἐστίν—κἀκείνου τὴν βοήθειαν

αὐτοῖς παρασχόντος,—χώραν πολυάνθρωπον καὶ παντοίων ἀνάμεστον βοσκημάτων διήρπαζον, μηδενὸς αὐτοῖς τολμῶντος ἀνθίστασθαι. καὶ γὰρ ὁ βασιλεύων τῆς χώρας Πάκωρος ὑπὸ δέους εἰς τὰς δυσχωρίας ἀναφυγὼν—μόλις παρ' αὐτῶν ἐρρύσατο τὴν τε γυναῖκα καὶ τὰς πωλλὰς αἰχμαλώτους γενομένας, ἑκατὸν δούς τάλαντα. μετὰ πολλῆς οὖν βίας—μέχρι τῆς Ἀρμενίας προῆλθεν πάντα λεηλατοῦντες· Τηριδάτης δ' αὐτῆς ἐβασίλευεν. ὅς ὑπαντίσας αὐτοῖς καὶ ποιησάμενος μάχην παρὰ μικρὸν ἦλθεν ἐπ' αὐτῆς ζωὸς ἀλῶναι τῆς παρατάξεως. Referred to by Reimar ad Dionem l. c.

^h See the Tables A. D. 93. 4 p. 79.

ⁱ This is determined by Dio 68. 19 who calls *Parthamasiris* the king of Armenia τὸν βασιλέα τὸν Ἀρσაკίδην τὸν Πακέρου παῖδα τὸν Ὀσρόου ἀδελφιδού.

^k Dio l. c. ὁ μὲν οὖν τῶν Ἰουδαίων πόλεμος ἐς τοῦτο ἐτελεύτησεν [See the Tables A. D. 135]. ἕτερος δὲ ἐξ Ἀλβανῶν—ἐκινήθη ὑπὸ Φαρασμάνου. καὶ τὴν μὲν Μηδίαν

XXV Volagases III. His first year is determined by a coin to A. S. 461=A. D. 148. Another coin establishes that he still reigned in A. S. 491=A. D. 478. That he died before A. D. 199 we learn from a coin of *Pacorus II* which is given below. The Parthian war A. D. 162—166 described in the Tables was in the reign of *Volagases III*. After his death his sons contended for the succession: Dio 77. 12 μέγιστον ἐμεγαλοφρόνει [sc. *Caracalla*] ὅτι τοῦ Βολυγαίου τοῦ τῶν Πάρθων βασιλέως τελευτήσαντος οἱ παῖδες περὶ τῆς βασιλείας ἐμάχοντο, ὡς ἐξ ἰδίας παρασκευῆς τὸ κατὰ τύχην συμβάν γεγονὸς προσποιούμενος. οὕτω πον σφόδρα αἰεὶ καὶ τῷ ἔργῳ καὶ τῇ διχοστασίᾳ τῇ τῶν ἀδελφῶν καὶ τῇ τῶν ἀλλοτρίων ἀλληλοφονίᾳ ἔχαιρεν¹. Among the sons of *Volagases III* who thus contended for the throne the coins supply *Pacorus* and *Volagases*.

XXVI Pacorus II. Reigned according to the evidence of a coin at the time of the Parthian war of *Severus*, in A. D. 198. 199.^m

XXVII Volagases IV. Reigned in the time of *Caracalla* A. D. 216. See the Tables 216. 3. He is attested by a coin dated in the 524th year of the *Seleucidae*, A. D. 213. His successor *Artabanus* is in the throne in A. D. 216. See the Tables 216. 2 p. 224.

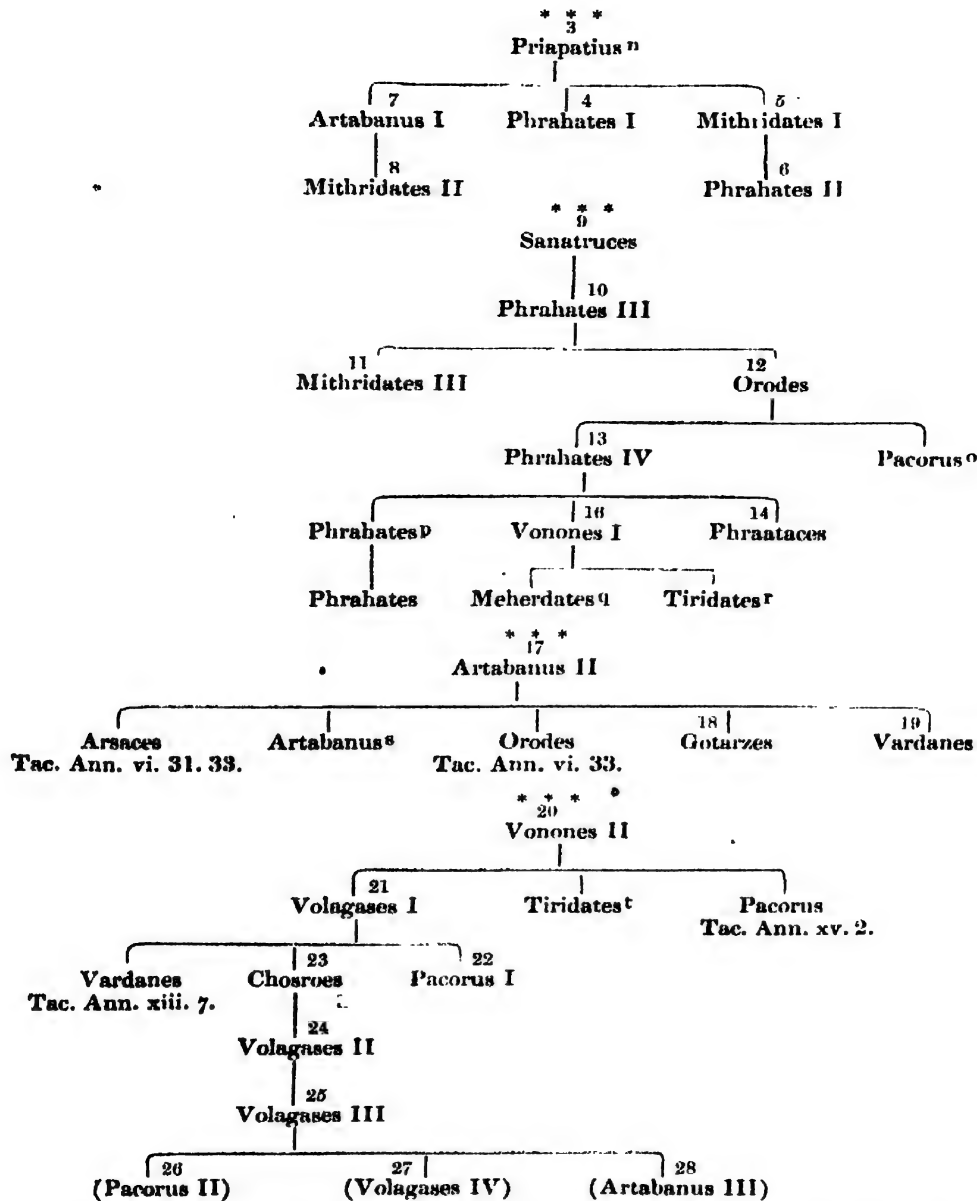
XXVIII Artabanus III. The last of the *Arsacidae*. Reigned A. D. 216—226. See the Tables : 216. 217. 226. 227. Probably a son of *Volagases III*.

ἰσχυρῶς ἐλύπησε τῆς δ' Ἀρμενίας τῆς τε Καππαδοκίας ἀψάμενος, ἔπειτα τῶν Ἀλβανῶν τὰ μὲν δώροις ὑπὸ τοῦ Οὐλογαίου πεισθέντων κ. τ. λ.—ἐπαύσατο. πρεσβευτὰς δὲ πεμφθέντας παρὰ τοῦ Οὐλογαίου καὶ παρὰ τῶν Ἰαζύγων, ἐκείνου μὲν κατηγοροῦντος τινὰ Φαρασμάνου τούτων δὲ τὴν εἰρήνην πιστομένων, ἐς τὸ βουλευτήριον ἐσήγαγεν Ἀδριανός.

¹ Xiphilinus adds apud Dionem l. c. οὐκ ὥκησε δὲ γράψαι πρὸς τὸ συνέδριον καὶ περὶ τῶν ἐν Πάρθοις βασιλευνόντων, ἀδελφῶν τε ὄντων καὶ πρὸς ἀλλήλους στασιαζόντων, ὅτι ἡ τῶν ἀδελφῶν διαφορὰ μέγα τι κακὸν τὸ κοινὸν τῶν Πάρθων ἐργάσεται. Where Reimar p. 1298 § 68 misunderstands Xiphilinus: "Vologæso mortuo non

fili ejus inter se sed fratres contenderunt, ut statim est apud Xiphilinum." But these are not "the brothers of *Volagases III*," but "the brothers of each other." Xiphilinus and Dio himself are not at variance.

^m See the Tables for that war A. D. 198. 199. *Volagases*, named by Dio 75. 9. 10, is son of *Sana-truces* king of Armenia: Dio 75. 9 τῷ δὲ Οὐλογαίῳ τῷ Σανατρούκου παιδὶ κ. τ. λ. Suidas p. 3252 C Σανατρούκης Ἀρμενίων βασιλεὺς. To this *Volagases Severus* granted peace and a part of Armenia, while he was still pursuing the war with the Parthians. See the Tables A. D. 199. 2.



The coins of the Parthian kings are now to be considered. Vaillant supposed, and others after him, that the years of an epoch marked upon the Parthian coins were the years of the Parthian monarchy, and that they took their beginning from the rise of *Arsaces*. But others, as Barthelemy, Fréret, Pellerin, Harduin, have reasonably doubted this, and Eckhel, who had examined many more Parthian coins than were seen by Vaillant, has established by very sufficient arguments that the years upon those coins are the years of the era of *Seleucus*; and that these coins, some of which are also inscribed with the Macedonian months, were issued by some Greek city of Asia, as *Seleucia*^v, which lay within the dominion of the Parthian kings.

ⁿ Justin does not inform us who was the father of *Priapatius*.

^o Slain B. C. 38.

^p Tacit. Ann. VI. 31, 32 Dio 58. 26.

^q Tacit. Ann. XI. 10. XII. 10. 14.

^r Tacit. Ann. VI. 32. 37. 44 Dio 58. 26.

^s Tacit. Ann. XI. 8 coll. XI. 9. XII. 10.

^t Tacit. Ann. XII. 51. XIII. 34.

^v Seleucia in A. D. 36 is described by Tacitus Ann. VI. 42 *Civitas potens, septa muris neque in bar-*

Only the names of *Sanatruces*, *Gotarzes*, *Volagases*, *Pacorus*, appear upon these coins. The coins of the other kings are inscribed with the name of *Arsaces* alone, the name common to them all. But when the year of the *Seleucidæ* is added, we are enabled to assign the coin to that king in whose reign it was issued.

Coins given in Eckhel tom. 3 p. 525—538.

Arsaces I. βασιλέως Ἀρσάκου.

Tiridates. βασιλέως μεγάλου Ἀρσάκου.

Phrahates I. βασιλέως μεγάλου Ἀρσάκου ἐπιφανοῦς.

Mithridates I. βασιλέως βασιλέων μεγάλου Ἀρσάκου ἐπιφανοῦς.

Phrahates II. βασιλέως μεγάλου Ἀρσάκου θεοπάτορος νικατορος.

Mithridates II. 1 βασιλέως μεγάλου Ἀρσάκου αὐτοκράτορος φιλοπάτορος ἐπιφανοῦς φιλέλληνας. 2 βασιλέως μεγάλου Ἀρσάκου εὐεργέτου ἐπιφανοῦς φιλέλληνας.

Sanatruces. 1 βασιλέως Σανατροίκ. μεγάλου Ἀρσάκου θεοπάτορος εὐεργέτου. 2 βασιλέως μεγάλου Ἀρσάκου θεοπάτορος εὐεργέτου. 3 βασιλέως Ἀρσάκου ἐπιφανοῦς θεοπάτορος εὐεργέτου.

Phrahates III. 1 βασιλέως βασιλέων Ἀρσάκου μεγάλου δικαίου θεοῦ εὐπάτορος φιλέλληνας. 2 βασιλέως μεγάλου καὶ φιλέλληνας.

Phrahates IV. 1 βασιλέως βασιλέων Ἀρσάκου εὐεργέτου δικαίου ἐπιφανοῦς φιλέλληνας. ξαντι. πσ. anno 280 March or April B. C. 32.

2 βασιλέως βασιλέων Ἀρσάκου εὐεργέτου ἐπιφανοῦς φιλέλληνας (δικαίου).

3 eadem epigraphie. (αποσ.) μηνὸς Γορπιαίου. anno 281 Aug. or Sept. B. C. 31.

4 βασιλέως βασιλέων Ἀρσάκου εὐεργε . . . δικαίου ἐπιφανοῦς φιλέλληνας. εἰσ. Ὑπερ. anno 285 Sept. or Oct. B. C. 27.

5 εἰσ. σα. anno 286 B. C. 26.

6 βασιλέως βασιλέων Ἀρσάκου εὐεργέτου δικαίου ἐπιφανοῦς φιλέλληνας. μην. Αὐδυν. εἰσ. anno 287 Dec. B. C. 26 or Jan. B. C. 25.

7 Περιτω. ηἰσ. anno 288 Jan. or Feb. B. C. 24.

8 βασιλέ. βασιλέων Ἀρσάκου εὐεργε. δικαίου . . . ἐπιφανοῦς φιλέλληνας. [μην]ὸς Αὐδυν.

9 αἰτ. [Δ]αίου. anno 311 May or June B. C. 1.

10 βασιλέω. βασιλέων μεγάλου Ἀρσάκου δικαίου εὐ. ἐπιφανοῦς . . . λέλληνας. Αὐδυναι. or Δαι. or Δίου. or Ἀρτε. or Ἀρτεμ. or Δυστρ. or σα. Λαίου.

11 βασιλέως βασιλέων Ἀρσάκου εὐεργέτου δικαίου ἐπιφανοῦς φιλέλληνας.

12 βασιλέως μεγάλου Ἀρσάκου εὐεργέτου ἐπιφανοῦς φιλέλληνας.

Gotarzes or Vardanes. 1 βασιλέως βασιλέων Ἀρσάκου εὐεργέτου δικαίου ἐπιφανοῦς φιλέλληνας. γντ. Γορπιαί. anno 353 Sept. A. D. 42.

harum corrupta, sed conditoris Seleuci retinens. Trecenti opibus aut sapientia delecti ut senatus; sua populo vis. et quotiens concordēs agunt, spernitur Parthus. ubi dissensere, dum sibi quisque contra amulos subsidium vocant, accitus in partem adversum omnes valet. But that Seleucia issued those coins may be doubted for this reason, that some are extant which bear the dates corresponding to A. D. 41, 42, 43, 44, 45, 46, the very period in which Seleucia was at war with the Parthians and sustained a siege of six years. See above under *Arsaces XVIII*. But other Greek cities were placed in those countries, of which Eckhel p. 550 names "in Parthia Apameam, Heracleam, in Media Laodiceam, Apameam." To which we may add the cities of *Bactriana*, which was acquired by the Parthians before the dates of these coins. The years which have hitherto been discovered extend

over a space of 245 years, from the year 280 to 524 B. C. 34—A. D. 21.

* Eckhel p. 530 "Barthelemeius—αποσ. Sed quæ lectio suspecta videtur Pellerinio."

* Eckhel p. 534 observes upon this series of coins annis 353—375 that their editor the Abbé Sestin has given them all to one king, but without describing the lineaments; and that these years include five kings, which creates a difficulty: "Saltem inter *Arsaces* quinque (namely *Artabanus II*, *Gotarzes*, *Vardanes*, *Vonones II*, *Volagases I*) tantum dividendi, quos omnes eadem habuisse oris lineamenta verisimile non est." But *Artabanus II* and *Vonones II* have no concern in this question. The years embraced by these coins belong partly to the brothers *Gotarzes* and *Vardanes*, and partly to *Volagases I*, in which there seems no great difficulty.

- 2 δντ. Ἀπελαί. anno 354 Nov. or Dec. A. D. 42.
 3 δντ. Ὑπερβερετ. anno 354 Sept. or Oct. A. D. 43.
 4 εντ. anno 355 A. D. 44.
 5 ζντ. anno 357 A. D. 46.
 6 ηντ. anno 358 A. D. 47.

Gotarzes. βασιλιε . ρ. Ἀρ . — Γοτέρζη Ἀρταβάνου.

Volagases I. 1 βασιλέως βασιλέων Ἀρσάκου εὐεργέτου δικαίου ἐπιφανοῦς φιλέλληνος. ζετ. anno 367 A. D. 58.

- 2 ηξτ. anno 368 A. D. 59.
 3 θετ. anno 369 A. D. 60.
 4 εοτ. anno 375 A. D. 66.

Volagases II. 1 βασιλ . . . βασιλε . . . ολαγάσ . . δικαίου ἐπιφανοῦ . . . ιλέλλην. γλυ. Περιτ. anno 433 Jan. or Feb. A. D. 122.

2 ημν. anno 448 A. D. 137.

3 ανν. anno 451 A. D. 140.

4 βασιλ . . . λαγάσο . δικαίο . . πιφανοῦς . . . λλην . . γνυ. Ἀπελαιώ. anno 453 Nov. or Dec. A. D. 141.

5 δνν. anno 454 A. D. 142.

6 βασιλέως βασιλέων Ἀρσάκου Βολαγάσου δικαίου ἐπιφανοῦς. ξν. anno 460 A. D. 148.

Volagases III. 1 βασιλε . . . αγάσου ἐπιφανοῦς φιλέλληνος. αξν. anno 461 A. D. 149.

2 δεν. Ἀπελα. anno 464 Nov. or Dec. A. D. 152.

3 εξν. anno 465 A. D. 153.

4 ςεν. anno 466 A. D. 154.

5 θεν. anno 469 A. D. 157.

6 αζν. anno 491 A. D. 189.

7 Δίου.

Arsaces incertus : 1 βασιλέως βασιλέων Ἀρσάκου μεγάλου . . . ηφ. anno 508 A. D. 197.

2 Ἀρσάκ . . . ηφ. These were probably coins of *Pacorus II.*

Pacorus II. βασιλέως Ἀρσα . . . Πακό . . . ικαίο . . . ἐπιφαν έλλη . . . φι. anno 510 A. D. 198.

Volagases IV. . . . Βολ]αγά[σου . . . δκφ. anno 524 A. D. 214.

“Nummi ænei cum annis epochæ.” *Eckhel* p. 541.

εντ. A. D. 44. *Gotarzes* or *Varðanes.*

δοτ. A. D. 67. *Volagases I.*

γκν. A. D. 114. *Chosroes.*

εον. A. D. 164. *Volagases III.*

It will assist our ideas concerning the power of the Parthians, if we set forth the extent and measure the area of those countries of Western Asia which were contained first within the old Persian empire, then shared among the successors of *Alexander*, and finally divided, though in unequal portions, between the Romans and the Parthians.

In computing the area of these countries, we may divide them into Four Regions^a. The first

^a A coin is reported by *Eckhel* p. 536 from *Vallant* : βασιλέως βασιλέων Βολαγάσου δικαίου εὐεργέτου ἐπιφανοῦς φιλέλληνος ητ. anno 308 B. C. 4. in the reign of *Phraortes IV.* But “*Vallantius eum non vidit ipse sed ex collectione Morelliana recitat. numos vero ex hac citatos non admodum fidos esse testes—licet colligere.*” *Barthelemy* questions the authority of this coin. Perhaps for HT we may read OT sc. anno 370 B. C. 54.

^a *Dius* at October or November, *Apellæus* at No-

vember or December &c. We speak doubtfully, 1 because we know not when the Greek cities east of the Euphrates adopted the solar year, or whether they adopted it at all. 2 because, if they did adopt a fixed year, we know not whether the cities which issued these coins placed the month *Dius* in October, as at Pergamus, or in November, as at Antioch.

^a The materials which have been used in calculating the surface of Western Asia are these :

Arrowsmith's map of Asia. 4 sh. 1801.

region is *Asia Minor*; which is truly described by Rennell^b as an elevated tract of which the southern part is by far the highest^c, being the proper Taurus itself, which rises abruptly from the neighbourhood of the sea coast, turning the waters towards the Euxine and Egean seas. This peninsula, bounded on the east by an imaginary line drawn from Issus in the south to Trapezus in the north, contains about 182,512 square English miles. But as Pontus and Cappadocia are bounded by the Euphrates, this line, passing obliquely through them in a north eastern direction, leaves a space equal to 13,510 square English miles enclosed between the line and the Euphrates, and containing parts of those provinces. We therefore obtain for the whole area of the twelve provinces of *Asia Minor*

	Sq. E. m.
The peninsula itself.....	182,512
Parts of Pontus and Cappadocia.....	13,510
	<hr/> 196,022

The area of each of the twelve provinces cannot be accurately known because their limits inland are not ascertained with precision. But this space may be distributed nearly in the following manner.

Western coast

	Sq. E. m.
1 <i>Mysia</i>	11,365
2 <i>Lydia</i>	12,574
3 <i>Caria</i>	6,949

Southern coast

4 <i>Lycia</i>	6,405
5 <i>Isauria</i> }	8,940
<i>Pisidia</i> }	
<i>Pamphylia</i> }	
6 <i>Cilicia</i>	12,605
	<hr/> 58,838

Northern coast

7 <i>Bithynia</i>	18,467
8 <i>Paphlagonia</i>	18,156
9 <i>Pontus</i>	21,548
	<hr/> 58,171

Inland provinces

10 <i>Galatia</i>	} collectively	<hr/> 79,013
11 <i>Phrygia</i>		
<i>Lycaonia</i>		
12 <i>Cappadocia</i>		
		<hr/> 196,022

Arrowsmith's outlines of the countries between Delhi and Constantinople. 6 sh. 1814—1817. Kinneir's map of the countries between the Euphrates and the Indus. 2 sh. 1813.

Western Asia. Atlas to accompany Rennell's treatise, drawn by the late Major Rennell. 1831. In his map of Asia Minor the southern coast is laid down from Captain Beaufort's survey. It is sufficient to remind the reader once for all that the longitudes mentioned in this enquiry are longitudes east of Greenwich.

^b Geography of Herodotus p. 176.

^c This is confirmed by Mr. Hamilton, who has ascertained that mount Argæus, in Cappadocia, which Strabo XII p. 538 describes as *ἔχει πάντων ὑψηλοτάτῳ καὶ ἀνέκλειπτον χιόνι τὴν ἀκρόραιαν ἔχοντι, ἀφ' ἧς φασὶν οἱ ἀναβαίνοντες (οὗτοι δ' εἰσὶν ὀλίγοι) κατασπτεύεσθαι ταῖς ἀθρίαις ἀμφὺ τὰ πελάγη*; is 13,000 feet above the level of the sea. Researches in Asia Minor &c. vol. 2 p. 279. Mount Argæus is placed in Mr. Hamilton's map in lat. 38° 31' long. 35° 20', 124 English miles direct distance from the Mediterranean, and 194 direct distance from the Euxine.

The Second Region of Western Asia, which is also the second in Rennell^d, is bounded on the south by an imaginary line at lat. 37° drawn from the north east corner of the Mediterranean to the south west corner of the Caspian sea. The northern limit is a line drawn at lat. 44° from the Euxine to the Caspian. The eastern boundary is the Caspian sea itself; on the west the space is limited by the Euxine sea and by the line which bounded *Asia Minor*. This space contains the mountainous region of Caucasus, the Caucasian countries *Iberia Albania Colchis Armenia*, the eastern parts of *Cappadocia* and *Pontus* above mentioned, and the adjacent districts. This division of western Asia contains an area of 229,989 square English miles. This elevated region overlooks to the north the Sarmatian plains, and to the south the "vast hollow space which contains *Syria Mesopotamia Assyria Babylonia*, and finally the great Arabian desert^e."

The Third Region of Western Asia lies to the south of lat. 37° as far as the frontiers of Persia and Arabia; a line drawn diagonally from lat. 35° long. 40° to a point at lat. 30° long. 35° is taken as the south western limit^f, and a line drawn from the same lat. 35° long. 40° to lat. 31° long. 46° 30' following for the most part the course of the Euphrates is assumed as the south eastern limit. On the side of Persia the boundary is not marked by natural characters, and a line is therefore assumed to represent the boundaries between Turkey and Persia thus: from lat. 37° to lat. 35° at long. 46°; from lat. 35° to lat. 31° at long. 46° 30'. The region thus defined, containing *Syria Mesopotamia Palestine* and the adjoining country, has an area of 179,784 square English miles. Of the countries included in the second and third regions here described, *Armenia* is estimated by Major Rennell to contain 97,000 square English miles. About 58,594 may be assigned to *Syria* exclusive of *Palestine*, and 50,312 to *Mesopotamia* taken in its most comprehensive sense.

We now proceed to the Fourth Region; the vast countries which lie eastward of long. 46° and which composed the chief provinces of the Persian Empire. This division of Asia is described by Rennell^g as an elevated region of western Asia of unequal breadth, limited in the western quarter by the Caspian and Persian seas, but expanding to a much greater breadth beyond the Caspian^h. He remarks that the highest ground of this tract lies towards the Caspian sea, as is shewn by the waters of Media which generally flow southward; that the northern part between the Caspian and mount Imaus contains *Parthia Murgiana Sogdiana*, which collectively overlook towards the north the low countries of *Chorasmia*; that the middle part contains *Aria* and *Bactriana*; that in the south are contained *Persia Carmania Arachosia*, which are bordered towards the Erythrean sea by *Gedrosia* or *Makran*. Dr. Prichard^{hh} from more recent testimonies describes the whole of Iran and not only the northern part as a plateau of high table land, having a general elevation

^d Geography of Herodotus p. 176.

^e Rennell p. 176.

^f This line passing through the deserts to the east of Palmyra terminates in Idumæa in lat. 30° long. 35°. The angle contained by these two lines may be taken as the most northern point of the Arabian desert. From thence to Mecca in lat. 21° 40' long. 41° the direct distance is 922 English miles. The lines here described enclose a space equal to the surface of the desert in that part. The whole area of Arabia collectively is about 1,195,433 square English miles.

Other distances in English miles, direct distance :

From Suez to Mecca . . . 750

Mecca to Babelmandel .. 700

———— 1450

From Babelmandel to Bagdad 1453

From Suez to Bassora 930

The voyage for the English steamers from Suez to Aden is 1600 miles.

^g Geography of Herodotus, p. 177—179.

^h The direct distance from the south west corner of the Caspian in lat. 38° long. 46° to the head of the Persian gulf is 484 English miles. But from the northern boundary of Khorasan to the southern limit of Makran the direct distance is 1000 English miles. Which confirms the account of Rennell. Dr. Prichard, Physical History of mankind, Vol. 4 p. 2 also expresses this character of the country: "The Western border of Iran seems shortened where the land is contracted between the southern extremity of the Caspian and the northern end of the Persian gulf."

^{hh} Researches into the Physical History of mankind Vol. 4 p. 2.

of between 3000 and 4000 feet, although intersected by valleys (running from north to south) through which the waters flow southward. According to his account "the northern boundary traced from its eastern extremity stretches westward along the northern limit of Khorasan and Kohestan, subsides into hills of moderate elevation on the borders of Balkh and Herat, rises further to the westward in Hyrcania into the height of Demavend; thence reaches Georgia in the same direction. The low countries of Mazanderan and Ghilan on the Caspian sea are placed beyond and below the northern side of the great upland. On the west in the meridian of Ecbatana the mountain tracts of Armenia and Georgia approach its borders. The plateau loses here the level character of its surface and rises into lofty heights. The western and southern sides of the Iranian upland are bounded by a vast series of mountain chains which make a great oblique sweep from the north west to the south east, rendering all the south western border of the plateau a series of longitudinal valleys and successive elevations, by which the traveller from the west, after crossing the Tigris, has to ascend over a series of long terraces which are separated by the courses of rivers or longitudinal valleys, but over which he mounts successively to a higher elevation. Further eastward in Makran the southern border of the Iranian plain presents its front immediately against the Indian ocean¹."

The extent of this fourth region may be thus defined. The river *Oxus* is the north eastern limit of *Iran*; for the country beyond the Oxus was *Touran* and not *Iran*^k. *Sogdiana* therefore was not Iran, although it belonged to the Persian Empire. We assume a line drawn from the mouth of the *Ochus* or *Tedjen* to the banks of the *Oxus* in lat. 40°¹ as the northern boundary of Iran in that quarter. The length of this line expressing the northern limit is from 272 to 300 miles^m. The space contained between this line and lat. 37°, and inclosed by the Caspian sea and the river Oxus, is equal to 90,267 square English miles, having Dahestan on the border of the Caspian and Khorasan on the left bank of the Oxus. To this point at lat. 40° the province of Khorasan is bounded on the north-east by the Oxus, from a point at lat. 36° 42' long. 66° 30' fifty miles direct distance east of Balkh. We extend Khorasan to that point eastward because not only Herat but Balkh was included in Khorasan, and was one of the four royal cities of that provinceⁿ. The Oxus at that point after a south-westerly course turns to the north-west and proceeds in that direction with little variation for 552 miles to lat. 40° 40', forming for 490 miles

¹ The heights of some points are given by Dr. Prichard p. 4 from Mr. Ainsworth: "The elevation of the great Persian upland east of Kurdistan is according to Fraser at Zergan 4500, at Ispahan 4000 (Hamadan is evidently higher), at Tabriz according to Brown 4500, and from several observations by myself at the lake of Urumiyeh 4300 feet. The sources of the Zab according to Col. Monteath are at an elevation of 7500 feet." Dr. Prichard adds p. 6 "The plateau of Iran varies in elevation. The south eastern corner, Beluchistan [in the province of Makran] is a high country, and the table land of Kelat [in Khorasan, near Meshid] rises according to Pottinger's estimate to 8000 feet, at Kabul the eastern border has still 6000 feet: towards the interior and the inland lake of Zareh and the valley of the Hindwend, and the desert plains which surround the lake, the level gradually subsides, but not to a depressed surface. Accurate measurements are wanting in this eastern region of Iran. The elevation of the western parts are better known. In a line from

Abushir through Shiraz Isfahan Tehran, and thence to Meshid the medium height between Isfahan and Tehran is 3900 feet. Mount Demavend exceeds the average elevation by 7000 feet. No part is depressed 1000 feet below the general level."

The peak of Demavend is in lat. 36° long. 51° 20' on the southern side of Mazanderan or Hyrcania.

^k D'Herbelot p. 461 v. *Iran*.

¹ The Ochus, which enters the Caspian at lat. 38° 50' long. 53° 22', divides Usbec Tartary from Persia; and Khorasan on the banks of the Oxus reaches as high as lat. 40°. Abiverd in this province, the birthplace of, *Nadir Shah*, is in lat. 38° 40', much below the boundary here assigned.

^m The direct distance in English miles from the mouth of the Tedjen to the stream of the Oxus in lat. 40° is 272 miles in Arrowsmith's map and 312 miles in Kinneir.

ⁿ See D'Herbelot art. *Khorassan* p. 507. The four cities were Balkh, Merou, Nischabour, Herat.

of that course the boundary of Khorasan^o in that quarter^p. On the west and south Khorasan is bounded by the desert, on the east by Sigistan and India; that is by the country near Kandahar^q. In Kinneir and Arrowsmith the frontier of Khorasan westward adjoins the province of Mazanderan as far as lat. 35° 17' long. 52° 10'. At that point the boundary takes a direction to the south-east for more than 500 miles as far as lat. 32° to the west of Sigistan and of the lake Zerrah^r. From this position a direct line terminating at the Oxus beyond Bactra at the eastern limit of Khorasan and of Iran in that quarter is equal to 526 English miles. This vast circuit encloses a space (the northern parts of Iran between the Caspian and the Oxus being included) equal in extent to 259,000 square English miles. It contained many ancient provinces, *Margiana*^s in the north, *Aria*^t

^o There is some variation in the course of the Oxus in Arrowsmith and Kinneir. In Arrowsmith's map the river runs NW from the point E. of Balkh at lat. 36° 42' long. 66° 30' to lat. 40° 492 miles, and to lat. 40° 40' 60 miles more, making 552 miles. But in Kinneir the course from the same point NW is to lat. 40° 442 miles and still NW to lat. 41° 15' 138 miles, making together 580 miles.

^p The Oxus or Amoo^u rises far to the east of Balkh in lat. 37° 35' long. 71° 22' and descends the mountains by a winding course westwards and southwards for 360 miles to the point which has been described, 50 miles from Balkh. Then after the NW course above mentioned of 552 miles the river taking a semicircular sweep east and then north reaches in 180 miles a point in lat. 42° 35' where the old bed of this river was filled up 200 years ago; and since that time it has found its way northwards into the sea of Aral, about 1150 miles from the source of the river. But till that period the ancient course of the Oxus from that point in lat. 42° 35' was first westwards and then southwards into the Caspian sea, which it entered at lat. 39° 50', after an entire course of 1400 miles. *Alexander* in his way from Balkh across the Oxus to *Sogdiana* in B. C. 329 found the river (at 430 miles from its source and 970 from its mouth in the Caspian) 6 stadia in breadth: *Arrian*. Exp. Al. III. 29 τὸ μὲν εὖρος ἦν ἐς ἐξ μάλιστα σταδίου βάθος δὲ οὐδὲ πρὸς λόγον τοῦ εὖρους ἀλλὰ πολὺ δὴ τι βαθύτερος, καὶ ψαμμώδης, καὶ ῥεύμα ὀξύ. *Lieut. Burnes* in June A. D. 1832 crossed it in his way also from Balkh to *Sogdiana*, and found it upwards of 800 yards wide and 20 feet deep. Vol. 2 p. 214. The ancient course of the river into the Caspian is recorded by *Arrian* Exp. VII. 16 ἐκ Βάκτρων Ὄξος ποταμὸς μέγιστος τῶν Ἀσιανῶν ποταμῶν, πλὴν γε δὴ τῶν Ἰνδῶν, ἐξίησεν ἐς αὐτὴν τὴν θάλασσαν.

^q D'Herbelot art. *Khorassan* p. 507 "Le Khorasan est borné par un désert vers le Couchant; vers le Midi il a un autre désert—le Segestan et les Indes vers le Levant, et le Mauaralshahar [sc. *Transoxiana*] avec une partie du Turkestan vers le Septentrion."

^r Arrowsmith's map carries the southern limit of Khorasan 110 miles below this latitude, as far as lat. 30° 25'. But there is a variation in the geography of this part. The lake Zerrah is in Kinneir 92 miles in length from W. to E. and the centre of

the lake is at lat. 32° 11' long. 59° 32'. But in Arrowsmith this lake is only 50 miles in length and its centre is at lat. 31° 30' long. 60°.

^s The position of *Margiana* is described by Ptolemy Geogr. VI. 10 περιορίζεται ἀπὸ μὲν δύσεως Ὑρκανία—ἀπὸ δὲ ἄρκτων μέρει Σκυθίας τῷ ἀπὸ τῶν ἐκβολῶν τοῦ Ὠξίου ποταμοῦ μέχρι τοῦ πρὸς τῇ Βακτριανῇ αὐτοῦ τμήματος.—ἀπὸ δὲ μεσημβρίας, Ἀρείας μέρει—ἀπὸ δὲ ἀνατολῶν Βακτριανῇ—διαρρεῖ δὲ τὴν χώραν ποταμὸς ἀξιόλογος ὁ Μάργος.

^t Ptolem. VI. 17 ἡ Ἀρία περιορίζεται ἀπὸ μὲν ἄρκτων Μαργιανῇ καὶ μέρει Βακτριανῇ—ἀπὸ δὲ δύσεως Παρθία καὶ τῇ ἐρήμῳ Καρμανία—ἀπὸ δὲ μεσημβρίας Δραγγιανῇ—ἀπὸ δὲ ἀνατολῶν Παροπανισάδαις. *Strabo* XI p. 515 ἡ δὲ Ἀρία καὶ ἡ Μαργιανῇ, ἃ κράτιστα χωρία ἐστὶ ταύτη, τῇ μὲν ὑπὸ τῶν ὀρίων ἐγκλειόμενα τῇ δ' ἐν πεδίοις τὰς οἰκήσεις ἔχοντα * * τὰ μὲν οὖν ὄρη νέμονται σκηνῖται τινας, τὰ δὲ πεδία ποταμοῖς διαρρεῖται· ποτίζουσι δ' αὐτὰ τὰ μὲν τῷ Ἀρίφ τὰ δὲ Μάργῳ· ὁμορεῖ δ' ἡ Ἀρία τῇ Βακτριανῇ.—διέχει δὲ τῆς Ὑρκανίας περὶ ἑξακισχιλίους σταδίου. συντελής δ' ἦν αὐτῇ καὶ ἡ Δραγγιανῇ μέχρι Καρμανίας. But the name *Αρειανῇ* is sometimes used by *Strabo* and by others in a more extended sense not for the province of *Aria* alone but for the whole of these regions. *Strabo* XV p. 688. 689 Ἐρατοσθένους ἐν τῷ γ' τῶν γεωγραφικῶν—περὶ τῆς Ἰνδικῆς ἡνίκα Ἀλέξανδρος ἐπῆλθε· καὶ ἦν ὁ Ἰνδὸς ὄριον ταύτης τε καὶ τῆς Ἀριανῆς. p. 696 speaking of Egypt and India: μέσῳ γὰρ μεγάλοι ποταμοὶ καὶ δείνα ῥεῖθρα· ὠκεανὸς μὲν πρῶτον—ἔπειτα ἡ Ἀριανῇ καὶ ὁ Περσικὸς κόλπος καὶ ὁ Ἀράβιος. p. 720 μετὰ δὲ τὴν Ἰνδικὴν ἐστὶν ἡ Ἀριανῇ κ. τ. λ. p. 724 ἐπεκτείνεται δὲ τυθνομα τῆς Ἀριανῆς μέχρι μέρους τινὸς καὶ Περσῶν καὶ Μήδων καὶ ἔτι τῶν πρὸς ἄρκτον Βακτριῶν καὶ Σογδιανῶν· εἰσὶ γάρ πως καὶ ὁμογλώττοι παρὰ μικρόν. *Dionys. Perieg.* 1096.

Ὁρείτας τ' Ἀραβίαι τε λινοχλαίνοισι τ' Ἀραχώταις, Ζατραΐδας θ' ὄσσους τε παρὰ πτυχὶ Παρνησοῖο Ξυνῇ ὁμῶς μάλα πάντας ἐπωνυμίην Ἀριηνοῦς.

Where *Eustathius* quotes *Strabo* XV p. 720 and *Herodotus* VII. 62 Μῆδοι ἐκαλέοντο πάλαι πρὸς πάντων Ἀριοι. In this extensive application of the terms Ἀριοι, Ἀριανῇ, Ἀριηνοὶ we trace the oriental appellation *IRAN*. *Schweighæuser* ad *Herodotum* l. c. has quoted the remark of a French writer: "Intelliguntur hoc loco incolæ regionis cui nomen *Iran*." The passages of *Strabo* and *Dionysius* confirm this opinion.

in the south, *Bactriana*^v on the east, and *Parthia* and part of *Hyrcania* on the west, near the Caspian sea.

Sigistan and *Gedrosia* are limited on the east by India; for although Eratosthenes and Strabo extend Persia to the Indus, yet they admit that countries west of the Indus belonged to India. *Alexander* found Indians in the mountainous region to the south of *Bactra*, and within *Makran* itself he found an Indian people^w. Accordingly Rennell remarks^x that the Indian provinces on the Persian side of the Indus were very extensive, "Kabul Kandahar and that wide stripe of country along the Indus to the sea."

It is material for fixing the eastern limit of *Iran* in the latitude of *Sigistan* that we should trace the position of *Arachosia*. This province is placed by Rennell^y between lat. 32° and 34° and in his map between long. 65° and 67°.^z And this is consistent with the ancient accounts, which describe *Arachosia* to the east of *Drangiana*, to the south of *Bactra*, to the north of *Gedrosia*, and on the western confines of India^a. We may therefore assume long. 66° 30' as representing the eastern limit of *Arachosia* and of *Sigistan*.

Gedrosia or *Makran* is bounded on the side of India by the river *Arabius*, which runs from north to south in long. 66° 30' and falls into the sea at long. 66° 40'. Therefore a line drawn from lat. 32° southwards to the sea at long. 66° 30' may be assumed as the eastern boundary of

^v Strabo describes the position of *Bactriana* and *Sogdiana*: XI p. 516 τῆς δὲ Βακτρίας μέρη μὲν τινα τῇ Ἀρίᾳ παραβέβληται πρὸς ἄρκτον τὰ πολλὰ δ' ὑπέρεκειται πρὸς ἑω' πολλὴ δ' ἐστὶ καὶ πύμφορος πλὴν ἐλαίου.—καθ' ὅλου δὲ φησιν ἐκεῖνος [sc. *Apollodorus Artamitenus*] τῆς συμπάσης Ἀριανῆς πρόσχημα εἶναι τὴν Βακτριανήν. p. 517 τὴν Σογδιανὴν ὑπερκειμένην πρὸς ἑω τῆς Βακτριανῆς, μεταξὺ τοῦ τε Ὠξου ποταμοῦ, ὃς ὀρίζει τὴν τε τῶν Βακτρίων καὶ τὴν τῶν Σογδιῶν, καὶ τοῦ Ἰαξάρτου. οὗτος δὲ καὶ τοὺς Σογδιῶν ὀρίζει καὶ τοὺς Νομάδας.—φασὶ δ' οὖν ὅκτῳ πόλει τὸν Ἀλέξανδρον ἐν τε τῇ Βακτριανῇ καὶ τῇ Σογδιανῇ κτίσαι, τινὰς δὲ κατασκάψαι, ὧν Καριίτας μὲν τῆς Βακτριανῆς—Μαρακάνδα δὲ τῆς Σογδιανῆς καὶ τὰ Κύρα, ἔσχατον δὲ Κύρου κτίσμα ἐπὶ τῷ Ἰαξάρτῃ ποταμῷ κείμενον, ὅπερ ἦν ὄριον τῆς Περσῶν ἀρχῆς. p. 518 μέχρι μὲν δὴ τῆς Σογδιανῆς πρὸς ἀνίσχοντα ἥλιον ἰόντι ἀπὸ τῆς Ὑρκανίας γνώριμα ὑπῆρξε τὰ ἔθνη—τὰ ἔξω τοῦ Ταύρου κ. τ. λ. τὰ δ' ἐπεκείνα ἐπ' εὐθείας οὔτι Σκυθικὰ ἐστὶν ἐκ τῆς ὁμοειδίας εἰκάζεται.

^w Eratosthenes apud Strabonem XV p. 689—Ἀριανῆς. ἣν ἐφεξῆς πρὸς τῇ ἐσπερίᾳ κειμένην Πέρσαι κατεῖχον· ὕστερον γὰρ δὴ καὶ τῆς Ἀριανῆς πολλὴν ἔσχον οἱ Ἰνδοὶ λαβόντες παρὰ τῶν Μακεδόνων. Strabo XV p. 723 ὀρίεσθαι μὲν γὰρ φησι τὴν Ἀριανὴν ἐκ μὲν τῶν πρὸς ἑω τῷ Ἰνδῷ πρὸς νότον δὲ τῇ μεγάλῃ θαλάττῃ.—p. 724 *Paropamisadae Arachoti Gedroseni*—τούτων ἐκ μέρους τῶν παρὰ τὸν Ἰνδὸν ἔχουσι τινα Ἰνδοί—ἀ ἀφείλετο μὲν δ' Ἀλέξανδρος τῶν Ἀριανῶν καὶ κατοικίας ἰδίας συνεστήσατο. But *Alexander* found the Indians already there: Arrian. Exp. IV. 22. On his arrival at the Cophen he sent to *Taxiles* and to the Indians west of the Indus—τοὺς ἐπὶ τὰδε τοῦ Ἰνδοῦ ποταμοῦ. On his march into *Gedrosia* he encountered an Indian people after he had passed the river *Arabius*: Arrian. Exp. VI. 21. 22 διαβάς τὸν Ἀράβιον ποταμὸν—ἐπῆει τὴν χώραν τῶν Ὀρειτῶν.—τοῖς Ὀρειταῖς τοῖς ταύτῃ Ἰνδοῖς αὐτονόμοις ἐκ πολλοῦ οὐδὲν. Conf. Arrian. Indic. c. 1 τὰ ἔξω Ἰνδοῦ ποταμοῦ

τὰ πρὸς ἐσπέρην ἐπὶ τὸν ποταμὸν Κωφῆνα Ἀστακηνοὶ καὶ Ἀσσακηνοὶ ἔθνη Ἰνδικὰ ἐποικεοῦσι. Ibid. p. 551 ἔθνος Ἰνδικὸν οἱ Ἀραβῖες καλεόμενοι, ὧν καὶ ἐν τῇ μέτρῳ ξυγγραφῇ μνήμην ἔσχον [sc. Exp. VI. 21. 22], καὶ ὅτι εἰσὶν ἐπάνυμοι ποταμοῦ Ἀράβιος, ὃς διὰ τῆς γῆς αὐτῶν ῥέων ἐκδιδοὶ ἐς θάλασσαν, ὀρίζων τοῦτων τε τὴν χώραν καὶ τῶν Ὀρειτῶν.

^x Geogr. of Herodotus p. 305.

^y Memoir of a map of Hindostan p. 169, 170.

^z Arokhae is placed by Rennell and Arrowsmith in long. 65° 30', by Rennell in lat. 31° 50', by Arrowsmith in his map of Asia at lat. 31° 30', in his later map at lat. 31° 10'.

^a *Alexander* apud Arrian. Exp. III. 25. 28 passed from *Hyrcania* into *Parthia*, from *Parthia* into *Aria*: ἦγεν ὡς ἐπὶ Ζαδράκαρτα τὴν μεγίστην πόλιν τῆς Ὑρκανίας. Then ὡς ἐπὶ Παρθυαίους ἦγεν· ἐκείθεν δὲ ἐπὶ τὰ τῆς Ἀρίας θρία. From *Aria* he proceeded to the *Zarangai* and from thence to *Arachosia*: see F. H. II p. 287. From *Arachosia* *Alexander* ἐπῆλθε καὶ τῶν Ἰνδῶν τοὺς προσχώρους Ἀραχωτοὺς Arrian. III. 28. Ptolem. Geogr. VI. 20 ἡ Ἀραχωσία περιρίζεται ἀπὸ μὲν δύσεως Δραγγιανῇ ἀπὸ δὲ ἀρκτων Παροπανιστάδαις ἀπὸ δὲ ἀνατολῶν Ἰνδικῆς μέρει ἀπὸ δὲ μεσημβρίας τῷ λοιπῷ μέρει τῆς Γεδρωσίας. *Drangiana* is marked by *Zarang*, which is in lat. 31° 30' long. 61° 30' about 176 miles direct distance west of *Arokhae*. Strabo XV p. 721 remarks that the road for *Craterus* on the return from India lay δι' Ἀραχωτῶν καὶ Δραγγῶν εἰς Καρμανίαν. Ptolemy also VI. 21 observes of *Gedrosia* the most southern province of that quarter of *Iran* περιρίζεται ἀπὸ ἀρκτων Δραγγιανῇ καὶ Ἀραχωσίᾳ. *Drangiana* lay to the south of *Aria*: Strabo XV p. 723 ἀπὸ τῆς Ἀρίας πρὸς νότον εἰς Προφθασίαν τῆς Δραγγιανῆς. He describes again p. 724 the position of *Drangiana*. The situation of *Arachosia* is accurately described by D'Anville Geogr. tom. 2 p. 290. 291.

Arachosia and *Makran*. This line will enclose a surface equal to the area of the south-eastern borders of Iran. But as *Kandahar*, which belongs to India, is seated in lat. $32^{\circ} 50'$ long. $65^{\circ} 42'$ the limitary line must be assumed further to the westward in the region of *Kandahar*; and we place it at long. $65^{\circ} 30'$ from lat. 32° to 34° . To the north of lat. 34° we carry it eastwards again till it terminates at the *Oxus* in long. $66^{\circ} 30'$ as before observed.

Gedrosia or *Makran* is bounded on the west by *Carmania*, and *Carmania* again on the west by *Persis* or *Fars*^b. Westward of the river *Arabius* the southern boundary of *Iran* is the Indian sea and the Persian Gulf, till we arrive at the line already described as the western limit of this fourth region of Western Asia. The surface of this fourth region within the boundaries here assigned, which contain the countries eastward of the Caspian and those to the south of lat. 37° enclosed between long. 46° or $46^{\circ} 30'$ and $66^{\circ} 30'$, is equal to 892,529 English square miles. But to obtain the total extent of *Iran* we must add countries west of the Caspian and included already in the Second Region, but belonging to *Persia*; namely *Georgia* *Daghistan* *Shirvan* *Erivan*, containing collectively between lat. 37° and lat. 43° 108,816 square miles.

We obtain therefore for *Iran*

	Sq. E. M.	Sq. E. M.
West of the Caspian	108,816	
East of the Caspian	90,267	
South of lat. 37°	802,262	
	—————	1,001,345. ^c

The collected amounts of the Four Regions of Western Asia give the following numbers :

	Sq. E. M.	Sq. E. M.
I <i>Asia Minor</i>	182,512	
II <i>Caucasian countries</i>	229,989	
III <i>Syria Mesopotamia Palestine &c.</i>	179,784	
IV <i>Southern and Eastern parts of Iran</i>	892,529	
	—————	1,484,814

ARTAXERXES, who overthrew *Artabanus* and founded the dynasty of *Sasan*, reigned 15 years. The kings of this dynasty, mentioned in the Tables and in the first Chapter of this Appendix, are here brought under one point of view and some additional testimonies concerning them are inserted in the notes.

	y.	m.	A. D.
1 <i>Artaxerxes</i>	14.	10.	226
2 <i>Sapor I</i>	31.		241

^b Ptol. Geogr. VI. 21 ἡ Γεδρωσία περιόριζεται ἀπὸ μὲν δύσεως Καρμανία—ἀπὸ δὲ ἀνατολῶν Ἰνδικῆς μίρει παρὰ τὸν Ἰνδὸν ποταμὸν. VI. 4 ἡ Πέρσις περιόριζεται—ἀπὸ δύσεως Ζουσιανῇ—ἀπὸ δὲ ἀνατολῶν Καρμανία.

^c Dr. Prichard Physical Hist. of Mankind Vol. 4 p. 3 states the whole extent of Iran to be "from 70 to 80 thousand square geographical miles, or about one-tenth part of the whole surface of Asia." There must be some error in these numbers, which are obviously impossible. Eight hundred thousand square geographical miles would be nearer the truth. Nor can "one-tenth part" of the surface of Asia be admitted; for as Asia contains more than 15 millions of square English miles, one-tenth part would be

more than 1,500,000; and Iran is not a tenth but a fifteenth part of the surface of Asia.

1 Tables 226. 227. Eutychius tom. 1 p. 367 *Anno imperii (Commodi) decimo exorti Persæ Babelum Amidum et Persiam occuparunt duce nempe Azdashiro filio Babeci filii Sasani Estochrista, qui primus regum de novo in Persiam regnavit. p. 375 Azdashir Babeci filius Persarum rex quanta fieri potuit cum justitia inter homines versatus est; sex etiam urbes condidit.—Obiit deinde Azdashir postquam annos 14 et sex menses regnasset. Regnavit post ipsum filius ipsius Sabur Ebn Azdashir annos 30 mensem unum, idque anno imperii Severi Caesaris 120.*

2 Tables A. D. 272.

	y.	m.	A. D.
3 <i>Hormisdas I</i>	1.		272
4 <i>Vararam I</i>	3.		273
5 <i>Vararam II</i>	17.		276
6 <i>Vararam III</i>	0.	4.	293
7 <i>Narses</i>	7.	5.	293
8 <i>Hormisdas II</i>	7.	5.	301
9 <i>Sapor II</i>	70.		309
10 <i>Artaxer</i>	4.		379
11 <i>Sapor III</i>	5.		383
12 <i>Vararam IV</i>	11.		388

3 Tables A. D. 272. Eutychius tom. 1 p. 384 *Anno 2º imperii Maximini mortuus est Sapor Azdashiri filius rex Persarum, post quem regnavit Hormoz Saporis filius (qui est Hormoz Al Horri) annum unum et menses decem. post quos mortuus est.*

4 Tables A. D. 301. Eutychius tom. 1 p. 384 *Anno 3º imperii Maximini Cæsaris regnum in Persas obtinuit Bahram Hormozi filius, qui annos tres cum tribus mensibus regnavit.*

5 Tables A. D. 301. Eutych. tom. 1 p. 387 *Anno Gordiani 3º mortuus est Bahram Hormozi filius, post quem regnavit Bahram Bahrami filius in Persas annos 17. Cujus tempore prodicens quidam origine Persa nomine Mani Manichæorum religionis auctor fuit.—quem prehensum medium divisit Bahram Bahrami filius. Vararam II reigned in the time of Probus, but Probus according to Vopiscus c. 17 in A. D. 277 addresses a letter ad Narseum; which Tillemont tom. 3 p. 539 supposes an error of Vopiscus. Casaubon ad Vopiscum p. 245 B “Narsæus regulus Armeniæ fuit, jussus a rege Persarum hæc ad Romanum principem deferre munera. Mentionem de hoc facit Victor in Diocletiano [sc. Victor Cæs. p. 346].” But Narses in Victor is Narses king of Persia in A. D. 297. The opinion then of Tillemont is more just.*

6 Tables A. D. 295. 301. Eutychius tom. 1 p. 395 *Anno imperii Gallieni 5º mortuus est Bahram Bahrami filius Persarum rex, post quem regnavit Bahram etiam Bahrami filius qui et Shahan Shah audit, menses quatuor, dein mortuus est, succedente ipsi fratre ipsius Narse filio Bahrami filii Saporis filii Azdashiri filii Babec filii Sasani, qui in Persas annos novem regnavit, dein mortuus est.*

7 Tables A. D. 293. 301. Theophanes p. 4 A mentions *Vararam III* and *Narses*, but places them 5 and 6 years too high: *Diocletiani 4º Οὐαράρης ἔτος α'. Diocletiani 5º Ναρσῆς ἔτη η'.*

8 Tables A. D. 301. Theophanes p. 6 A *Diocletiani 13º Οὐμῖρδας ἔτη ε'.* Eutychius tom. 1 p. 396 *Anno Gallieni 14º regnum in Persas obtinuit Hormoz Narsis filius annis 7 et quinque mensibus, dein mortuus est.*

9 Tables A. D. 301. 309. 379. Theophanes p. 7 *Diocletiani 19º Σαβώρης ἔτη ο'.* Eutychius tom. 1 p. 399 *Anno imperii Aurelii [immo Aureliani] quinto*

*mortuus est Hormoz Narsæ filius rex Persarum.—erat ex uxoribus ipsius quædam gravida—cumque filium peperisset Sabur appellatus est. p. 472 Totum autem quod vixit Sabur spatium annorum erat 72, quibus exactis mortuus est. Regnavit post ipsum in Persas filius ipsius Ardshir Saburi filius annos quatuor, dein mortuus est; idque anno imperii Constantini filii Constantini primo. post ipsum in Persas regnavit frater ipsius Sapor Saporis filius annos quinque et menses quatuor idque anno regni Constantini filii Constantini quinto. The account which makes Ardshir II the son of Sapor is more credible than that of Agathias and Abulpharajius (see the Tables A. D. 383) which calls him the brother of Sapor; an account not consistent with the circumstances of Sapor's accession. Malcolm Vol. 1 p. 888 has noticed the inconsistency: “We are informed by some authors that Ardisheer was the son of Hoormuz. But this descent is at variance with the facts relative to Shahpoor's succession, in which all eastern historians agreed.” D'Herbelot p. 749 understands *Ardshir* to be the *frater uterinus* of *Sapor II*. Also noticed by Malcolm; “Other authors say that Ardisheer was an uterine brother of Sapor II and never raised to the throne, but regent of the kingdom till his nephew came of age.”*

10 Tables A. D. 383.

11 Tables A. D. 383.

12 Tables A. D. 383. 388. Eutychius tom. 1 p. 536 *Anno Theodosii 10º mortuus est Sabur Saburi filius rex Persarum, post quem regnavit Bahram Saburi filius rex Persarum annos undecim.* The brother of Sapor III: Malcolm Vol. 1 p. 89 *Shahpoor* was succeeded by his brother *Bahram IV—Kermanshah*, which title he received from having in the reign of his brother been ruler of Kerman, and he perpetuated it by founding the city of Kermanshah, now a large and prosperous town.” His descent is verified by the inscriptions given in Malcolm Vol. 1 p. 545 which describe *Shahpoor king of kings, of Iran and An-Iran the son of Hormuzd king of kings, of Iran and An-Iran grandson of Narses king of kings, and Varahram king of kings, of Iran and An-Iran, son of Shahpoor king of kings, of Iran and An-Iran, grandson of Hormuzd.* Agathias calls *Vararam IV* the son of *Sapor III*. Eutychius may agree with either interpretation.

	y.	n.	A. D.
13 <i>Yazdejerd I</i>	21.		399
14 <i>Vararam V</i>	20.		420
15 <i>Yazdejerd II</i>	17.		440
16 <i>Firoze</i>	24.		458
17 <i>Palasch</i>	4.		482
18 <i>Cabades</i>	12.		486
19 <i>Zamasphes</i>	4.		497
<i>Cabades again</i>	30.		501
20 <i>Chosroes I</i>	47.	6.	531
21 <i>Hormisdas III</i>	11.	6.	579
22 <i>Chosroes II</i>	37.	5.	590
23 <i>Siroes</i>	0.	8.	628

13 Tables A. D. 399. Eutychius tom. 1 p. 548 *Anno Arcadii [adde quinto] regno potitus est Yazdejerd Bahrami filius Al Aitham cognominatus in Persas annos 21. tom. 2 p. 79 Yazdejerd Bahrami filius Al Athim (scelestus) cognominatus Persarum rex rigidus et austerus fuit. p. 80 Regnavit autem Yazdejerd Al Athim annos 21 menses 5 dies 18. Mortuo Yazdejerdo convenientes Persarum magnates dixerunt Ne præficiamus nobis e progenie ipsius aliquem, ne eadem apud nos via incedat. Fuit autem Yazdejerdo filius nomine Bahram quem in nullum secum negotium admiserunt. —Regem ergo ipsum constituerunt, regnavitque Bahram Yazdejerdi filius (qui et Bahram Jaur cognominatus est) in Persas annos 18 cum mensibus 11 idque anno imperii Theodosii junioris 12°. p. 83 (id est, p. 91) Regnavit ergo Bahram Jaur post patrem suum Yazdejerdum filium Bahrami in Persas 18 annos, idque anno Theodosii junioris 30°. See Malcolm Vol. I p. 89—96 upon Yazdejerd Al Athim and Bahram Jaur.*

14 Tables A. D. 399. 420.

15 Tables A. D. 399. 440. Eutychius tom. 2 p. 100 *Anno 6° Marciani mortuus est Yazdejerd Bahrami filius rex Persarum.*

16 Tables A. D. 482. Eutychius tom. 1 p. 100 *Yazdejerdo e medio sublato de regno contenderunt duo ipsius filii, Phirus et Hormos, aliis a partibus Firuzi aliis ab Hormosi stantibus, unde conflagravit inter ipsos bellum, donec Hormos una cum tribus e domesticis suis occideretur. Regnavit ergo Phirus Yazdejerdi filius in Persas 27 annos idque anno imperii Marciani sexto.*

17 Tables A. D. 482. Eutychius tom. 2 p. 127 *Mortuus est Phirus cum regnasset annos 27. contenderuntque inter se de regno filii ipsius Kobad et Balabes donec Balabes victum Cobadum eo abdicaret, qui Chorasananum ergo petiit, auxilium a Chakano Turcarum imperatore contra fratrem suum petiit. Regnavitque Balabes bene se in omnibus gerens.—at cum quatuor annos regnasset fato functus est, idque anno imperii Zenonis 10°. Palasch is the brother of Firoze in Agathias.*

18 Tables A. D. 482. 486. 501. 531. Eutychius tom. 2 p. 131 *Regnavit Kobad Phiruzi filius annos*

43 idque anno Zenonis 4°. On *Cabades* Theophylact IV. 6 p. 98 D.

19 Tables A. D. 501. Syncellus p. 360 D *Ζαμάσφης ἔτη 8.* Theophanes p. 117 C *Anastasi 1° Ζαμάσφης ἔτη 8.* p. 119 B *Anastasi 3° τῷ δ' αὐτῷ ἔτει Ζαμάσφης ὁ υἱὸς Περῶζου βασιλεὺς Περσῶν ἐξεώσας Καβάδην ἐκράτησεν ἔτη 8 ἐκ τῶν αὐτοῦ τῆς βασιλείας Περσῶν.* This last notice is inserted at the wrong year. The dates of Theophanes require that this should be placed at the 1st of *Anastasius*. Eutychius tom. 2 p. 176 *Kobadem Phiruzi filium loco quodam includentes ubi nemini ipsum adire permissum, quendam nomine Ramasph ipsius avunculum in locum ejus suffecerunt. Quo conspecto ipsos adortus—Bazar-mahr cum aliquot Persarum nobilibus—Kobadem Phiruzi filium loco regnoque suo restituit, ejecto Maraspha.—Dein mortuus est Kobades cum esset totum quo regnavit spatium, una cum annis quibus regnum occupavit Ramasph, annorum quadraginta trium.*

20 Tables A. D. 531. 579. In Syncellus p. 360 D Theophanes p. 147 A *Chosroes* has 48 years.

21 See the Tables A. D. 578 and this Appendix c. 1 at A. D. 579. 590. In Syncellus p. 360 D *Hormisdas* has 15 years. On the transpositions in Syncellus see p. 679 Ed. Bonn. Theophanes p. 208 D *Justini II 9° Ὁρμίσδας ἔτη 15.* Theophanes, who had placed the Persian reigns each about five years too high, has brought the following reigns within a year of their true position by assigning 15 years to *Hormisdas*.

22 Tables A. D. 578 and Appendix c. 1 at the years 590. 591. 593, 2. 628. *Chosroes II* has 39 years in Syncellus p. 360 D Theophanes p. 224 B 225 B.

23 See this Appendix c. 1 at the years 628. 629. *Siroes* has only 6 months in the inscription quoted by D'Herbelot p. 623. He has one year in Theophanes p. 272 C *Heraclii 17° Περσῶν βασιλεὺς Σιρόης ἔτος 6.* But 8 months in Syncellus p. 361 A. Malcolm Vol. I p. 130 from Oriental authorities gives *Schiroueh* or *Siroes* 8 months.

	y.	m.	A. D.
24 <i>Adeser</i>		5.	628
(<i>Scheheriar</i>	—	—	
· <i>Toorandokht</i>	1.	4.	629
(<i>Schenendah</i>		1.	
<i>Arzemdokht</i>	—	—	
(<i>Cesra</i>		1.	
25 <i>Yazdejd III</i>	20.		632

24 See Appendix c. I at the year 629.

The interval from the accession of *Siroes* to the accession of *Yazdejd III* is thus filled by Eutychius (see Appendix c. I A. D. 632).

	y	m	d
<i>Siroes</i>		8	
<i>Azdshir</i>		5	
<i>Jorhan</i>			22
<i>Cesra</i>		3	
<i>Murla</i>	1	6	
<i>Hoshnastadah</i>		2	
<i>Arzmandokht</i>	1	4	
<i>Pharacoradchosra</i> ...		1	
	4	5	22

Sir John Malcolm Vol. I p. 130 (who has been followed in the text) relates from Oriental accounts that on the death of *Siroes* an ambitious noble raised *Ardisheer* his infant son to the throne, that *Schahriar* put *Ardisheer* to death, a child 7 years of age, who nominally reigned 5 months; that *Schahriar* was slain in a few days by the adherents of the royal family, who raised *Toorandokht* a daughter of *Chosroes II* to the throne. After 1^y 4^m she was succeeded by *Shenendeh*, who reigned one month, and *Arzemdokht* another daughter of *Chosroes II* was raised to the throne. She was murdered in a short time, and *Cesra* placed upon the throne. Being found unfit to rule, he was soon murdered. "Such were the events which preceded the reign of *Yezdijird*." D'Herbelot p. 117 gives *Ardschir* 1^y 6^m. "*Ardschir* fils de *Schirouieh* ou *Siroès*. Après la mort de son père il fut couronné à l'âge de sept ans roi de Perse du consentement de tous les grandes, à la réserve de *Scheheriar*.—Il marcha donc en diligence vers la ville de Madain où il entra en maître et se saisit de la personne du jeune prince qu'il fit mourir après un regne d'un an et demi seulement." And *Scheheriar* two years: Ibid. "Il ne put jouir de son usurpation que pendant deux ans." p. 765 "*Scheheriar*—n'en put jouir que deux ans, car comme il n'étoit pas de la famille royale, les grands du royaume se défirent de lui à la sollicitation de *Tourandokht* fille de *Khosrou Perviz* et soeur de *Schirouieh*." Theophanes p. 273 D'Αδεσηρ—μήνας ἑπτὰ κρατήσαντος τῆς ἀρχῆς ἐπαύσηται αὐτῷ Σαρβαραζῆς, καὶ τοῦτον πατάξας ἐβασίλευσε τῶν Περσῶν μήνας δύο. τοῦτον δὲ ἀνελόντες οἱ Πέρσαι Βοράνην κατεστήσαντο εἰς βασιλεία τὴν θυγατέρα Χοσρόου, ἥτις ἐκρά-

τησε τῆς βασιλείας τῶν Περσῶν μήνας ἑπτὰ. ταύτην διεδέξατο Ὀρμίσδας ὑπὸ τῶν Σαρακηνῶν διωχθεὶς.

25 See this Appendix c. I at A. D. 632. 637.

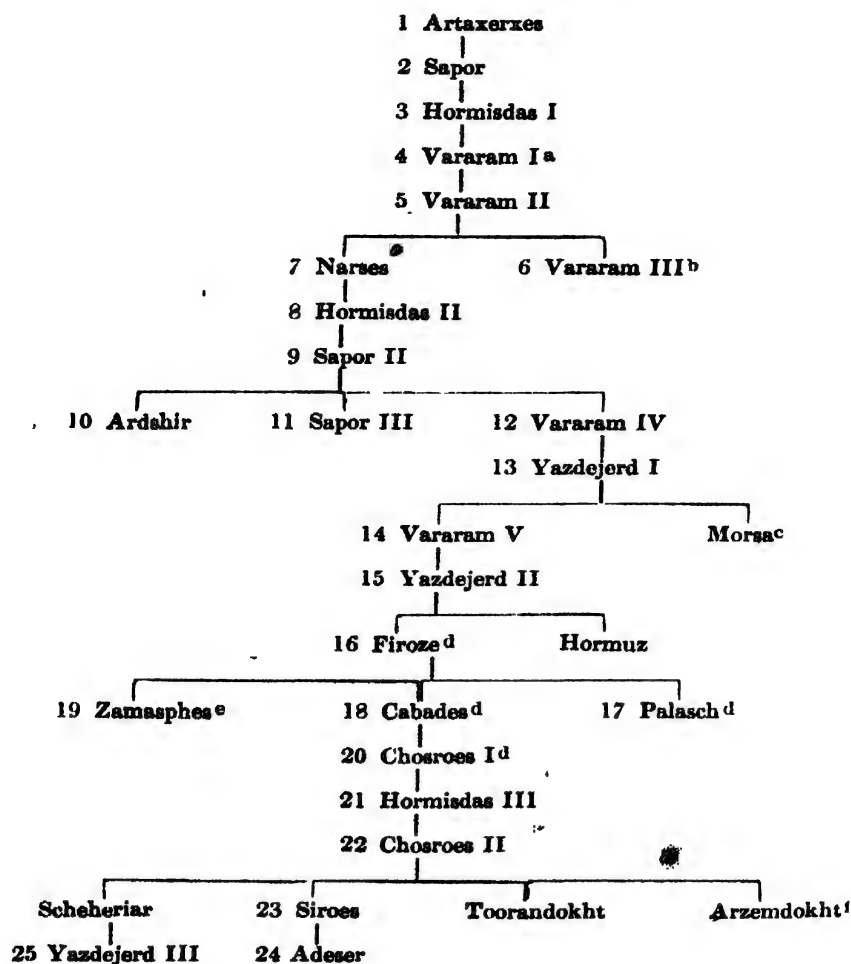
According to D'Herbelot p. 449 *Yazdejd* after his defeat in the 15th year of the *Hejira* A. D. 636 retired into Carmania Sigistan and Khorasan till the 31st year A. D. 652, when he was betrayed and slain. His flight and death are related by Abulpharajius p. 116.

D'Herbelot p. 449 determines the era from the beginning of his reign: "C'est au commencement du règne de ce prince que l'on doit fixer l'époque de l'Ere—*Jezdegirdique*, et non pas au temps de sa dé faite à Cadesie ni à sa mort en Khorasan."

Abulpharajius p. 52 gives the following descent:

- 1 *Cesra Nushirvan*
- 2 *Hormuz*
- 3 *Phiruz*
- 4 *Kobad*
- 5 *Shahriar*
- 6 *Yazdejd*.

But as *Hormuz* began to reign in 579 and *Yazdejd* was born in 617, these generations are not probable; and Abulpharajius himself at p. 136 gives another pedigree: *Yazdejd f. Shahriar f. Cesra*. D'Herbelot p. 449 gives this account: "Quelques historiens font cet *Yezdegird* fils de *Schirouieh* ou *Siroès*: mais tous les Orientaux le font fils de *Scheheriar*, qui n'étoit que particulier, mais qui descendoit de *Siroès* fils de *Cosroès Parvis* fils de *Nouschirvan*." But in the first place all the Oriental historians do not call him the son of *Schahriar*, for he is the son of *Siroes* in Eutychius and Elmacin quoted at A. D. 632. Secondly; *Cosroes Perviz* was not the son of *Nouschirvan* but the grandson. Lastly we may enquire, how could *Scheheriar* be a descendant of *Siroes* and yet the father of *Yazdejd*, who was born eleven years before *Siroes* began to reign? D'Herbelot himself at p. 765 makes him the son of *Chosroes Perviz*: "*Scheheriar*, nom du 18^e fils de *Khosrou Perviz*, qui se sauva de la cruauté de *Siroès* qui fit massacrer 17 autres de ses frères. Ce prince ne regna point, mais il fut père de *Jezdejd* dernier roi des Perses de la dynastie des *Sassanides*." Perhaps *Scheheriar* was one of the 17 who were slain in Feb. 628, when his son *Yazdejd* was eleven years of age.



The defeat of *Yazdegerd* by the Arabians has been already related^f. From the rise of *Artaxerxes* to the death of *Yazdegerd* the House of *Sasan* reigned in Iran for 19 generations and 426 years.

^c D'Herbelot p. 158 gives the descent of *Vararam I*: "Il étoit fils de *Hormus* fils de *Sapor* fils d'*Ardaschir Babegan* premier fondateur de cette dynastie."

^b D'Herbelot p. 158 "Il porta le surnom de *Baharamian*, c'est à dire, *des Baharams*, à cause qu'il étoit fils et petit-fils d'un *Baharam*." D'Herbelot p. 658 gives another descent for *Narses* and his brother: *Narsi Ben Bahram Ben Schabour Ben Ardeschir*. Also in Eutychius tom. 1 p. 395 given above at N° 6 from whom D'Herbelot might derive it. They are the sons of another *Vararam*, who never reigned, but was the grandson of *Artaxerxes*. D'Herbelot however adds "Mais les historiens Persiens qui donnent aussi à ce prince [*Narses*] 9 années de règne, disent qu'il étoit fils de *Behram II* et petit fils de *Behram I*." Which is the genealogy here followed.

^e Attested by Eutychius tom. 2 p. 84, who after relating a victory obtained by *Vararam V* over the Tartars adds, *Bahramus autem fratrem suum Moras Chorasano præficiens ipse Aderbijanum reversus est*.

^d *Firoze* and his descendants are given in D'Herbelot v. *Firous* p. 327.

^e *Zamasphes* is the son of *Firoze* in Agathias and Theophanes, and in Malcolm Vol. 1 p. 105. although the brother of *Firoze* (that is, the uncle of *Cabades*) in Eutychius.

^f *Arzmdokht Cesæ filia*, to whom Eutychius tom. 2 p. 255 gives a reign of 1st 4^m, is also mentioned by Abulpharajius p. 112: *Cum viderent Persæ Arabes captis jam regionis finibus undique in terram ipsorum incursiones facere, dixerunt "In hoc delati sumus, eo quod præfecerimus nobis mulieres." Et conspirarunt ad Arzmidokht filiam Cesæ imperio exuendam, eique præficiendum juvenem nomine Yazdegerdum, qui oriundus erat e stirpe Cesæ filii Hormisdæ; quem in solio collocantes obedientiam et obsequium illi parti sunt. Exercitum ergo conflavit Yazdegerd—eique præficiens virum quendam illustrem e præcipuis principum suorum annis et experientia, nomine Rustamum, misit eum Hiram &c.* 8 See c. 1 at the year 637.

VII.

GREEK AUTHORS.

THIS catalogue of Greek Authors contains those who are recorded in the Tables and in the first chapter of this volume from the death of *Augustus* to the death of *Heraclius*. To these are added many names omitted in the Tables, but inserted here among their contemporaries. The series of Greek writers includes authors in various departments, poets, historians, sophists, orators, and in the different schools of philosophy stoics, peripatetics, Platonists, and others. But it seemed convenient and useful to place them all in one chronological series, rather than to class them according to their several subjects.

Their testimony to facts has been collected and set forth in former parts of this work. But at the end of this chapter shall be added by way of Supplement abstracts of some works which will guide to the knowledge of their modes of thinking and of reasoning upon many important questions.

1 *Eudorus peripateticus*. Contemporary with *Strabo*: *Strabo* XVII p. 790 ἀρκέσει δύο μηνύσαι τοὺς ποιήσαντας καθ' ἡμᾶς τὸ περὶ τοῦ Νείλου βιβλίον, Εὐδώρον τε καὶ Ἀρίστωνα τῶν ἐκ τῶν περιπάτων—πότερος δ' ἦν ὁ τὰλλότρια ὑποβαλλόμενος ἐν Ἀμμωνος εὖροι τις ἂν.^a Εὐδώρος δ' ἠτιᾶτο τὸν Ἀρίστωναν· ἡ μέντοι φράσις Ἀριστάνειος μᾶλλον ἔστιν.

2 *Ariston peripateticus*. See N^o 1.

3 *Alexander Ægæus*. The disciple of *Sosigenes*: Themist. paraphr. *Aristot.* περὶ ψυχῆς p. 79 a l. 46 λέγει δὲ αὐτὸν Σωσιγένης ὁ Ἀλεξάνδρου διδάσκαλος ἐν τῷ τρίτῳ περὶ ὄψεως κ. τ. λ. *Alexander Aphrodis.* in *Aristot. Metaph.* VI. 4 p. 741 b l. 48 = p. 432. 12 ὁ γὰρ Σωσιγένης ἐκ τῶν Ἀλεξάνδρῳ γνωρίμων ἐποίησεν αὐτῷ γνώριμα τὰ τῇ φύσει γνώριμα. *Alexander* (vulgo *Aphrodis.*) in *Aristot. Meteorol. lib. III* p. 116 a l. 10 ἱκανῶς ὁ διδάσκαλος ἡμῶν Σωσιγένης ἐν τῷ ὀγδόῳ περὶ τῆς ὄψεως ἔδειξεν. From this passage the extant commentary is rightly ascribed to *Alexander Ægæus* by Buhle ad *Aristot.* tom. 1 p. 291. *Alexander of Aphrodisias* flourished 250 years after *Sosigenes*^b.

Alexander Ægæus is quoted by *Simplicius* ad *Aristot. Categor.* p. 3 l. 19 apud Buhle tom. 1 p. 287 τῆς δὲ αὐτῆς ἐγένετο δόξης καὶ ὁ Αἰγαῖος Ἀλέξανδρος. and by *Alexander Aphrod.* apud *Simplicium* ad *Aristot. de Cælo* apud *Schol. Berolin.* p. 494 b l. 31. See below, N^o 56. He is thus described by *Suidas* p. 181 C Ἀλέξανδρος Αἰγαῖος φιλόσοφος περιπατητικὸς, διδά-

^a *Eudorus* is quoted on the philosophy of *Aristotle* by *Aspasius* apud *Alexandrum Aphrodis.* *Schol.* ad *Metaphys.* p. 552 b 30 = p. 44, 23 ἱστορεῖ δ' Ἀσπάσιος [see N^o 56] ὡς ἐκείνης μὲν ἀρχαιοτέρας οὐσης τῆς γραφῆς, μεταγραφείσης δὲ ταύτης ὕστερον ὑπὸ Εὐδώρου καὶ Εὐαρμόστου.

^b That this is falsely ascribed to *Alexander of Aphrodisias* is also affirmed by *Victorius Vossius* *Schottus* and *Harles*. See *Fabric.* tom. 5 p. 659. This argument is added p. 291 by Buhle, that passages are quoted by *Olympiodorus* and by *Philoponus* from the comment. of *Alexander Aphrodis.* in *Aristot. Meteorolog.* which are not in the extant commentary. The μονόβιβλος quoted by *Philoponus* apud *Fabricium* tom. 5 p. 659 must also be referred to *Alexander*

Ægæus: καὶ ὁ Ἀλέξανδρος ὁ τοῦ φιλοσόφου ἐξηγητῆς ἐν τινι μονοβίβλῳ καὶ τὸν αὐτοῦ διδάσκαλον Σωσιγένην ταύτης εἶναι τῆς δόξης, ὡς ἐπὶ τὸ ἐξ ὑποθέσεως ἀναγκαῖον συνάγει ἐνταῦθα ὁ Ἀριστοτελεὺς.

Alexander Aphrodis. ad *Aristot. Metaphys.* p. 797 b l. 5 = p. 636. 20 has this passage: οὐ γὰρ εἰ τῆμαρόν ἐστι Σωσιγένης καὶ Ἀλέξανδρος, ἀληθές τὸ λέγειν ἐπὶ ἐγένετο ὁ Σωσιγένης ὅτε ἐγένετο καὶ ὁ Ἀλέξανδρος. ὕστερος γὰρ Σωσιγένης Ἀλεξάνδρου τῷ χρόνῳ, εἰ καὶ συνέβη ὅτε ἦν Ἀλέξανδρος εἶναι καὶ τὸν Σωσιγένην. *Fabricius* tom. 5 p. 674 corrects by interpreting *Sosigenes enim posterior tempore est Alexander*. And we may read as he suggests, ὕστερος γὰρ Σωσιγένης Ἀλέξανδρος. For the question is concerning *Sosigenes* and his disciple *Alexander of Ægæ*.

σκαλος Νέρωνος τοῦ βασιλέως ἅμα Χαϊρήμονι τῷ φιλοσόφῳ. υἱὸν δὲ ἔσχε Καλίων ὄνομα. οὗτος ἐκάλει τὸν Νέρωνα “ πηλὸν αἵματι πεφυρμένον.” Fabricius B. G. tom. 3 p. 460 understands from this that *Alexander* of *Ægæ* was the preceptor of the emperor *Nero*. But *Nero* began to reign more than 100 years after the time of *Sosigenes* the preceptor of *Alexander*, and we learn from Suetonius Tib. c. 57 that the line in Suidas was applied to *Tiberius* and not to *Nero*^c. Wherefore we may understand Νέρωνος in Suidas to be *Tiberius Nero*, whose preceptor was the disciple of *Sosigenes*.

- 4 *Charemon Stoicus*. The preceptor of *Tiberius*. See N° 3. He was also the preceptor of *Dionysius* of *Alexandria*, who succeeded him and flourished in the reign of *Nero*. See N° 24^d.
- 5 *Apion*. Tables A. D. 40 and F. H. III there quoted^c.
- 6 *Apollonides Nicæus*. In the reign of *Tiberius*: Laert. IX. 109 Ἀπολλωνίδης ὁ Νικαῖος, ὁ παρ' ἡμῶν, ἐν τῷ πρώτῳ τῶν εἰς τοὺς Σίλλους ὑπομνημάτων ἃ προσφωνεῖ Τιβερίῳ Καίσαρι φησί κ. τ. λ.
- 7 *Thrasyllus*. Tables A. D. 36.
- 8 *Euthydemus rhetor*. Taught *Apollonius Tyaneus* cir. A. D. 12: Tables A. D. 17.
- 9 *Amarantus Alexandrinus*. After *Juba* and before *Athenæus*: Athen. VIII p. 343 Ε ὁ ψοφάγος δ' ἦν καὶ Λεοντεὺς ὁ Ἀργεῖος τραγωδὸς, Ἀθηνίως μὲν μαθητὴς οἰκέτης δὲ γενόμενος Ἰόβᾳ τοῦ Μαυρουσίῳ βασιλέως, ὡς φησιν Ἀμάραντος ἐν τοῖς περὶ σκηνῆς^d, γεγραφέναι φάσκων εἰς αὐτὸν τότε τὸ ἐπίγραμμα τὸν Ἰόβαν ὅτε κακῶς τὴν Ὑψιπύλῃν ὑπεκρίνατο. κ. τ. λ.
- 10 *Philo Judæus*. Tables A. D. 35. 40. Hieron. Magno p. 1082 *Quid loquar de Philone, quem vel alterum vel secundum Judæum Platonem critici pronunciant?* The works of *Philo* are described by Eusebius H. E. II. 17. 18 Hieron, Catal. c. 11. Photius Cod. 105 ἐν τοῖς χρόνοις ἤκμασε Γαῖου τοῦ Καίσαρος, πρὸς δὲ καὶ ὑπὲρ τοῦ ἰδίου ἔθνους γράφει πρεσβεῦσαι Ἀγρίππᾳ τῆς Ἰουδαίας βασιλεύοντος. φέρεται δὲ αὐτοῦ πολλὰ καὶ ποικίλα συντάγματα ἡθλικοὺς λόγους περιέχοντα καὶ τῆς παλαιᾶς ὑπομνήματα, τὰ πλεῖστα πρὸς ἀλληγορίαν τοῦ γράμματος ἐκβιαζόμενα· ἐξ οὗ, οἶμαι, καὶ πᾶς ὁ ἀλληγορικὸς τῆς γραφῆς ἐν τῇ ἐκκλησίᾳ λόγος ἀρχὴν ἔσχεν εἰσρῆναι^e.
- 11 *Dioscorides Anazarbeus medicus*. Contemporary with *Lecanius Bassus* who was consul in A. D. 64, and who died when *Pliny* wrote the 26th book of his Natural History^h. *Bassus* is

^c See F. H. III B. C. 6 p. 255. *Theodorus* of *Gadara* who is there described was contemporary with the disciples of *Sosigenes*.

^d *Porphyrius* apud Euseb. Præp. V. 10 p. 198 Β Χαϊρήμων ὁ ἱερογραμματεὺς ἀναγράφει ταῦτα, ὡς καὶ παρ' Αἰγυπτίοις θρυλούμενα κ. τ. λ. Idem Ib. III. 4 p. 92 Β Χαϊρήμων μὲν γὰρ καὶ οἱ ἄλλοι κ. τ. λ. The work on Egypt is mentioned by Suidas p. 3887 Β Χαϊρήμων γράψας ἱερογλυφικά. Conf. *Porphyrium* de Abst. IV. 6. IV. 8. Hieronymus adv. Jovinianum II p. 572 *Charemo stoicus vir eloquentissimus narrat de vita antiquorum Ægypti sacerdotum, quod omnibus mundi negotiis curisque postpositis semper in templo fuerint* &c. Origen adv. Celsum I. 59 names another work: ἀνέγνωμεν ἐν τῷ περὶ κομητῶν Χαϊρήμονος τοῦ στωϊκοῦ συγγράμματι. Conf. *Porphyr.* apud Euseb. H. E. VI. 19.

^e Among those who wrote upon the Jews are mentioned by Tertullian Apologet. c. 19 *rex Juba et Appion et Thallus, et qui istos aut probat aut revincit Judæus Josephus*.

Apion is quoted under the name of Μόχθος (F. H. III p. 555) by Schol. Aristoph. Pac. 778 σημειοῦται

ταῦτα ὁ Μόχθος πρὸς τοὺς ἀθετοῦντας τὴν ἐν Ὀδυσσεΐᾳ Ἀρεως καὶ Ἀφροδίτης μοιχείαν.

^f Quoted again Athen. X. p. 414 F Ἀμάραντος ὁ Ἀλεξανδρεὺς ἐν τοῖς περὶ σκηνῆς Ἡρόδωρον φησὶ τὸν Μεγαρέα σαλπικτην γενέσθαι κ. τ. λ.

^g Photius adds a fabulous account that *Philo* was once a Christian. Eusebius H. E. II. 17 supposes that *Philo* κατὰ Κλαύδιον ἐπὶ τῆς Ῥώμης εἰς ὁμίλιαν ἐλθεῖν Πέτρῳ, and afterwards wrote his treatise περὶ βίου θεωρητικοῦ—on the *therapeutæ* of Egypt—ὁ φάμεν σύγγραμμα εἰς ὕστερον καὶ μετὰ χρόνους αὐτῷ πεποιημένον, and that he described the Christian ascetics. But *Philo*, who was old in the reign of *Caligula*, did not write at so late a period as Eusebius supposes, and Christian monachism did not begin till two hundred years after, in the time of *Paul* and *Antonius*.

On *Philo's* love of allegory see Mosheim de rebus Christian. p. 307. 308. who also observes that the fathers learned from *Philo* to allegorise Scripture.

^h Plin. H. N. 26. 1 *Duo consulares obiere conditibus hæc nobis eodem anno, Julius Rufus et C. Lecanius Bassus*. Between A. D. 72, when the 14th book was

mentioned by *Dioscorides* himself *περὶ ὕλης ἱατρικῆς* proem. *lib. I* Πολλῶν οὐ μόνον ἀρχαίων ἀλλὰ καὶ νέων συνταξαμένων περὶ τῆς τῶν φαρμάκων σκευασίας τε καὶ δυνάμεως καὶ δοκιμασίας, φίλτατε Ἀρεῖε, πειράσομαί σοι παραστήσαι κ.τ.λ.—δείγμα δὲ οὐ σμικρὸν τῆς ἐν σοὶ καλοκαγαθίας καὶ ἡ τοῦ κρατίστου Λέκανίου Βάσσου πρὸς σὲ διάθεσις, ἣν ἐγνωμεν συνδιαγόντες ὑμῖν ἀξιοζήλωτον τὸ παρ' ἀμφοτέρων ὑμῶν πρὸς ἀλλήλους εὖνουν ὀρῶντες¹.

It appears that *Dioscorides* composed his work in mature, perhaps in advanced age: proem. p. 3. 4 ἡμεῖς δ' ὥς ἐστὶν εἰπεῖν ἐκ πρώτης ἡλικίας ἀληκτόν τινα ἔχοντες ἐπιθυμίαν περὶ τὴν ἐπίγνωσιν τῆς ὕλης καὶ πολλὴν γῆν ἐπελθόντες, οἶσθα γὰρ ἡμῶν στρατιωτικὸν τὸν βίον, συναγώχαμεν τὴν πραγματείαν ἐν πέντε βιβλίοις, σοῦ προτρεψαμένου, φῖ καὶ τὴν σύνταξιν ἀνατίθεμεν^k.

12 *Andromachus* ὁ Νέρωνος ἀρχίατρος. Galen. tom. XIV p. 2.

13 *Erotianus*. Contemporary with *Andromachus*: Erotian. proem. p. 2 Τὴν Ἱπποκράτους πραγματείαν, ἀρχίατρε Ἀνδρόμαχε, οὐκ ὀλίγα συμβαλλομένην πᾶσιν ἀνθρώποις ὀρῶν ὅσοι λογικῆς ἀντιποιοῦνται παιδείας, καὶ τούτων ἐξαιρέτως τοῖς ἱατροῖς, οἳ δὴ τὴν ἀρχαίαν ἱστορίαν ἀποκηρύττουσι τῆς τέχνης,—εἰκότως ἡβουλήθην τὰς ἐμφερομένας αὐτοῦ τοῖς συγγράμμασιν ἀσαφεῖς καὶ κατὰ πολὺ τῆς κοινῆς ἀνακεχωρηκυίας ὁμιλίας ἐξηγήσασθαι λέξεις.

14 *Pamphila*. Tables A. D. 58.

15 *Moderatus Pythagoreus*. Plutarch. Symp. VIII. 7 p. 727 B Σύλλας ὁ Καρχηδόνιος εἰς Ἑρώμην ἀφικομένη μοι διὰ χρόνον—ἄλλους τε τῶν ἐταίρων παρέλαβεν οὐ πολλοὺς, καὶ Μοδεράτου τινὰ τοῦ Πυθαγορικοῦ μαθητὴν, ὄνομα Λεύκιον. From this passage we collect the time of *Moderatus*, whose disciple was the companion of *Plutarch*¹.

composed (F. H. III p. 241) and A. D. 79, when *Pliny* died. For the consulship of *Bassus* see the Tables A. D. 64. *Pliny* is quoted by *Fabric. B. G.* tom. 4 p. 675. *Jonsius* p. 146 observes that *Anazarba* is attested by *Pliny* H. N. V. 27 *Intus autem dicendi Anazarbeni*. which answers an objection founded by some upon *Suidas* p. 282 C.

It has been shewn in F. H. III p. 548 that *Suidas* has confounded *Phacas* who lived in the time of *Cleopatra* with *Dioscorides* of *Anazarba* who lived in the reign of *Nero*.

¹ Quoted by *Galen* tom. XI p. 794 ὁ δὲ Ἀναξαρβεὺς Διοσκουρίδης ἐν πέντε βιβλίοις τὴν χρῆσιμον ἅπασιν ὕλην ἔγραψεν οὐ βοτανῶν μόνον ἀλλὰ καὶ δένδρων καὶ καρπῶν καὶ χυλῶν καὶ ὀπῶν κ.τ.λ. tom. XII p. 330 φαίην ἂν ἔγωγε μᾶλλον ἐν τοῖς ὀνόμασιν εὐφραίνει τοὺς ἀνδρας, καὶ μάλιστα τοὺς ἀθήεις Ἑλλάδους φωνῆς, οἷός ἐστιν ὁ Ἀναξαρβεὺς Διοσκουρίδης, πολλὰ μὲν καλῶς εἴρηκε τῶν περὶ τῆς ἱατρικῆς ὕλης ἱστορουμένων, ἀγνοῶν δὲ τὰ σημανόμενα τῶν Ἑλληνικῶν ὀνομάτων. tom. XIII p. 1041 Διοσκουρίδης ἐν τῷ α' περὶ ὕλης. tom. XIX p. 99 Δ. ἐν τῷ πρώτῳ περὶ ὕλης. p. 135 Δ. ἐν τῷ πρώτῳ περὶ ὕλης. tom. XIII p. 589 Δ. τὸν Ἀναξαρβέα γραψάντα τήνδε τὴν ῥήσιν ἐν τῷ πρώτῳ περὶ ὕλης. tom. VI p. 516 Δ. δὲ ἐν δευτέρῳ περὶ ὕλης. tom. XI p. 804 Δ. ἔγραψεν ἐν τῷ τρίτῳ περὶ ὕλης ἀκριβέστατα. p. 840 ἐν τῷ τρίτῳ Διοσκουρίδης. p. 861 ἐν τῷ τρίτῳ Δ. p. 858 φησὶ δ' ὁ Δ. [sc. III. 5.] p. 878 φησὶ δὲ Δ. [sc. II. 187.] tom. XII p. 36 ὥσπερ καὶ Διοσκουρίδης [sc. III. 64.] p. 80 φησὶ Δ. [sc. III. 47.] p. 98 καθάπερ καὶ Δ. [sc. IV. 14.] p. 105 φησὶ Δ. [sc. IV. 4.] p. 171 ἀνεγνωκὼς δὲ ἐγὼ παρὰ Διοσκουρίδην [sc. V. 113]. p. 272 θαναμάξω δ' ὅπως ὁ Διοσκουρίδης [sc.

II. 81]. p. 203 ὁ Δ. [sc. V. 145.] tom. XIV p. 9 τίνα μὲν οὖν ἐν ἐκάστη χώρᾳ γίνεται κάλλιστα φάρμακα Διοσκουρίδης τε καὶ οἱ ἄλλοι γεγράφασιν ἀληθῶς.

^k *Galen* tom. XIII p. 857 mentions *Dioscorides* of *Tarsus*: Διοσκουρίδης ὁ Ταρσεὺς ἔδωκεν Ἀρεῖφ τῷ Ἀσκληπιαδείφ θαυμαστῶς κατέχον τὰς αἱμορραγίας. *Jonsius* p. 145. 215 suspects that this may be *Dioscorides* of *Anazarba*, and *Fabricius* tom. 4 p. 675 for ὁ Ταρσεὺς seems to adopt the reading Ἀναξαρβεὺς. But *Dioscorides* might have been also named from *Tarsus*, a neighbouring city, and a celebrated school: *Strabo* XIV p. 673.

¹ *Porphyrus* Vit. Pythag. p. 80 ἡ δὲ περὶ τῶν ἀριθμῶν πραγματεία, ὥς ἄλλοι τε φασὶ καὶ Μοδεράτος ὁ ἐκ Γαδείρων, πᾶν συνेतῶς ἐν ἑνδεκα βιβλίοις συναγαγὼν τὸ ἀρέσκον τοῖς ἀνδράσι, διὰ τοῦτο ἐσπουδίασθη κ.τ.λ. *Steph. Byz.* Γάδειρα:—ὁ πολίτης Γαδειρεὺς. οὕτω γὰρ τὰ πέντε βιβλία ἐπιγέγραπται τῶν Πυθαγορικῶν σχολῶν Μοδεράτου Γαδειρεὺς. *Longinus* apud *Porphyrus* Vit. Plotini c. 20 οὐδὲ γὰρ οὐδὲν ἐγγύς τι τὰ *Νουμηνίου* καὶ *Κρονίου* καὶ *Μοδεράτου* καὶ *Θρασύλλου* τοῖς *Πλωτίνου* περὶ τῶν αὐτῶν συγγράμμασιν εἰς ἀκρίβειαν. *Cronius* is quoted by *Porphyrus* de *Antro Nymph.* c. 2 ὧς φησι *Κρόνιος*. *Idem* Vit. Plotini c. 14 ἐν δὲ ταῖς συνοουσίαις ἀνεγνωσκeto μὲν αὐτῷ τὰ ὑπομνήματα εἴτε *Σεβήρου* εἴτε *Κρονίου* ἢ *Νουμηνίου* ἢ *Γαίου* [Tables A. D. 144] ἢ Ἀττικοῦ· καὶ τοῖς περιπατητικοῖς τὰ τε Ἀσπασίου [Tables A. D. 144] καὶ Ἀλεξάνδρου Ἀδράστου τε. *Moderatus* is quoted by *Simplicius* ad *Aristot. Phys. Ausc.* p. 50 b l. 40 ὥς καὶ *Μοδεράτος* ἱστορεῖ κ.τ.λ.—l. 45 καὶ ταῦτα δὲ ὁ *Πορφύριος* ἐν τῷ β' περὶ ὕλης τὰ τοῦ *Μοδεράτου* παραθέμενος γέγραφε κ.τ.λ.

- 16 *Thallus*. Flourished after Ol. 102, which he mentioned: Africanus apud Syncellum p. 322 C τοῦτο τὸ σκότος ἐκλείψιν τοῦ ἡλίου Θάλλος ἀποκαλεῖ ἐν τρίτῃ τῶν ἱστοριῶν. And before *Theophilus* of Antioch A. D. 181 who quotes *Thallus*: Theophil. III. 29 Κρόνου τοῦ Τιτᾶνος Θάλλος μέμνηται^m.
- 17 *Heraclides grammaticus*. Tables A. D. 55ⁿ.
- 18 *Ammonius* the preceptor of *Plutarch*. Tables A. D. 66. 67.[']
- 19 *Agathinus medicus*. The preceptor of *Herodotus*. See N° 27. Described by Galen tom. 19 p. 353 ἱατρικῆς αἰρέσεις αἱ πρῶται δύο ἐμπειρικὴ καὶ λογικὴ, καὶ τρίτῃ μεθοδική. δοκεῖ δὲ καὶ τετάρτην αἵρεσιν ἐξευρεῖν Ἀγαθῖνος ὁ Λακεδαιμόνιος, ἣν ὠνόμασεν ἐπισυνθετικὴν, ἐνιοὶ δὲ ἐκλεκτικὴν ἕτεροι τὴν ἐκτικὴν. tom. 11 p. 163 οὐδ' οὗτος [sc. *Asclepiades*] ἐπὶ τοσοῦτον ἀναλσχυντος ὥστε τολμῆσαι παντάπασιν ἐξελεῖσθαι φλεβοτομίαν τῶν ἱατρικῶν βοηθημάτων, ἀλλ' οὐδέ τις οὔτε τῶν νεωτέρων οὔτε τῶν παλαιῶν, οὐ Μαντίας, οὐκ Ἀθήναιος, οὐκ Ἀγαθῖνος, οὐκ Ἀρχιγένης, οὐχ ὁ τῶν ἐμπειρικῶν χορός^o.
- 20 *Josephus*^p. Born A. D. 38, at Rome A. D. 64, in the Jewish war A. D. 67, finished his

^m Quoted again by Africanus apud Eusebium præp. X. 10 p. 488 C Κῦρος Περσῶν ἐβασίλευσεν ὃ ἔτει Ὀλυμπίας ἦχθη νέ', ὡς ἐκ τῶν βιβλιοθηκῶν Διοδώρου καὶ τῶν Θαλλοῦ καὶ Κάστορος ἱστοριῶν—ἐστὶν εὐρεῖν. p. 489 A οἱ τε τὰ Σύρια Κάστωρ καὶ Θαλλός. Tertullian. Apologet. c. 10 *Saturnum*—neque *Diodorus Græcus* aut *Thallus*, neque *Cassius Severus* aut *Cornelius Nepos* neque ullus commentator—aliud quam hominem promulgaverunt. For c. 19 see above under *Apion* N° 5.

ⁿ Apollonius de Syntaxi IV. 10 p. 332 Ἡρακλείδης ἐπιμερίζων τὰς οὐ δυναμένας λέξεις ὀξείαν ἐπιδέξασθαι ἐν τῷ περὶ καθολικῆς προσφῆας φησὶν κ. τ. λ. Ammonius v. νῦν: νῦν καὶ νυνὶ διαφέρει, φησὶ κατὰ τινὰς Ἡρακλείδης ἐν πρώτῃ περὶ καθολικῆς προσφῆας. Idem v. ἰκέσθαι: ἰκέσθαι καὶ ἀφικέσθαι διαφέρει, ὡς φησιν Ἡρακλείδης κ. τ. λ. Idem p. 124 σταφύλη βαρυπόνως—Ἡρακλείδης ὁ ἡμέτερος φησὶν, “ἡμαρτήσθαι δοκεῖ παρὰ τοῖς Ἕλλησιν ὀξυτονούμενον τοῦνομα.” Schol. Hom. II. i. 378 Ἡρακλείδης δὲ φησιν ὅτι τὰ ἐκ τοῦ ἥ εἰς βραχὺ ἢ μεταγόμενα Ἰωνικά ἐστίν. Eustath. ad Odys. v p. 1892. 32 οὐχ οὕτως ἔχει κατὰ τὸν Ἡρακλείδου λόγον ἔχοντα οὕτως κ. τ. λ. Bekker Anecd. Gr. p. 1196 παρὰ τῷ Ἡρακλείδῃ ἐν τῇ ἀρχῇ τῆς λέσχης. Idem p. 1449 ἀρετὴ αἰρετὴ τίς ἐστίν, ἣν αἰροῦνται πάντες οὕτω Δίδυμος ἐν ὑπομνήματι ὁ δὲ Ἡρακλείδης ἐν τῷ Περὶ ἐτυμολογίας φησὶ κατὰ μετάθεσιν ἐρατὴ τις οὖσα κ. τ. λ.

^o *Agathinus* is quoted Galen. tom. 8 p. 748 Φιλωνίδῃ τῷ Σικέλῳ κατὰ τὸ περὶ τῆς ἱατρικῆς δεκάκαιδέκατον—ὡν ἐπὶ βραχὺ καὶ Ἀγαθῖνος ἐμνημόνευσε μεμφόμενος αὐτῷ—ὡς καὶ τὸν Βακχεῖον οὐκ ὀρθῶς αὐτῷ συνεπισπωμένῳ. p. 936 τὴν τοῦ Ἀγαθῖνου βῆσιν. tom. 17. 1 p. 942 οἱ περὶ τὸν Ἀγαθῖνον εἰώθασιν μέγαν ἡμιτριταῖον ὀνομάζειν. Conf. tom. 7 p. 367 ὁ Ἀγαθῖνος—ἡμιτριταῖος. tom. 13 p. 830 ἐκ τῶν Ἀγαθῖνου.

^p *Josephus* in Vita c. 1 thus gives the succession: πρόπαππος ἦν ἐμοὶ Σίμων ὁ Ψελλὸς ἐπικαλούμενος. οὗτος ἐγένετο καθ' ὃν καιρὸν ἡρχιεράτευσεν Σίμωνος ἀρχιερέως ὁ παῖς, δε πρῶτος ἀρχιερεὶν Ὑρκανὸς ὀνομάσθη. γίνονται δὲ τῷ Ψελλῷ Σίμωνι παῖδες ἐννέα, τούτων εἰς ἐστὶ Μαθθίας ὁ Ἡφλίου λεγόμενος οὗτος ἡγάγετο πρὸς γάμον θυγατέρα

Ἰωνάθου ἀρχιερέως, τοῦ πρώτου ἐκ τῶν Ἀσαμωναίου παίδων γένους ἀρχιερατεύσαντος, τοῦ ἀδελφοῦ Σίμωνος τοῦ ἀρχιερέως, καὶ γίνεται παῖς αὐτῷ Μαθθίας ὁ Κυρτὸς ἐπικληθεὶς. ἀρχόντος Ὑρκανοῦ τὸν πρῶτον ἐνιαυτὸν τοῦτου γίνεται Ἰωσήπος ἐνῆτα ἔτει τῆς Ἀλεξάνδρου ἀρχῆς, καὶ Ἰωσήπου Μαθθίας βυσιλεύοντος Ἀρχελάου τὸ δέκατον, Μαθθία δὲ ἐγὼ τῷ πρώτῳ ἔτει τῆς Γαίου Καίσαρος ἡγεμονίας. ἐμοὶ δὲ παῖδες εἰσὶ τρεῖς Ὑρκανὸς μὲν ὁ πρῶτος ἐπὶ τῆς Οὐεσπασιανοῦ Καίσαρος ἡγεμονίας, ἐβδόμῳ δὲ Ἰουστὸς, ἐνῆτα δὲ Ἀγρίππας.

A short survey of the times of *Jonathan* and his successors will prove that there is error in this account. *Jonathan* was slain (1 Macc. XII. 48 Joseph. Ant. XIII. 6, 6) in the close of B. C. 144, for the first year of *Simon* his successor was still current in the 170th year of the *Seleucidae* B. C. 143: Joseph. Ant. XIII. 6, 7.

Simon governed 8 years current: Joseph. Ant. XIII. 7, 4. and was succeeded by his son *John Hyrcanus* in B. C. 136.

Hyrcanus presided over Judea 31 years current: Joseph. Ant. XIII. 10, 7. or B. C. 136—106.

Aristobulus son of *Hyrcanus* first assumed the title of king: διάδημα πρῶτος ἐπιτίθεται—and reigned a year—βασιλεύσας ἐνιαυτὸν. Joseph. Ant. XIII. 11, 1—3.

Alexander Jannæus his brother succeeded him, and died at the age of 49 after reigning 27 years current: Joseph. Ant. XIII. 15, 5. B. C. 105—78.

Alexandra succeeded her husband and reigned 9 years: Joseph. Ant. XIII. 16, 6. XV. 6, 4.

Hyrcanus II her son succeeded in Ol. 177. 3 *Mortensio et Metello consulibus* B. C. 69: Joseph. Ant. XIV. 1, 2. He was deposed in 3 months by his brother: Joseph. Ant. XIV. 1, 2. XV. 6, 4. but restored by *Pompey*: Ibid. in December of B. C. 63.

Now the date assigned to the third generation by *Josephus* in Vita seems to be erroneous, because if *Matthias II* was born in the 1st of *Hyrcanus* B. C. 136 and *Matthias III* in the 10th of *Archelaus* A. D. 6, there were 142 years for the two successive ge-

Antiquities A. D. 93. See the Tables in those years. His time is marked by Hieronymus Fabiolæ tom. 3 p. 103 *Josephus, nam cetate ejus adhuc templum stabat &c.* His books against *Apion*: Hieron. Magno p. 1082. An account of his works is given Hieron. Catal. c. 13. Hieronymus in Pelag. p. 992 considers the *Maccabæorum historia* to be the genuine work of *Josephus*.

- 21 *Musonius Rufus stoicus*. Tables A. D. 66. 69. 74. Add to the testimonies in the Tables the following: Plutarch. Mor. p. 453 D καὶ μὴν ὧν γε μεμνήμεθα Μουσωνίου καλῶν ἐν ἔστι τὸ “ Δεῖν ἀεὶ θεραπευομένους βιοῦν τοὺς σώζεσθαι μέλλοντας.” Plin. Ep. III. 11 *C. Musonium* [cir. A. D. 80] *socerum Artemidori quantum licitum est per ætatem cum admiratione dilexi*. Justin. Martyr Apol. 2 c. 8 τοὺς ἀπὸ τῶν στωϊκῶν δὲ δογμάτων—μεμισήσθαι καὶ πεφονεύσθαι οἶδαμεν—καὶ Μουσώνιον δὲ ἐν τοῖς καθ’ ἡμᾶς καὶ ἄλλους οἶδαμεν. Aristides Or. 28 p. 362 προτρέπων μέ τις θαρρῆσαι Μουσωνίου διῆκει λόγον, κ. τ. λ. Origenes adv. Celsum III. 66 τῶν χθὲς καὶ πρώην γεγονότων τὸν Μουσώνιον. Julian. Themistio p. 265 C D Ἀρείου Νικολάου καὶ Θρασύλλου καὶ Μουσωνίου μνημονεύσω.—καὶ Μουσώνιος ἐξ ὧν ἔπαθεν ἀνδρείως καὶ διήνεγκεν ἐγκρατῶς τὴν τῶν τυράννων ὁμότητα γέγονε γνώριμος. Themistius Or. 34 c. 15 καλῶς Νέρωνα ἀπετρέπετο Μουσώνιος κιθαρωδοῦντα. Or. 7 p. 94 A Νέρωνος μὲν ἀοιδίμος ἡ πρὸς Μουσώνιον ἐπιείκεια. Macrobi. Sat. I. 5 *Remittere (inquit Musonius) animum quasi amittere est*. Eunap. V. S. proœm. p. 6 εἴ τινα καὶ κυνισμοῦ χρὴ λόγον ποιεῖσθαι, παρ’ οἷς ἦν Μουσώνιος καὶ Δημήτριος καὶ Μένιππος καὶ ἕτεροί γέ τινες πλείους· οὗτοι δὲ ἦσαν ἐπιφανέστατοι. Hieron. Chron. Anno 2096 [A. D. 80] *Titus Musonium Rufum de exilio revocat*^r.

Sealiger ad Euseb. Chron. p. 197. 201 supposes that the *Musonius* of Philostratus V. A. IV was a different person from *Musenius Rufus*. Jonsius Scr. H. Phil. III. 7 p. 247. 248 supposes a *Musonius cynicus* contemporary with *Musonius* the stoic. Fabricius B. G. tom. 3 p. 566 also distinguishes *Musonius Rufus* from *Musonius cynicus*. and Brucker H. Phil. tom. 2 p. 501—505. 540. But that there was only one *Musonius* of the reign of *Nero* is held by the following: Lipsius ad Tacit. Ann. XIV. 59 Tillemont tom. 1 p. 306. 307 Olearius ad Philostratum p. 176 Reimar ad Dionem p. 1023. 1024 Wernsdorf ad poet.

nerations, which is not probable; and because the grandfather of *Matthias II* is said to have lived in the time of that very *Hyrchanus*, or B. C. 136—106. We may remove the difficulty by reading ἄρχοντος Ὑρκανοῦ τὸν λα’ ἐναντιόν, and by placing the birth of *Matthias II* at the 31st year of *Hyrchanus*, B. C. 106. The genealogy will then stand as follows:

- 1 Simon Psellus fl. B. C. 136—106
- 1 |
- 2 Matthias I m. the daughter of Jonathan
- 1 |
- 3 Matthias II b. B. C. 106
- 1 |
- 4 Josephus b. B. C. 70
- 1 |
- 5 Matthias III b. A. D. 6
- 1 |
- 6 Josephus b. A. D. 38.

If the daughter of *Jonathan* was born in B. C. 144, the last year of her father's life, she would be 38 at the birth of *Matthias II*.

^r Improperly placed in the reign of *Titus*.

^r *Musonius* is quoted by Stobæus Serm. 1, 83. 2, 32. 5, 76. 6, 8. 35. 7, 23—25. 31, 6. 48, 14—16.

94, 23. 118, 26 Eclog. II. 9, 8, who has Μουσωνίου. Idem Serm. 1, 84 Μουσωνίου ἐκ τοῦ περὶ σκέπης. 19, 16 a long passage Μουσωνίου ἐκ τοῦ Εἰ γραφὴν ὕβρεως γράφεται τινὰ δ φιλόσοφος. In Serm. 20, 60. 108, 60 he is quoted in this manner: Ρούφου ἐκ τοῦ (or τῶν) Ἐπικτήτου Περὶ φιλίας. 19, 13 Ἐπικτήτου Περὶ φιλίας is in one copy Ρούφου. Eclog. II. 8, 30 Ρούφου. Heeren ad Eclog. II. 2 p. 205 thinks this *Rufus Stoicus*, *Epicteti auditor*, ex cuius lectionibus calamo exscriptis locum Stobæus exscripsit; and ad Eclog. II. 8, 30 p. 356 also thinks *Rufus Stoicus Epicteti discipulus fuisse videtur, diversus a Musonio Rufo Neronis æquali*. But Schweigh. ad Epictetum tom. 3 p. 195 more justly collects that these were the discourses of *Rufus* the preceptor of *Epictetus*, and that they were contained in the last books of the Dissertations published by Arrian.

Herodes Atticus apud Gallium IX. 2, 8. 9 quotes *Musonius*: *Musonium subridendum dixisse aiunt &c.* But not as if he had himself heard him. On the ἀπομνημονεύματα Μουσωνίου by *Pollio* see the Tables A. D. 118 p. 107.

min. tom. 5 p. 2 pag. 625 Harles ad Fabricium tom. 3 p. 566 and Wytttenbach there quoted^s, Ruhkopf ad Senecam tom. 2 p. 203 Boissonade ad Eunapium p. 139. Brucker p. 502. 503 argues that *Musonius* the cynic was a different person from *Musonius* the stoic, and that Philostratus V. A. mentions *Musonius* a cynic. But *Musonius* a cynic is nowhere mentioned except in Eunapius p. 3. Nowhere is he called cynic in Philostratus. The variations in the narratives of Philostratus and others de *Musonio* may be adjusted as Tillemont has adjusted them^v.

- 22 *Apollonius Tyaneus*^w. Near 20 years of age in A. D. 17. In the East in A. D. 48: See c. 6 p. 248 *Vardanes* king of Parthia. *Apollonius* in the reign of *Nero*: A. D. 61—68. In Egypt in A. D. 69; in Ethiopia in 70, in Cilicia in 71, at Ephesus in 95. 96. His death in A. D. 97. See the Tables in those years.
- 23 *Damis*. The companion of *Apollonius*. Tables A. D. 45. He flourished A. D. 42—97^x.
- 24 *Dionysius Alexandrinus*. Suidas p. 1016 Β Διονύσιος Ἀλεξανδρεὺς ὁ Γλαύκου υἱός, γραμματικὸς, ὅστις ἀπὸ Νέρωνος συνῆν καὶ τοῖς μέχρι Τραϊανοῦ [A. D. cir. 54—100], καὶ τῶν βιβλιοθηκῶν προὔστη καὶ ἐπὶ τῶν ἐπιστολῶν καὶ πρεσβειῶν ἐγένετο, καὶ ἀποκριμάτων. ἦν δὲ καὶ διδάσκαλος Παρθενίου τοῦ γραμματικοῦ^y μαθητῆς δὲ Χαιρήμονος τοῦ φιλοσόφου, ὃν καὶ διεδέξατο ἐν Ἀλεξανδρείᾳ. See *Chæremone* N° 4.
- 25 *Euphrates*. Contemporary with *Apollonius* and *Dio Prusæus*. Tables A. D. 69. 119^z.
- 26 *Dio Prusæus*^a. Tables A. D. 69. 90. 96. 99.

^s Or rather Nieuwland: see Ruhkopf tom. 2 p. 203 Boissonade ad Eunapium p. 139.

^v A second *Musonius*, the preceptor of *Lucius* the friend of *Herodes Atticus*, is given below at N° 67, a third in the time of *Longinus* at N° 215, a fourth in the reign of *Julian* at N° 256.

^w To the testimonies in the Tables add the following: Themist. Or. 6 p. 72 D εἶργε τὸν ἐκ Τυάνων ὁ ἀδελφοκτόνος [sc. *Domitianus*]. *Caracalla* apud *Dionem* 77. 18 τοῖς μάγοις καὶ γόησιν οὕτως ἔχαιρεν ὥς καὶ Ἀπολλώνιον τὸν Καππαδόκην τὸν ἐπὶ τοῦ Δομετιανοῦ ἀνθήσαντα ἐπαινεῖν καὶ τιμᾶν (ὅστις καὶ γόης καὶ μάγος ἀκριβῆς ἐγένετο) καὶ ἠρῶεν αὐτῷ κατασκευάσαι. *Alexander Severus* apud *Lampridium Alex.* c. 29. See above c. 1 p. 41. *Ammianus* 23. 6, 19 *Apud Asbamæi quoque Jovis templum in Cappadocia, ubi amplissimus ille philosophus Apollonius traditur natus prope oppidum Tyana*. *Vopisc. Aureliano* c. 24 *Fertur Aurelianus de Tyana civitatis eversione vere dixisse vere cogitasse, verum Apollonium Tyaneum celeberrimæ famæ auctoritatisque sapientem, veterem philosophum, amicum verum decorum, ipsum etiam pro numine frequentandum, recipienti se in tentorium ea forma qua videtur subito astitisse* &c. *Libanius* πρὸς Ἀντιοχίαν περὶ τῆς τοῦ βασιλέως ὁργῆς (Tables A. D. 363 p. 459) tom. 1 p. 505. 17 τοιοῦτον ἐχθρὸν ἐγὼ κἀν ἰδιότην ἴδεια· οὐκ ἔστι τοῦ Τυανέως πόρρω κατὰ τὸν βίον, ὃς δυοῖν ῥήμασι ἔστιξε τὴν ἡμετέραν. See again *Liban.* tom. 1 p. 219 in the Tables A. D. 388. 3 p. 517. *Hieronymus Paulino* tom. 3 p. 4 describes him from *Philostratus*. *Idem Pammachio* tom. 2 p. 755 *Apollonius Tyaneus scribitur cum ante Domitianum staret—repente non comparuisse*. (from *Philostrat.* V. A. VIII. 5.) *Augustin.* Ep. 5 p. 26 *Quis autem vel risu dignum non putet quod*

Apollonium et Apuleium ceterosque magicarum artium peritissimos conferre Christo, vel etiam præferre conantur?

^x The assertion of *Philostratus* that he drew from the account of *Damis* is considered by some as an imposture. But there is no reason for this opinion, nor any proof to justify it. *Philostratus* might exaggerate or embellish many things, and introduce some fabulous additions, in order to increase the importance of his hero; and yet it would still be true that he derived the main facts from the memoirs of *Damis*.

^y *De Parthenio* *Athenæus* XI p. 501 Α Παρθένιος ὁ τοῦ Διονυσίου. *Idem* XI p. 467 C Παρθένιος ὁ τοῦ Διονυσίου ἐν πρώτῳ περὶ τῶν παρὰ τοῖς ἱστορικοῖς λέξεων ζητουμένων φησὶ κ. τ. λ. *Idem* XV p. 680 D Παρθένιος ὁ τοῦ Διονυσίου ἐν τῷ πρώτῳ τῶν παρὰ τοῖς ἱστορικοῖς λέξεων.

^z Add these testimonies: *Euseb. adv. Hieroclem* c. 30 p. 530 B de *Apollonio Tyaneo*: τὸν φιλόσοφον Εὐφράτην ἐγγχωριάζοντα κατ' ἐκεῖνο καιροῦ καὶ ἐπὶ τῆς Ῥώμης διατρίβοντα ὃς δὴ ἐσῴστερον τὴν κατ' αὐτοῦ κατηγορίαν ὥς δὴ κατὰ γόητος ὑποβάλλειν ἱστορήται. *Marcus* περὶ ἑαυτοῦ X. 31 Εὐφράτην ἰδὼν Εὐτυχίωνα ἢ Σιλουανὸν φαντάζου. *Origenes* adv. *Celsum* VI. 41 quoting *Mæregenes* de *Apollonio*: ἐν οἷς περὶ Εὐφράτου (τοῦ) πάντῃ δηγήσατο, add *Plin.* Ep. I. 10 referred to in the Tables A. D. 69 p. 55.

^a *Themist.* Or. 11 p. 145 Β Τραϊανὸς εἰς Δίωνα. Or. 13 p. 173 C Τραϊανὸς Δίῳ τῷ ἐκ Βιθυνίας.

Dio in 93 is mentioned by *Apollonius* apud *Philostr.* V. A. VIII. 7 p. 330 παρεύγχανον δὲ ὁμῶς Εὐφράτης καὶ Δίων, ὁ μὲν πολεμώτατά μοι ἔχων ὁ δ' οἰκειότατα· Δίωνα γὰρ μὴ παυσάμεν γράφων ἐν φίλοις.

Dio speaks of himself as an old man Or. 12 p.

- 27 *Herodotus medicus*. The disciple of *Agathinus*. Galen. tom. 8 p. 750. 751 ὁ τοίνυν Ἀγαθῖνος —τὸν Ἀθήναιον [sc. τὸν Ἀτταλέα τὸν πνευματικόν] φησιν οἰεσθαι καὶ τὴν συστολὴν ὀνομάζεσθαι σφυγμὸν, ᾧ σημαινομένῳ κελεύει τὸν Ἡρόδοτον ἐπιστῆναι· τούτῳ γὰρ ἀνδρὶ προσεφώνησε τὸ βιβλίον, ἑαυτοῦ μὲν ὄντι μαθητῇ πάντῳ δ' ἐπιφανῶς ἰατρούσαντι κατὰ τὴν τῶν Ῥωμαίων πόλιν. Quoted by Galen de simpl. med. I tom. 11 p. 432 Ἡρόδοτος μὲν ἀπασας τὰς ἄλλας αἰρέσεις μοχθηρὰς ὑπολαμβάνει πλὴν τῆς πνευματικῆς. p. 441. 442 I. 34. p. 443 I. 36 τινὲς ἐξ αὐτῶν, ὥσπερ Ἡρόδοτος καὶ Διοσκουρίδης. p. 559 III. 9 Ἡρόδοτος ὁ ἰατρός. p. 560 ἀλλ' εἴπερ Ἡρόδοτος οὐκ ἐτόλμησε χρήσασθαι, δίκαιον οἶμαι τοὺς νῦν εἶναι πειραθῆναι τῆς τοῦ φαρμάκου δυνάμεως. He preceded *Crito*: Galen. tom. 13 p. 789 “ταύτην τὴν γραφὴν ἔλαβον παρὰ Ἡρόδοτου.” ταῦτα μὲν ἔγραφεν ὁ Κρίτων περὶ τῆς Ἰκεσίου. p. 801 ἔγραφεν ὁ Κρίτων ὡδέ πως· “ἡ διὰ ἱεῶν λιτὴ, ὡς Ἡρόδοτος.” And *Crito* flourished in the reign of *Trajan*. See Nos 29. 30^b.
- 28 *Marinus medicus*. The preceptor of *Quintus*. See Nos 39. 101.
- 29 *Rufus Ephesius*^c. Suidas p. 3226 C Ῥούφος Ἐφέσιος, ἰατρός, γεγρονὼς ἐπὶ Τραϊανοῦ σὺν Κρίτωνι. φέρεται αὐτοῦ βιβλία πλεῖστα, ἐξ ὧν καὶ ταῦτα κ. τ. λ.
- 30 *Crito*. A physician, contemporary with *Rufus Ephesius*. See No 29. Often quoted by *Galen*.
- 31 *Demetrius cynicus*^d. Already known in A. D. 39. At Corinth in 61. Present at the death of *Thrasea* in 66. In Greece in A. D. 68, at Rome in 71, banished with other philosophers by *Vespasian* about A. D. 74^e. In Italy in A. D. 93. See the Tables in these years.
- 32 *Plutarchus*^f. A youth in A. D. 66. *Plutarch* in the reign of *Trajan* is described in the

197. 34 τῇ ἡλικίᾳ παρηκμακός ἤδη. p. 199. 7 τὴν ἡλικίαν προήκων. Or. 40 p. 491. 35 καὶ τοῖς θεοῖς εὐχομαι πασι, γηρῶν, κ. τ. λ.

His eloquence is marked by *Epictetus* Diss. III. 23, 17 οὗτος ὁ ἄνθρωπος πάντῳ τεχνικώτατα γράφει, Δίωνος πολὺν κάλλιον.

Γετικά *Dionis*: Philostr. V. S. I. 7 ὡς δὲ καὶ ἱστορίαν ἱκανὸς ἦν ξυγγράφειν δημοῖ τὰ Γετικά. καὶ γὰρ δὴ καὶ ἐς Γέτας ἦλθεν ὅποτε ἡλᾶτο [see the Tables A. D. 90]. Of his other works *Philostratus* remarks Ibid. p. 488 σοφιστικώταται δὲ τοῦ Δίωνος αἱ τῶν λόγων εἰκόνες· ἐν αἷς εἰ καὶ πολὺς, ἀλλὰ καὶ ἐναργὲς καὶ τοῖς ὑποκειμένοις ὅμοιος.

^b *Herodotus* is quoted again by *Galen* tom. 19 p. 343 Ἡρόδοτος φησι μηδεμίαν αἰτίαν προηγησαμένην ἐνίστη πυρέττειν τινας. tom. 6 p. 775 ἄλλοι μὲν τινες ἰατροὶ, καὶ μάλιστα Εὐρυφῶν τε καὶ Ἡρόδοτος, ἀξιοῦσι γε θηλάζειν κ. τ. λ. tom. 10 p. 474 ὥσπερ Εὐρυφῶν καὶ Ἡρόδοτος καὶ Πρόδικος ἀξιοῦσιν. tom. 17. 1 p. 999 καὶ τῶν ὑφ' Ἡρόδοτου γραφέντων ἕνα κατὰ τὸ βιβλίον δ' ἐπέγραψεν αὐτὸς Ἰατρόν. *Fabricius* in *elencho medicorum* B. G. tom. 13 observes “*Herodotus pneumaticus discipulus Athenæi Attalensis* [rather *Agathini discipulus*] floruit tempore *Hadriani*, ut suspicor.” But as *Crito* who quoted *Herodotus* lived in the reign of *Trajan*, the lowest date for *Herodotus* must be the reigns of *Domitian* and *Nerva*, or the beginning of the reign of *Trajan*.

^c Quoted by *Galen* tom. 11 p. 796 Ῥούφῳ τῷ Ἐφεσίῳ πολλὰ μὲν καὶ τοῖς θεραπευτικοῖς βιβλίοις γέγραπται φάρμακα, καὶ περὶ βοτανῶν δὲ δι' ἐξαμέτρων ἐπὶ σῶν συγκείται τέτταρα. tom. 5 p. 105 τῶν δὲ νεωτέρων ἀριστα γέγραπται περὶ μελαγχολίας τῷ Ἐφεσίῳ Ῥούφῳ. tom. 12 p. 425 δημοῖ δὲ τοῦτο καὶ Ῥούφος ὁ Ἐφέσιος διὰ τῶνδε τῶν ἐπὶ

[8 hexameters]. tom. 16 p. 196 Ῥούφος ὁ Ἐφέσιος καὶ Σαβῖνος ἐκ τῶν νεωτέρων—φασίν κ. τ. λ. tom. 19 p. 710 Ῥούφου. conf. p. 711. tom. 14 p. 119 Ῥούφος μὲν οὕτω δεῖν ἔφασκε σκευάσαι [7 iambics de antidotis]. tom. 13 p. 92 παρὰ Ῥούφου.

^d *Demetrius* is named by *Lucian* πρὸς ἀπαίδευτον tom. 8 p. 18 Δημήτριος ὁ κυνικός. Idem περὶ ὀρχήσ. tom. 5 p. 156 Δημήτριον τὸν κυνικόν. Idem *Toxari* tom. 6 p. 88 Δημητρίου τοῦ Σουνιῶς—συνεκπελεύσας γὰρ ἐς τὴν Αἴγυπτον ὁ Δημήτριος Ἀντιφίλῳ τῷ Ἀλωπεκῆθεν, ἐταίρῳ ἐκ παίδων ὄντι καὶ συνεφήβῳ, συνῆν καὶ συνεπαιδεύετο, αὐτὸς μὲν τὴν κυνικὴν ἀσκήσιν ἀσκούμενος ὑπὸ τῷ Ῥοδίῳ ἐκείνῳ σοφιστῇ· ὁ δὲ Ἀντίφελος ἰατρικὴν ἀρα ἐμελέτα. See *Olearius* ad *Philostrat.* V. A. IV. 25 p. 163 VI. 33 p. 271. *Eunapius* V. S. proem. p. 3 mentions him with *Musonius Rufus* and *Menippus*. See No 21.

^e The cause of their exile was the freedom of *Helvidius Priscus*, who had been prætor in A. D. 70 at the restoration of the Capitol: *Tacit.* Hist. IV. 5. and treated *Vespasian* with rudeness: *Sueton.* Vesp. c. 15 *Dio* 66. 12 *Arrian.* Diss. *Epictet.* I. 2, 19 *Schol. Juvenal.* V. 36. For which he was at last put to death: *Sueton.* Vesp. c. 15. On his death *Epictetus* Diss. IV. 1, 123. *Helvidius* is spoken of in A. D. 75 in the dialogue *de oratoribus* c. 5 as lately in the senate: *nuper (in senatu) Marcellus eloquentiam suam opposuit, qua accinctus—ejusmodi certaminum rudem Helvidii sapientiam elusit.*

^f Some passages in which *Plutarch* speaks of himself are given in the Tables; to which these may be added. He taught at Rome: *Vit. Demosth.* c. 2. *De coh. ira* p. 453 A ἐγὼγ' οὖν ἐν αὐτῷ μὲν ἀφειγμένος εἰς Ῥώμην δευτέρῳ. συνὼν δὲ σοι [sc. *Fundano*] μῆνα τουτονὶ

- Tablos at 98. 106 ; his treatise *περὶ τοῦ μὴ χρᾶν ἔμμετρα* at A. D. 80, *περὶ τοῦ πρώτου ψύχρου* at A. D. 106, his *Lives* at 110. 113. He is mentioned as still living in A. D. 120.
- 33 *Nicetes Smyrnæus*. Tables A. D. 97. The preceptor of *Scopelianus*: Tables A. D. 93.
- 34 *Ælianus tacticus*. Tables A. D. 97.
- 35 *Ptolemæus Chennus*. Suid. p. 3156 C Πτολεμαῖος Ἀλεξανδρεὺς, γραμματικὸς, ὁ τοῦ Ἡφαιστίωνος, γεγυῶς ἐπὶ τε Τραϊανοῦ καὶ Ἀδριανοῦ τῶν αὐτοκρατόρων, προσαγορευθεὶς δὲ Χέννος. Περὶ παραδόξου ἱστορίας, Σφίγγα (δρᾶμα δὲ ἐστὶν ἱστορικόν), ἀνθόμῃρον (ἐστὶ δὲ πόλις ῥαψωδιῶν κδ'), καὶ ἄλλα τινά.
- 36 *Zenobius sophista*. Suid. p. 1578 A Ζηνόβιος σοφιστὴς, παιδεύσας ἐν Ῥώμῃ ἐπὶ Ἀδριανοῦ Καίσαρος. ἔγραψεν ἐπιτομὴν τῶν παροιμιῶν Διδύμου καὶ Ταρραίου ἐν βιβλίοις τρισὶ, μετάφρασιν Ἑλληνικῶς τῶν ἱστοριῶν Σαλουστίου τοῦ Ῥωμαϊκοῦ ἱστορικοῦ, καὶ τῶν καλουμένων αὐτοῦ βελῶν [corrigunt βέλλων], γενεθλιακὸν εἰς Ἀδριανὸν Καίσαρα, καὶ ἄλλα.
- 37 *Isæus*. Tables A. D. 101. Specimens of his style are in Philostratus V. S. p. 514.
- 38 *Ardys*. Tables A. D. 101.
- 39 *Quintus medicus*. The disciple of *Marinus*: Galen. tom. 15 p. 136. the preceptor of *Satyrus*: Tables A. D. 147^e.
- 40 *Sabinus medicus Hippocrateus*. The preceptor of *Stratoniceus*: Tables A. D. 147. Mentioned with *Rufus Erphesius* (N^o 29) by Galen tom. 16 p. 196 οἱ παλαιοὶ καὶ νεώτεροι τῶν Ἱπποκράτους ἐξηγηταὶ μὴ νοήσαντες τί ποτε σημαίνει τὸ ὄνομα τῆς “ἐρρίψεως”—Ροῦφος δὲ ὁ Ἐφέσιος καὶ Σαβίνος ἐκ τῶν νεωτέρων κ. τ. λ.
- 41 *Adrastus peripateticus*. Preceded Galen: Galen de libris propriis tom. 19 p. 42 speaking of commentaries upon the *Categories* of *Aristotle*: κοινωνεῖν ἐκέλευσα τῶν ὑπομνημάτων ἐκείνοις μόνοις τοῖς ἀνεγνωκόσι παρὰ διδασκάλου τὸ βιβλίον, ἢ πάντως γε προεισηγμένοις δι' ἐτέρων ἐξηγητικῶν ὅποια τὰ τε Ἀδράστου καὶ Ἀσπασίου ἐστίν. Read by *Plotinus*: *Porphyr. vit. Plot.* c. 14 καὶ τοῖς περιπατητικοῖς τὰ τε Ἀσπασίου καὶ Ἀλεξάνδρου Ἀδράστου τε^h.

πέμπτον κ. τ. λ. de curiosit. p. 522 E ἐμοῦ ποτε ἐν Ῥώμῃ διαλεγόμενον, Ῥούστικος ἐκείνος, ὃν ὕστερον ἀπέκτεινε Δομετιανὸς τῇ δόξῃ φθονήσας, ἡκροῦτο κ. τ. λ. But afterwards he dwelt in Greece: Vit. Demosth. c. 2 ἡμεῖς δὲ μικρὰν οἰκοῦντες πόλιν, καὶ ἵνα μὴ μικροτέρα γένηται φιλοχωροῦντες, ἐν δὲ Ῥώμῃ καὶ ταῖς περὶ τὴν Ἰταλίαν διατριβαῖς οὐ σχολῆς οὔσης γυμνάζεσθαι περὶ τὴν Ῥωμαϊκὴν διάλεκτον, ὑπὸ χρειῶν πολιτικῶν καὶ τῶν διὰ φιλοσοφίαν πλησίαζόντων, ὅψε ποτε καὶ πόρρω τῆς ἡλικίας ἡρξάμεθα Ῥωμαϊκοῖς γράμμασιν ἐντυγχάνειν κ. τ. λ. He was archon at Chæronea: Sympos. VI. 8, 1 p. 694 A θυσία τίς ἐστὶ πάτριος.—ἀρχοντας οὖν ἐμοῦ πλείονες ἐκοινώνουν τῆς θυσίας. He alludes to his native town Chæronea de curiosit. p. 515 C τὴν ἐμὴν πατρίδα πρὸς ζέφυρον ἄνεμον κεκλιμένην—ἐπὶ τὰς ἀνατολὰς τραπῆναι λέγουσιν ὑπὸ τοῦ Χαίρωνος. In his youth he had been an envoy to the proconsul: præc. rep. ger. p. 816 D μέμνημαι νέον ἐμαυτὸν ἔτι πρεσβευτὴν μεθ' ἐτέρου πεμφθέντα πρὸς ἀνθύπατον. *Plutarch* was also a citizen of Athens, of the tribe *Leontis*: Sympos. I. 10, 1 p. 628 A. He held office at Delphi for many years: an seni &c. p. 792 F οἰσθὰ με τῷ Πυθίῳ λειτουργοῦντα πολλὰς Πυθιάδας· ἀλλ' οὐκ ἂν εἶποις “ἱκανά σοι, ὦ Πλούταρχε, τίθεται καὶ πεπόμπτειται καὶ κεχόρευται· νῦν δὲ ὧρα πρεσβύτερον ὄντα τὸν στέφανον ἀποθίσθαι καὶ τὸ χρηστήριον ἀπαλιπεῖν διὰ τὸ γῆρας.”

The catalogue of the works of *Plutarch* published by his son is extant in *Fabricius B. G.* tom. 5 p. 159—171

Λαμπρίας περὶ τῆς ἀναγραφῆς τῶν Πλουτάρχου βιβλίων. Ἐπιστολή. Οὐδ' ἄλλοτε ποτε τῆς γενομένης ἡμῖν ἐπὶ τῆς Ἀσίας πρὸς ἀλλήλους συνουσίας ἐκλαθόμενος, κ. τ. λ.—τὴν γραφὴν ὧν ἡβλήσας τῶν τοῦ πατρὸς βιβλίων ἐπεμψά σοι. “*Westermannus recte auctori vindicat in Plutarchi vita X or. p. 1 &c.*” Hoffmann.

g Galen. tom. 2 p. 224 ἐγὼ δὲ ἐν τῇ πατρίδι κατ' ἐκείνον ἔτι διετρίβον τὸν χρόνον, ὑπὸ Σατύρῳ παιδευόμενος, ἔτος ἤδη τέταρτον ἐπιδημοῦντι ἐν τῇ Περγᾷ μετὰ Κουστονίου Ῥουφίνου, κατασκευάζοντος ἡμῖν τὸν νεὼν τοῦ Διὸς Ἀσκληπίου· ἐτεθνήκει δ' οὐ πρὸ πολλοῦ Κῶντος ὁ διδάσκαλος τοῦ Σατύρου.

h De *Adrasto* Simplicius in *Aristot. Categor.* p. 7 b apud Schol. Berolin. p. 32 b l. 46 οὐχ ὁ τυχὼν ἐστὶν ἀνὴρ ὁ μετὰ τὰς κατηγορίας εὐθὺς τὰ τοπικὰ τάξας βιβλία, ἀλλ' Ἀδραστος ὁ Ἀφροδισιεὺς ἀνὴρ τῶν γνησίων περιπατητικῶν γεγονώς, ἐν τῷ περὶ τάξεως τῆς Ἀριστοτέλους φιλοσοφίας, μετὰ τὴν τῶν κατηγοριῶν βίβλον τὰ τοπικὰ βούλεται τετάχθαι. p. 8 b apud Schol. Berolin. p. 39 a note* ἱστορεῖ δὲ ὁ Ἀδραστος ἐν τῷ περὶ τῆς τάξεως τῶν Ἀριστοτέλους συγγραμμάτων ὅτι φέρεται καὶ ἄλλο τῶν κατηγοριῶν βιβλίον ὡς Ἀριστοτέλους, καὶ αὐτὸ ὃν βραχὺ καὶ σύντομον κατὰ τὴν λέξιν καὶ διαίρεσιν ὀλίγοις διαφερόμενον, ἀρχὴν δὲ ἔχον “Τῶν ὄντων τὸ μὲν ἐστὶ”—*Simplicius præf. in Physica Aristot.* p. 1 b l. 23 Ἀδραστος ἐν τῷ περὶ τῆς τάξεως τῶν Ἀριστοτέλους συγγραμμάτων. In *Phys.* p. 26 b l. 24 ὁ δὲ Ἀδραστος βουλούμενος δηλώσαι τὸ ὅπερ ὃν παρεξήλθεν μὲν ὀλίγον τῶν προκειμένων,

- 42 *Artemon*. After *Dionysius Scytobrachion* and before *Athenæus*: Athen. XII p. 515 D Διο-
νύσιος ὁ Σκυτοβραχίων, ὡς Ἀρτέμων φησὶν ὁ Κασανδρεὺς ἐν τῷ περὶ συναγωγῆς βιβλίων¹.
- 43 *Apollodorus Pergamenus*. Tables A. D. 114.
- 44 *Dorotheus Ascalonita*. Flourished before *Athenæus* and after the grammarians *Trypho* and
Aristonicus, who lived in the reign of *Augustus*, and whom *Dorotheus* quotes: Athen. XIV
p. 662 F Δωροθέῳ τῷ Ἀσκαλωνίτῃ σύγγραμμα ἐκδεδύσθαι ἐπιγραφόμενον περὶ Ἀντιφάνους
κ. τ. λ. Steph. Byz. Ἀσκάλων: πόλις Συρίας.—πολλοὶ δὲ ἐξ αὐτῆς κεχρηματίκασιν, φιλόσοφοι
μὲν κ. τ. λ.—γραμματικοὶ δὲ Πτολεμαῖος ὁ Ἀριστάρχου γνώριμος, καὶ Δωροθέος ἱστορικοὶ Ἀπολ-
λώνιος καὶ Ἀρτεμίδωρος ὁ τὰ περὶ Βιθυνίας γεγραφώς, καὶ ἄλλοι².
- 45 *Hermogenes Tarsensis historicus*. Sueton. Domit. c. 10 *Domitianus*—occidit *Hermogenem*
Tarsensem propter quasdam in historia figuras.
- 46 *Scopelianus*. Tables A. D. 93. conf. a. 45. 133¹.
- 47 *Timocrates Heracleota*. Contemporary with *Demonax*^m and *Scopelianus*. Taught *Polemo*:
Tables A. D. 133. and *Lesbonax*: see below N° 148ⁿ.
- 48 *Agrippa*. Flourished in A. D. 92: Ptolom. μεγ. συντ. VII. 3 p. 170 l. 7 Ἀγρίππας ἐν Βι-
θυνία τηρήσας ἀναγράφει ὅτι τῷ ιβ' ἔτει Δομετιανοῦ, κατ' αὐτοὺς Μητρώου ζ', νυκτὸς ὥρας τρίτης
ἀρχούσης, ἡ σελήνη ἐπεκάλυψε τῷ νοτίῳ κέρατι τὸ ἐπόμενον καὶ νύτιον μέρος τῆς πλειίδος· καὶ
ἔστιν ὁ χρόνος κατὰ τὸ ωμ' ἔτος ἀπὸ Ναβονασάρου, κατ' Αἰγυπτίους Τυβὶ β' εἰς τὴν γ'. N. E.
840 commenced July 31 A. D. 92, and the 2nd of *Tybi*, the 122nd day, fell upon Nov. 29
A. D. 92, when the 12th of *Domitian* was current.
- 49 *Justus Tiberiensis*^o. Tables A. D. 98. Hieron. Catal. c. 14 *Justus Tiberiensis de provincia*
Galilæa conatus est et ipse Judaicarum rerum historiam texere, et quosdam commentariolos de

χρήσιμα δὲ ὄντα τὰ παρ' αὐτοῦ ῥηθέντα, ὧν καὶ Πορφύριος
ἐμνημόνευσε, κάλλιον οἶμαι μὴ παραδραμεῖν. λέγει δὲ κ. τ. λ.
Adrastus is quoted Schol. ad Categor. ed. Berolin. p.
33 b l. 33 ὡς Ἀδραστος ἱστορεῖ.

Theon Smyrnaeus (who flourished A. D. 128—133:
see N° 77) quotes *Adrastus*: Fabricius B. G. tom. 4
p. 37 "Citatur a Theone—*Adrastus peripateticus*,
γνωριμώτερον περὶ τε ἁρμονίας καὶ συμφωνίας διεξίω, p.
78. 94. 97. 113. 117. 167. 169." [sc. ed. Bullialdi.]

ⁱ Another work: Athen. XIV p. 636 E Ἀρτέμων
ἐν τῷ πρώτῳ περὶ Διονυσιακοῦ συστήματος Τιμόθεον φησὶ
τὸν Μιλήσιον κ. τ. λ. p. 637 B ὁ προειρημένος Ἀρτέμων
γράφει οὕτως· "ὅθεν πολλὰ τῶν ὀργάνων" κ. τ. λ.

^k Schol. Hom. Il. ι. 90 Πορφυρίου. ὅλου βιβλίου
[sic lege cum Coraio] ἐδήσε Δωροθέῳ τῷ Ἀσκαλωνίτῃ
εἰς ἐξήγησιν τοῦ παρ' Ὀμήρῳ κλισίου. Athen. VII p.
329 D Δ. ὁ Ἀσκαλωνίτης ἐν τῷ ὀγδόῳ πρὸς τοῖς ἑκατὸν
τῆς λέξεως συναγωγῆς θέτταν γράφει ἥτοι ἡμαρτημένῳ περι-
τυχῶν τῷ δράματι ἢ διὰ τὸ ἀθες κ. τ. λ. partly quoted
by Eustathius ad Il. ψ p. 1297 l. 23. Schol. Il. κ.
252 οὕτως καὶ Δωροθέος ἐν τριακοστῷ πρώτῳ τῆς Ἀττικῆς
λέξεως ἀξιοῖ γράφειν—ἀποτεινόμενος πολλὰ πρὸς Ἀριστο-
νικον καὶ Τρύφωνα ἄλλως γράφοντας. Villosion remarks
prolegom. p. XXXI upon c. 90 (which has βίου for
βιβλίου) "si Dorotheus ille Ascalonita totam suam
vitam contrivit in hac voce interpretanda, non potest
idem esse atque ille Dorotheus qui laudatur in λα' τῆς
Ἀττικῆς λέξεως." And Harles ad Fabric. tom. 1 p. 511
approves his observation. But Villosion is confuted
by Athenæus. Wherefore if βίου had been the read-
ing, Porphyry need not have been understood to the
letter. The emendation however of Coray removes

the difficulty. Etymol. p. 87, 46 ἀμφιγνοεῖν:—τὸ
ἀμφιγινωμονεῖν. Δωροθέος. Phot. Cod. 156 ἀνεγνώσθη—
Δωροθέου περὶ τῶν ξένως εἰρημένων λέξεων κατὰ στοιχείου.
δῆλον δὲ ὡς οὐκ ἄχρηστον τοῖς φιλοπόνοις τὸ σύνταγμα.
Quoted again Athen. XIV. 658 D ὡς φησιν ὁ Ἀσκα-
λωνίτης Δωροθέος.

^l Suidas p. 3342 B Σκοπελιανὸς Κλαζομένιος, σοφιστής,
γεγονὼς ἐπὶ Νέρβα [A. D. 97], σοφιστεύσας ἐν Σμύρῃ.
ἀκρατὴς δὲ ἐγένετο Νικήτου, συγχρονῶν Ἀπολλωνίῳ τῷ
Τυανεῖ, πρὸς δὲ καὶ ἐπιστολὰς ἔγραψεν Ἀπολλώνιος [conf.
A. D. 42]. Philostrat. V. S. I. 21 p. 515 ἀρχιερεὺς
τῆς Ἀσίας αὐτὸς τε καὶ οἱ πρόγονοι αὐτοῦ.

^m Lucian. Demonacte c. 3. See N° 57.

ⁿ Philostrat. V. S. I. 25 p. 536 Τιμοκράτης—ἦν ἐκ
τοῦ Πόντου—καὶ ἦν αὐτῷ πατὴρ Ἡράκλεια, τὰ Ἑλλήνων
ἐπαινοῦντες· ἐφιλοσόφει δὲ κατ' ἀρχὰς μὲν τοὺς λατρικοὺς
τῶν λόγων, εἰδὼς ἐδ' τὰς Ἱπποκράτους τε καὶ Δημοκρίτου
δόξας. ἐπεὶ δὲ ἤκουσεν Εὐφράτου τοῦ Τυρίου, πλῆρεσιν
ιστίαις εἰς τὴν ἐκείνου φιλοσοφίαν ἄφηνεν.

^o The history of *Justus* ended at the 3rd year of
Trajan A. D. 100: Phot. Cod. 33 Ἀγρίππα—δε παρ-
ελαβε μὲν τὴν ἀρχὴν ἐπὶ Κλαυδίου [conf. A. D. 45], ἠυξήθη
δὲ ἐπὶ Νέρωνος καὶ ἔτι μᾶλλον ὑπὸ Οὐεσπασιανοῦ, τελευτῇ
δὲ ἔτει τρίτῳ Τραϊανοῦ, οὗ καὶ ἡ ἱστορία κατέληξεν. ἔστι δὲ
τὴν φράσιν συντομωτάτος τε καὶ τὰ πλείστα τῶν ἀναγκαιο-
τάτων παρατρέχων. ὡς δὲ τὰ Ἰουδαίων νοσῶν, Ἰουδαῖος καὶ
αὐτὸς ὑπάρχων τὸ γένος, τῆς Χριστοῦ παρουσίας καὶ τῶν
περὶ αὐτὸν τελεσθέντων καὶ τῶν ὑπ' αὐτοῦ τερατουργηθέντων
οὐδενὸς ὁλως μνήμην ἐποίησας. Οὗτος παῖς μὲν ἦν Ἰουδαίου
τινὸς ὄνομα Πίστου, ἀνθρώπων δὲ, ὡς φησιν Ἰώσηπος, κα-
κουργότατος, χρημάτων τε καὶ ἡδονῶν ἡττων. ἀντεπολιτεύ-
ετο δὲ Ἰωσήφ κ. τ. λ.

Scripturis componere ; sed hunc Josephus arguit mendacii. Constat autem illum eo tempore scripsisse quo et Josephus.

- 50 *Valerius Pollio.* Tables A. D. 118.
- 51 *Dionysius Milesius.* Tables A. D. 101. 119. Conf. A. D. 239.
- 52 *Dorion.* Contemporary with *Dionysius of Miletus*; lived at Sardis in the time of *Hadrian*: Philostrat. V. S. I. 22 p. 525 ἐσπέρας ἐς τὰς Σάρδεις ἦκων ὁ Διονύσιος ἤρετο Δωρίωνα τὸν κριτικὸν, ξένον ἑαυτοῦ, “ Εἰπέ μοι,” ἔφη, “ ὦ Δωρίων, ἔστι Πολέμων ἐνταῦθα ;” κ. τ. λ.^p
- 53 *Epictetus.* Withdrew to Nicopolis: Tables A. D. 90. Taught there in A. D. 103. Favoured by *Hadrian*: Tables A. D. 118^q.
- 54 *Heliodorus philosophus.* Tables A. D. 118.
- 55 *Caius Platonius.* His disciples were heard by *Galen* in A. D. 144. See the Tables, 144.
- 56 *Aspasius peripateticus.* Contemporary with *Caius* the Platonist. See the Tables A. D. 144. and with *Herminius*: Simplicius ad Aristot. de Cœlo apud Schol. Berolin. p. 494 b l. 26—32 ὁ Ἀφροδισιεὺς Ἀλέξανδρος—διόρθωσιν τὴν ἀδυναμίαν ὡς Ἀλεξάνδρου τοῦ Αἰγαίου παρατίθεται [N^o 3]. Ἐρμίνου δὲ, φησὶν, ἤκουσα, καθὰ ἦν καὶ ἐν τοῖς Ἀσπασίου φερόμενον. p. 495 a l. 4 ταῦτα μὲν οὖν καὶ τὰ τοῦ Ἐρμίνου κατὰ τὸν Ἀσπασίον εἰρημένα. Imperfectly given in Simplicius ed. Ven. p. 105 a l. 48 &c. Alexander Aphrod. ad Metaphys. p. 552 b l. 30 = p. 44. 23 ἱστορεῖ δὲ Ἀσπάσιος ὡς ἐκεῖνης μὲν ἀρχαιοτέρας οὔσης τῆς γραφῆς, μεταγραφείσης δὲ ταύτης ὕστερον ὑπὸ Εὐδώρου τε καὶ Εὐαρμόστου. p. 543 a l. 32 = p. 31. 23 ἢ ὡς Ἀσπάσιος, ὁ μὲν ἀριθμὸς ὕλη κ. τ. λ. p. 704 b l. 11 = p. 340. 10 Ἀσπάσιος δὲ ἤκουσε τοῦ “ Ὅσα ἔτερα” κ. τ. λ. ὡς εἰρημένον.— *Aspasius* is quoted by Simplicius^r. Mentioned by *Galen* tom. 19 p. 42. 43. See N^o 41.
- 57 *Herminius peripateticus.* The preceptor of *Alexander Aphrodisiensis*: Simplicius de Cœlo p. 105 a l. 51. Conf. Schol. Berolin. p. 494 b l. 31. Quoted by Simplicius de Cœlo p. 105 b l. 6: see *Aspasius* N^o 56^s. *Demonax* πρὸς Ἐρμίνον τὸν Ἀριστοτελικὸν is mentioned by *Lucian*

^p A different person from *Dorion* who wrote de agricultura apud Athenæum III p. 78 A, quoted by *Trypho*: Τρύφων ἐν δευτέρῳ φυτῶν ἱστορίας Δωρίωνά φησιν ἐν Γεωργικῇ ἱστορεῖν. For *Trypho*, who quotes him, lived in the reign of *Augustus*.

^q Origen. adv. Celsum III. 54 χθὲς καὶ πρώην τοῖς προτρεψαμένοις Ἐπίκτητον ἐπὶ τὸ φιλοσοφεῖν. *Epictetus* is mentioned by *Gellius* N. A. XIX. 1, 14 *Librum protulit Epicteti philosophi quintum dialéxeon, quas ab Arriano digestas congruere scriptis Zηνωνος et Chrysippi non dubium est.* Idem I. 2, 6 *Jussit proferri dissertationum Epicteti digestarum ab Arriano primum librum.* Idem XVII. 19, 2 *Iam illud est vehementius quod Arrianus solitum eum dicitare in libris quos de dissertationibus ejus composuit scriptum reliquit.* *Epictetus* Diss. II. 12, 25—ἤμην ποτὲ ζηλωτὴς πρὶν εἰς ταῦτα ἐμπεσεῖν. referring to his exile or retreat from Rome in A. D. 90, and his residence at Nicopolis.

^r Simplic. ad phys. p. 28 b l. 11 τινὲς δὲ τῶν τοῦ Ἀριστοτέλους ἐξηγητῶν, ὧν καὶ Ἀσπάσιος ἐστὶ, τὸ ὕπερ ἐν τῶν ὄντων τὸ γένος λαμβάνουσι, πρὸς οὐδὲ ἱκανῶς ἀντεῖρηκεν Ἀλέξ. ὁ Ἀφροδισιεύς. p. 99 b l. penult. ὁ μὲν Ἀσπάσιος οὕτω γράφει τὴν λέξιν. p. 96 a l. ult. ἡ γραφή κατὰ μὲν τὸν Ἀσπασίον καὶ Θεμιστίον καὶ τὰ πολλὰ τῶν ἀντιγράφων οὕτως. p. 127 a l. 37 οὕτως οὖν ὁ Ἀλέξανδρος καὶ ὁ Ἀσπάσιος. p. 127 b l. 37 οὕτω μᾶλλον αὐτὴν ἐκδεκτόν ὡς Ἀσπάσιος ἐκδέχεται. p. 138 b l. 41 ἐν τοῦτοις Ἀσπά-

σιος οὐ περὶ τῆς τῶν ἀπλανῶν σφαίρας ἔοικε λέγειν, ὥς φησιν ὁ Ἀλέξανδρος. p. 168 b l. 51 τινὲς μεταγράφουσι τὴν λέξιν, ὥς ὁ Ἀσπάσιος φησιν, οὕτως. 132 b l. 48 ὁ δὲ Ἀσπάσιος ἐν τῷ αὐτῷ μὲν ὡς ἐν τόπῳ ἀκούει. 135 a l. 6 ἄμεινον δὲ ἴσως ὁ Ἀσπάσιος. 151 a l. 42 καλῶς ὁ Ἀσπάσιος ἐπέστησε. 172 a l. 16 εἰ μὲν οὕτως εἴη γεγραμμένον ὡς Ἀλέξανδρος τε καὶ Ἀσπάσιος γράφουσι “ καὶ ἔτι φανερόν”—οὕτω μὲν ὁ Ἀλέξανδρος ὁ δὲ Ἀσπάσιος “ ὁ χρόνος” φησὶν “ οὐκ ἔστι μύριον τῆς κινήσεως.” κ. τ. λ. 178 a l. 40 ὁ δὲ Ἀσπάσιος τὸ Νῦν σφοδρότητα τοῦ ἐγγὺς εἶναι δηλοῦν φησι. 130 a l. 13 οὕτω μὲν οἶμαι ὁ Ἀσπάσιος. 193 b l. 25 ὁ δὲ Ἀσπάσιος οὕτως ἐξηγείται τὴν λέξιν ταύτην. 199 a l. 7 ὁ δὲ Ἀσπάσιος ἐὰν γράφηται φησὶν “ Ὡς εἰ ἡ ἀπλὴ γένεσις”—ἔσται μόνον φησὶ δεικνύμενον διὰ ταύτης τῆς λέξεως ὁ προέθετο. 219 a l. 1—4 ὁ μέντοι Ἀσπάσιος καὶ ἄλλην εἶδε [f. οἶδε] τῆς τοιαύτης γραφῆς διαστολήν—καλῶς δὲ ὁ Ἀσπάσιος ἐνταῦθα ὑπέστιξεν κ. τ. λ. 222 a l. 6 ὡς Ἀλέξανδρος καὶ Θεμιστίος καὶ Ἀσπάσιος γράφουσιν. 223 b l. 47 Ἀσπάσιος συνήγαγεν. 214 a l. 50 de Aristot. φυσ. ἀκροάσ. lib. V: ὁ δὲ Ἀσπάσιος εἰς ταύτην τὴν λέξιν ἐπεράτωσε τὸ βιβλίον. 239 a l. 2 ὁ Ἀσπάσιος τοῦτον ἔχει τὸν σκοπὸν, καὶ τοῦτόν φησι τὸν λόγον, καὶ πρὸ αὐτοῦ ὁ Εὐδῆμος.

^s *Herminius* is quoted by *Alex. Aphrod.* ad Anal. prior. p. 28 b apud Schol. Aristot. Berolin. p. 155 a l. 15 ἡ χρῆσις οὖν ἢ χρηταί Ἐρμίνος οὐχ ἱκανῇ διαβίλλειν συζυγίαν κ. τ. λ. especially *Alexander Aphrod.* ad To-

Demon. c. 56 tom. 5 p. 251. Supposed by Buhle Aristot. tom. 1 p. 302 to be the same person as *Herminius* the Stoic. But *Herminius* the Stoic flourished in the youth of *Longinus*, about A. D. 220 (see the Tables A. D. 265); *Herminius* the peripatetic preceded *Alexander* of *Aphrodisias*, and was contemporary with *Demonax*, whose death is recorded by *Lucian*. *Herminius* the peripatetic therefore flourished cir. A. D. 150.

58 *Philo Byblius*. Tables A. D. 47. 124. Eusebius Præp. I. 9 p. 30 D Σαγχουνιάθων—Φίλων δὲ τούτου πᾶσαν τὴν συγγραφὴν ὁ Βύβλιος, οὐχ ὁ Ἑβραῖος, μεταβαλὼν ἀπὸ τῆς Φοινίκων γλώσσης ἐπὶ τὴν Ἑλλάδα φωνὴν ἐξέδωκε. μέμνηται τούτων ὁ καθ' ἡμᾶς τὴν καθ' ἡμῶν πεποιημένος συσκευὴν [sc. *Porphyrius*] ἐν τετάρτῳ τῆς πρὸς ἡμᾶς ὑποθέσεως, ὧδε τῷ ἀνδρὶ μαρτυρῶν πρὸς λέξιν "Ἱστορεῖ δὲ"—κ. τ. λ. "τὰ δὲ τοῦ Σαγχουνιάθωνος εἰς Ἑλλάδα γλώσσαν ἡρμήνευσεν Φίλων ὁ Βύβλιος".

59 *Lollianus*. Tables A. D. 132. Conf. A. D. 101.

60 *Marcus Byzantius*. Tables A. D. 133. Conf. A. D. 101^w.

pica p. 271. 42 Ἑρμῖνος μέντοι τὴν ἀπὸ τῆς θέσεως καὶ τῆς ἀφαιρέσεως ἐπιτίμησιν μίαν φησὶν εἶναι. p. 274. 18 ἢ οὖν τοῦτο λέγει ὡς Ἑρμῖνῳ δοκεῖ, ἢ μᾶλλον ὡς ἅπασι λέγει κ. τ. λ. Also by *Porphyry* ad *Categor.* apud *Schol.* p. 31 b note ἄρα οὖν πάντες ἐσφάλησαν περὶ τὴν πρόθεσιν τῆς τῶν κατηγοριῶν γνώσεως; Οὐδαμῶς· ἀλλὰ καὶ βοηθὸς ἐν τοῖς εἰς τὰς κατηγορίας εἶρηκε ταῦτα, καὶ Ἑρμῖνος βραχέως. Εἰπέ τὰ Ἑρμῖνου. κ. τ. λ. p. 58 b l. 16 ἀλλὰ πῶς ὁ Ἑρμῖνος ἀπήγγηκεν; κ. τ. λ. by *Ammonius* ad Ἑρμηνείαν apud *Schol.* Berolin. p. 101 b. l. 8 "ταυτά" ὀξυτόνως ἀναγνωστέον καὶ οὐ προπερισπωμένως ὥσπερ Ἑρμῖνος. p. 106 b l. 6 οὐκ ἑλλιπῆ φήσομεν ἡμεῖς καθάπερ Ἑρμῖνος. by *Simplicius* ad *Categor.* p. 3 apud *Schol.* Berolin. p. 40 a l. 17—20 ἄλλοι δὲ πρὸς τούτοις καὶ ζητημάτων ἐφήψαντο μετρίως, ὡς ὁ Ἀφροδισιεύς Ἀλέξανδρος καὶ Ἑρμῖνος καὶ ὅσοι τοιοῦτοι. ὧν καὶ Μάξιμον ἐγὼ τίθημι [see below No 271 Tables A. D. 353 p. 430] τὸν Αἰδεσίου μετὰ τοῦ Ἰαμβλίου μαθητὴν. *Simplic.* ad *Categor.* p. 5 b apud *Schol.* p. 56 b l. 39 σῶμα ἀξιοῖ ἀκούειν ὁ Ἑρμῖνος οὐ τὸ φυσικὸν (οὐσία γὰρ) ἀλλὰ τὸ μαθηματικόν. Quoted also *Schol.* ad *Categ.* p. 81 b l. 25 Ἑρμῖνος δὲ ὁ πρὸ τῶν τόπων ἐπιγράψας τὰς Κατηγορίας αἰτίαν λέγει τοιαύτην κ. τ. λ.

^t *Demonax*, with whom *Lucian* ἐπὶ μήκιστον συνεγένετο, conversed with the following persons named in the treatise entitled *Δημόνακτος βίος*.^v c. 3 *Agathobulus* *Demetrius Epictetus* philosophers, *Timocrates* of *Heraclea* c. 3 (*Philostratus* V. S. I. 25 p. 541), *Favorinus* the sophist, the eunuch (*Philostrat.* *Ibid.*) c. 12, *Peregrinus* c. 21, *Herodes* ὁ πᾶν c. 24, the celebrated sophist, whose wife *Regilla* died before *Demonax*: c. 33 p. 245, *Agathocles* c. 29 and *Herminius* c. 56 the peripatetics, *Apollonius* ὁ φιλόσοφος c. 31. *Demonax* lived to near 100 years of age: c. 63 p. 253 ἐβίω δὲ ἔτη ὀλίγου δέοντα τῶν ἑκατόν.

^v From this work of *Philo* *Porphyry* himself *Abst.* II. 56 p. 201 quotes *Sanchoniatho*: πλήρης δὲ ἡ Φοινικὴ ἱστορία τῶν θυσάντων, ἣν Σαγχουνιάθων μὲν τῇ Φοινικῶν γλώττῃ συνέγραψεν Φίλων δὲ ὁ Βύβλιος εἰς τὴν Ἑλλάδα γλώσσαν δι' ὧν βιβλίων ἡρμήνευσεν. *Athen.* III. 126 A παρὰ τοῖς τὰ Φοινικικὰ συγγεγραφόσι, Συναίθωνι καὶ Μωχῷ. *Athenæus* probably derived his knowledge of *Suniatho* or *Sanchoniatho* from *Philo Byblius*. On *Mochus*—Μώχων· τινὲς ἀνδρὸς Φοίνικος *Sext.* *Empir.* *Phys.*

1. 363 p. 621, ἀνδρὸς Σιδονίου Μόσχου [sic] πρὸ τῶν Τρωϊκῶν χρόνων γεγονότος *Strabo* XVI p. 757, Μώχος ὁ τὰ Φοινικικὰ συνταξάμενος *Joseph.* *Ant.* I. 3, 9—see *Fabricius* ad *Sextum Empir.* p. 621 L.

Lobeck *Aglaopham.* p. 1265—1272 surveys the whole question of the genuineness of *Sanchoniatho*, and states the arguments on both sides, shewing that the works ascribed to him are spurious by many sufficient reasons. The following authors did not name *Sanchoniatho*.

Of Sidon

Antipater
Zeno
Dionysius
Boethus
Diodotus.

Of Tyre

Apollonius
Antipater
Heracclitus
Maximus.

Of Berytus

Mnaseas
Aspasius
Lysanias
Hermippus.

Writers of Tyrian affairs

Dius
Menander
Philostratus
Theodotus
Hieronimus
Histiæus
Teucer.

In the extract from *Sanchoniatho* according to *Philo* apud *Euseb.* præp. I. 10 p. 39 D mention is made of *Hesiod* and the cyclic poets, authors of the *Theogonies*, and *Gigantomachia* and *Titanomachia*. This passage proves either that *Sanchoniatho* is altogether spurious or that *Philo* added and interpolated, and that what he published was not the genuine work of *Sanchoniatho*.

^w *Philostratus* V. S. II. 18 mentioning *Onomarchus*

61 *Favorinus*. Tables A. D. 106. 118. 133. Conf. A. D. 143. Lucian. Demonacte. See above No 57. Idem Eunuchos c. 7 tom. 5 p. 209 καὶ τις ἀκαδημαϊκὸς εὐνοῦχος ἐκ Κελτῶν, ὀλίγον πρὸ ἡμῶν ἐνδοκιμήσας ἐν τοῖς Ἑλλησι*. Suidas p. 3743 A Φαβωρίνος Ἀρλεάτου [Ἰογοῦ Ἀρλεάτου] τῆς ἐν Γαλλίᾳ πόλεως, ἀνὴρ πολυμαθὴς κατὰ πᾶσαν παιδείαν, γεγυνώς δὲ τὴν τοῦ σώματος ξὺν ἀνδρόγυνος—φιλοσοφίας μεστὸς, ῥητορικῇ δὲ μᾶλλον ἐπιθέμενος, γεγυνώς ἐπὶ Τραϊανοῦ τοῦ Καίσαρος καὶ παρτείνοντας μέχρι τῶν Ἀδριανοῦ χρόνων τοῦ βασιλέως. ἀντεφιλοτιμεῖτο γοῦν καὶ ζῆλον εἶχε πρὸς Πλούταρχον τὸν Χαιρωνεῖα εἰς τὸ τῶν συνταττομένων βιβλίων ἀπειρον. γέγραπται γοῦν αὐτῷ φιλόσοφός τε καὶ ἱστορικὰ, ὧν πολλὸς ἀριθμὸς. ἔστι δὲ καὶ τῶν βιβλίων αὐτοῦ ταῦτα. Περὶ τῆς Ὀμήρου φιλοσοφίας. Περὶ Σωκράτους καὶ τῆς κατ' αὐτὸν ἐρωτικῆς τεχνῆς. Περὶ Πλάτωνος. Περὶ τῆς διαίτης τῶν φιλοσόφων. καὶ ἄλλα. οὗτος ἔγραψε καὶ γυνωμολογικά.

(No 153) adds γενέσθαι δὲ ἀγροικότερον τὸ εἶδος καὶ κατὰ τὸν τοῦ Μάρκου τοῦ Βυζαντίου αὐχμὸν.

* Philostratus V. S. I. 8 p. 489 (partly quoted in the Tables A. D. 118 p. 107) διφυῆς δὲ ἐτέχθη καὶ ἀνδρόθελος καὶ τοῦτο ἐδηλοῦτο μὲν καὶ παρὰ τοῦ εἶδους. ἀγενοῖς γὰρ τοῦ προσώπου καὶ γηράσκων εἶχεν· ἐδηλοῦτο δὲ καὶ τῷ φθέγματι· ὄψυχές γὰρ ἠκούετο καὶ λεπτὸν καὶ ἐπίτονον, ὥσπερ ἡ φύσις τοὺς εὐνοῦχους ἡρμοκε. θερμὸς δὲ οὕτω τι ἦν τὰ ἐρωτικά ὥς καὶ μοιχοῦ λαβεῖν αἰτίαν ἐξ ἀνδρὸς ὑπάτου. Idem p. 491 ἡρμωστο δὲ τὴν γλῶτταν ἀναιμῶς μὲν σοφῶς δὲ καὶ προθύμως· ἐλέγετο δὲ καὶ σὺν εὐροίᾳ σχεδιάσαι.—τὸν Ἐπὶ τῷ ἄρῳ, καὶ τὸν Ὑπὲρ τῶν μονομάχων, καὶ τὸν Ὑπὲρ τῶν βαλανείων, γησίους τε ἀποφαινόμεθα καὶ εὖ ξυγκειμένους, καὶ πολλῷ μᾶλλον τοὺς φιλοσοφούμενους αὐτῷ τῶν λόγων, ὧν ἀριστοὶ οἱ Πυρρώνειοι. Gellius XI. 5, 5 *super qua re Favorinus quoque subtilissime argutissimeque decem libros composuit quos Pyrronēian τρῶπων inscribit*. Hence Laertius IX. 79 αἱ ἀπορίαι—ἦσαν κατὰ δέκα τρόπους κ. τ. λ. § 87 τὸν ἑνατον Φαβωρίνος ὄγδοον, Σέξτος δὲ καὶ Αἰνησιδῆμος δέκατον, ἀλλὰ καὶ τὸν δέκατον Σέξτος ὄγδοον φησὶ, Φαβωρίνος δὲ ἑνατον. Gellius often mentions Favorinus, as in the following passages among others: I. 21, 4 *Sed enim cum Favorino Higini commentarium legissem, atque ei statim displicita esset insolentia et insuavitas illius, "Sensu torquebit amaro," risit &c.* II. 1, 3 *de Socrate*. II. 5 *Favorinus de Lysia et Platone solitus est dicere, Si ex Platonis, inquit, oratione verbum aliquod demās mutesve, atque id commodissime facias, de elegantia tamen detraheris, si ex Lysia, de sententia*. II. 12, 5 *Hoc idem Favorinus philosophus inter fratres quoque aut amicos dissidentes oportere fieri censebat, &c.* II. 22, 1 *Apud mensam Favorini in convivio familiari legi solitum erat aut vetus carmen melici poetæ aut historia partim Græcæ linguæ, alias Latinae*.—II. 26, 1 *Favorinus philosophus cum ad M. Frontonem consularem, pedibus ægrum, viseret, voluit me quoque ad eum secum ire*.—III. 1 *Hieme jam decedente apud balneas Sitias in area sub calido sole cum Favorino philosopho ambulabamus, atque ibi inter ambulandum legebatur Catilina Sallustii*.—III. 19, 1 *Apud cænam Favorini philosophi cum discubitu fuerat cæptusque erat apponi cibus, servus assistens mensæ ejus legere inceperat aut Græcarum literarum quid aut nostratum; velut eo die quo affui ego legebatur Gabii Bassi eruditi viri liber de Origine verborum et vocabulorum*.—XII. 1 *Nuntiatum quondam est Favorino philosopho, nobis*

præsentibus &c. a discourse of Favorinus upon maternal duties. XIII. 24, 2 *Quærebat Favorinus cum in area fori (Trajani) ambularet, et amicum suum consulem opperiretur causas pro tribunali cognoscentem, nosque tunc cum sectaremur, quærebat, inquam, quid nobis videretur significare proprie "manubiarum" illa inscriptio*.—XIV. 1 *Adversum istos qui sese Chaldaeos seu genethliacos appellant, ac de motu deque positu stellarum dicere posse quæ futura sunt profitentur, audivimus quondam Favorinum philosophum Romæ Græce disserentem egregia atque illustri oratione*.—XIV. 2, 11 *Jussi diem diffindi, atque inde a subselliis pergo ire ad Favorinum philosophum, quem in eo tempore Romæ plurimum sectabar, atque ei de causa ac de omnibus quæ apud me dicta fuerant, uti res erat, narro omnia, ac peto ut et ipsum illud in quo hærebam et cetera etiam quæ observanda mihi forent in officio judicis faceret me ut earum rerum essem prudentior*. Tum Favorinus &c. XVII. 10, 1 *Favorinum philosophum, cum in hospitio sui Antiæ villam æstu anni concessisset, nosque ad eum videndum Roma venissemus, memini super Pindaro poeta et Virgilio in hunc fere modum disserere &c.* XVII. 19, 1 *Favorinum ego audivi dicere Epictetum philosophum dixisse plerosque istos qui philosophari videntur philosophos esse hujusmodi, ἀνὲρ τοῦ πράττειν, μέχρι τοῦ λέγειν*. XVIII. 1 *Familiares Favorini erant duo quidam non incelebres in urbe Roma philosophi. Eorum fuit unus peripateticæ disciplinæ sectator, alter stoicæ. His quondam ego acriter atque contente pro suis utrinque decretis propugnantibus, cum essemus una omnes Ostiæ cum Favorino, interfui. Ambulabamus autem in litore &c.* XVIII. 7, 2 *Domitio Favorinus noster cum forte apud fanum Carmentis obviam venisset, atque ego cum Favorino essem, Quæso, inquit, te magister, dicas mihi num erravi, quod, cum vellem δημογροπίας Latine dicere, contiones dixi? &c.* XX. 1, 2 *Ad Cæcilium forte in area Palatina, cum salutationem Cæsaris opperiremur, philosophus Favorinus accessit collocutusque est, nobis multisque aliis præsentibus*.—See also Gell. I. 3, 27. I. 10, 1. III. 3, 6. III. 16, 17. IX. 8, 4. IX. 13, 5. X. 12, 9. XVII. 12, 1. XIX. 3, 1.

† Galen. tom. 1 p. 41. 42 Τὴν εἰς ἑκάτερα ἐπιχείρησιν ἀρίστην εἶναι διδασκαλίαν ὁ Φαβωρίνος φησὶν· ὀνομάζουσι δ' οὕτως οἱ ἀκαδημαϊκοὶ καθ' ἣν τὴν ἀντικειμένην προσαγορεύουσιν. οἱ μὲν οὖν παλαιότεροι τελευτᾶν αὐτὴν εἰς ἐποχὴν ὑπολαμβάνουσιν.—οἱ νεώτεροι δὲ, οὐ γὰρ μόνος ὁ Φαβωρί-

- 62 *Dionysius tenuior*. The preceptor of *Fronto*: *Fronto* p. 240 *Meus magister Dionysius tenuior*. Quoted by *Athenæus* XI p. 475 F. Διονύσιος ὁ λεπτὸς ἐξηγούμενος Θεοδώριδα τὸ εἰς τὸν Ἔρωτα μέλος.
- 63 *Dionysius Halicarnassensis junior*. Tables A. D. 126.
- 64 *Cephalion*. Tables A. D. 126^z.
- 65 *Hermippus Berytius*. Tables A. D. 127.
- 66 *Taurus Berytius*. Tables A. D. 146. The preceptor of *Herodes Atticus*: conf. A. D. 143. Quoted and mentioned by *Gellius*, who conversed with *Taurus*: N. A. I. 26. *Taurus* resided at Athens: II. 2. *Gellius* accompanied him to Delphi: XII. 5. visited him at Athens: XVII. 8. *Taurus* lectured on the *Symposium* of *Plato*: XVII. 20. Read with *Gellius* the Problems of *Aristotle*: XIX. 6. conf. XX. 4. His instructions: VI. 10. X. 19. Is heard by *Gellius*: VI. 13. who meets *Calvisius Taurus* at the villa of *Herodes*: XVIII. 10ⁿ.

νος, ἐνίοτε μὲν εἰς τοσοῦτον προάγουσι τὴν ἐποχὴν ὡς μὴδὲ τὸν ἥλιον ὁμολογεῖν εἶναι καταληπτόν· ἐνίοτε δὲ εἰς τοσοῦτον τὴν γνώσιν ὡς καὶ τοῖς μαθηταῖς ἐπιτρέπειν αὐτὴν ἀνευ τοῦ διδασθῆναι πρότερον ἐπιστημονικὸν κριτήριον. οὐδὲ γὰρ ἄλλο τί ἐστὶν ὃ Φαβωρίνος εἴρηκεν ἐν τῷ Περὶ τῆς Ἀκαδημαϊκῆς διαθέσεως, ὃ Πλούταρχος ἐπιγέγραπται. λέγει δὲ αὐτὸ ἐν τῷ Πρὸς Ἐπικτήτου, ἐν ᾧ δῆπουθεν ἐστὶν Ὀνήσιμος ὁ Πλουτάρχου δοῦλος Ἐπικτήτῳ διαλεγόμενος. καὶ μέντοι κὰν τῷ μετὰ ταῦτα γραφέντῳ βιβλίῳ Ἀλκιβιάδῃ καὶ τοὺς ἄλλους τοὺς Ἀκαδημαϊκοὺς ἐπαινέι κ. τ. λ.—ἐν δὲ τῷ Πλουτάρχῳ συγχωρεῖν ἔοικεν εἶναι τι βεβαίως γνωστόν. p. 52 ὁ θαυμαστὸς Φαβωρίνος, ἐν ὅλῳ γράψας βιβλίον ἐν ᾧ δείκνυσι μὴδὲ τὸν ἥλιον εἶναι καταληπτόν. To the works named by *Galen Philostratus* and *Suidas* we may add the following: ἀπομνημονεύματα. *Laert.* VIII. 73 Φαβωρίνος ἐν ἀπομνημονευμάτων πρώτῳ, de *Empedocle*. *Idem* I. 79 φ. ἐν ἀπομνημ. πρώτῳ, de *Pittaco minore*. II. 23, 39. 40 φ. ἐν τῷ α' τῶν ἀπομν. de *Socrate*. III. 25 ἐν τῷ πρώτῳ τῶν ἀπομν. Φαβωρίνου, de *Platone*. conf. § 48. V. 76 φ. ἐν α' τῶν ἀπομν. de *Demetrio Phalereo*. IV. 5 Φαβωρ. ἐν β' ἀπομνημ. de *Aristotele*. VI. 89 φ. ἐν β' ἀπομν. de *Cratete*. ἐν ἀπομνημ. τρίτῳ III. 40 de *Platone*. VIII. 12 de *Pythagora* ἐν τῷ πέμπτῳ τῶν ἀπομνημ. III. 62 de *Platone*. IX. 23 de *Parmenide*. ἐν τοῖς ὑπομνήμασι VIII. 53 ἐν ἀπομνημονεύμασι VIII. 63 de *Empedocle*. VIII. 90 de *Eudoxo*. To this or to the following work may be referred *Laert.* III. 37 Φαβωρίνός που φησί de *Platone*. V. 41 φ. δὲ φησι γήρασιν αὐτὸν ἐν φορεῖᾳ περιφέρεισθαι, καὶ τοῦτο λέγειν Ἑρμιππον, de *Theophrasto*. IX. 29 φ. δὲ φησι, de *Parmenide*. παντοδαπὴ ἱστορία: *Laert.* II. 1 Φαβωρίνος ἐν παντοδαπῇ ἱστορίᾳ, de *Anaximandro*. II. 20. 38 de *Socrate*. III. 3. 19 de *Platone*. IV. 54 de *Bione*. IV. 63 de *Carneade*. V. 5. 9 de *Aristotele*. V. 77 de *Demetrio Phalereo*. VI. 25 de *Aristippo*. VI. 73 de *Diogene Cynico*. VIII. 15 de *Pythagora*. VIII. 83 de *Alcmaeone*. IX. 34 de *Democrito*. IX. 50 de *Protagora*. Φαβωρίνος ἐν ὀγδῷ παντοδαπῆς ἱστορίας III. 24 de *Platone*. VIII. 12. 47 de *Pythagora*. *Steph. Byz.* Αὐταράται: Φαβωρίνος ἐν παντοδαπαῖς. *Idem* Τερράπολις: Φαβωρίνος ἐν πρώτῳ παντοδαπῆς ὕλης ἱστορικῆς. *Phot. Cod.* 161 de *Sopatri* sophistæ eclogis: ὃ δὲ τρίτος λόγος συλλέγεται ἐκ τῆς Φαβωρίνου παντοδαπῆς ὕλης. ἔκ τε τοῦ γ καὶ τοῦ ξ καὶ καθεξῆς, πλὴν τοῦ τ μέχρι

τοῦ ω. *Steph. Byz.* mentions other works: v. Ἀλεξάνδρεια: Φαβωρίνος ἐν τῷ περὶ Κυρηναϊκῆς πόλεως Ἀλεξανδριώτην φησί. *Idem* Ῥοπεῖς: ἔθνος οὗ μέμνηται Φαβωρίνος ἐν ἐπιτομῇ τετάρτῃ. Τῆς Παμφυλίας.

^z *Phot. Cod.* 68 ἀνεγνώσθη Κεφαλαίωτος σύντομον ἱστορικόν. ἄρχεται ἀπὸ τῆς βασιλείας Νίνου καὶ Σεμιράμειος καὶ κάτεισι μέχρι τῶν τοῦ βασιλέως Ἀλεξάνδρου χρόνων. συμπεραίνεται δὲ αὐτοῦ ἡ ἱστορία ἐν λόγοις θ' κατ' ἐπωνυμίαν τῶν θ' μουσῶν κ. τ. λ.—ἔστι δὲ τὴν φράσιν ἰωνίζων, καὶ τοῦ προσήκοντος πλέον τῇ συντομίᾳ ἀποχρώμενος, οὐδ' ἄλλο οὐδὲν ἄξιον θαυμάσαι καὶ ζηλῶσαι ἐνδεικνύμενος πλὴν τῆς κατὰ τὴν ἱστορίαν μαθήσεως. οὗτος τὸ μὲν γένος αὐτοῦ καὶ πατρίδα—ἀποσιωπᾷ, ὅτι δὲ διατρίβων ἐν Σικελίᾳ φυγῆς ἕνεκα τὴν ἱστορίαν συνέταξεν ἀποφαίνεται.—καὶ τὸ ἐκ τόσων δὲ καὶ τόσων συνειλέχθαι αὐτῷ τὴν ἱστορίαν σεμνύνεσθαι οὐ πάνυ ψυχρῆς τὸ μικρολόγον τε καὶ τὴν παιδαριώδη φιλοτιμίαν ἀποσειομένης ἀπόδειξις. φησὶ δ' ὅμως τὸν πρώτον αὐτῷ τῆς ἱστορίας συνειλέχθαι ἐκ λόγων μὲν φό', ὧν πατέρας χ' καὶ α' ἀπομνημονεύει, τὸν δὲ β' ἐκ βιβλίων σή' συγγραφέων δὲ κέ' καὶ τὸν γ' δὲ ἐκ βιβλίων μὲν χ' συγγραφέων δὲ κς'· τὸν μέντοι δ' ἐκ βιβλίων μὲν ὧν συγγραφέων δὲ λβ'· καὶ τὸν ε' δὲ ἐκ βιβλίων μὲν σ' συγγραφέων δὲ κς'· τὸν δὲ ε' ἐκ βιβλίων μὲν... συγγραφέων δὲ... τὸν δὲ ζ' ἐκ βιβλίων μὲν... συγγραφέων δὲ... τὸν δὲ η' ἐκ βιβλίων μὲν... συγγραφέων δὲ... καὶ τὸν θ' δὲ ἐκ βιβλίων μὲν... συγγραφέων δὲ τριάκοντα, ἐν οἷς καὶ ἡ Κεφαλαίωτος ἱστορία.

If the numbers are genuine, we have

	auctores	libros
lib. I	31	570
II	25	208
III	26	600
IV	32	850
V	26	200
* * *		
IX	30	*

Upon *Cephalion* see *Lobeck Aglaopham.* p. 997.

^a *Calvisius Taurus* apud *Gellium* l. c. and Ταῦρος ὁ Τύριος apud *Philostratum* (see the Tables A. D. 143. 3 p. 133) are no other than *Taurus Berytius*, who is again referred to by *Gellius* VI. 14 *Taurus noster in primo commentariorum in Gorgiam.* I. 9, 8 *Hæc super Pythagora noster Taurus cum dixisset* &c. *Stob.*

- 67 *Musonius Tyrius*. The preceptor of *Lucius*, who was the companion of *Herodes Atticus*: Philostrat. V. S. II. 1 p. 556 Μουσωνίῳ τῷ Τυρίῳ προσφοιτήσας (ὁ Λούκιος) εὐσκόπως εἶχε κ. τ. λ. where Olearius quotes the emendation Τυρρήνῳ, and refers to V. A. p. 176 note. where he makes however no mention of this passage. Tillemont tom. I p. 306 note justly remarks that this *Tyrian* is later in time than the Stoic *Rufus*. This is plain from the time of *Herodes Atticus*, who was 60 or 80 years later than *Rufus* the Stoic.
- 68 *Polemo Sophista*. Tables A. D. 133. 135. 143^b.
- 69 *Philippus Thessalonicensis*. Composed the second Anthology after *Melaeus*. Jacobs prolegom. tom. VI p. XLIV determines that, as *Philippus* included the poems of *Automedon*^c who lived in A. D. 98^d, he flourished not earlier than A. D. 100.
- 70 *Serapion Alexandrinus*. In the reign of *Hadrian*: Suid. p. 3257 Α Σαραπίων ὁ Αἰλῶς χρηματίσας, ῥήτωρ, Ἀλεξανδρεὺς. ἔγραψε περὶ τῶν ἐν ταῖς μελέταις ἀμαρτανομένων, ἀκροάσεων βιβλία ζ', πανηγυρικὸν ἐπὶ Ἀδριανῷ τῷ βασιλεῖ, βουλευτικὰ Ἀλεξανδρεῦσιν, εἰ δικαίως Πλάτων Ὅμηρον ἀπέπεμψε τῆς πολιτείας, καὶ ἄλλα συχνὰ, καὶ τέχνην ῥητορικὴν.
- 71 *Nicanor Alexandrinus*. Tables A. D. 127^e.
- 72 *Telephus*. Tables A. D. 150^f.
- 73 *Jason*. Suidas p. 1724 Β Ἰάσων Ἀργεῖος, ἱστορικὸς, νεώτερος Πλουτάρχου τοῦ Χαιρωνέως, γραμματικὸς. ἔγραψε περὶ τῆς Ἑλλάδος βιβλία δ'. ἔχει δὲ ἀρχαιολογίαν Ἑλλάδος, καὶ τὰ ἀπὸ

Eclog. I. 52 p. 906 οἱ περὶ Ταύρον Πλατωνικοί. Schol. Platon. in Timæum p. 437 Bekker. Ταύρου τοῦ Πλατωνικοῦ ἐκ τοῦ πρώτου τῶν εἰς τὸν Τίμαιον ὑπομνημάτων. Jo. Philoponus in Proclum VI. 8 ὁ Πλατωνικὸς Ταῦρος. VI. 21 ὁ εἰρημένος τοῦ Πλάτωνος ἐξηγητὴς Ταῦρος where a long quotation is given. VI. 28 τοῦ Πλατωνικοῦ Ταύρου ἐκ τῶν εἰς Τίμαιον ὑπομνημάτων. XIII. 15 Ταῦρον τοῦ Πλατωνικοῦ ἐκ τοῦ πρώτου τῶν εἰς τὸν Τίμαιον ὑπομνημάτων.

^b The death of *Polemo* is mentioned by Philostratus V. S. p. 539 ἤριζεν ἡ Σμύρνα ὑπὲρ τῶν ναῶν—ξύνδικον πεποιημένη τὸν Πολέμωνα. —ἐπεὶ δὲ ἐν ὁρμῇ τῆς ὑπὲρ τῶν δικαίων ἀποδημίας ἐτελεύτησεν, ἐγένετο μὲν ἐπ' ἄλλοις ξυνδίοις ἡ πόλις. The emperor—ὁ αὐτοκράτωρ—adjourned the cause till a written discourse of *Polemo* could be produced.

^c Philippi Ep. I. 11 tom. 2 p. 194 κισσὸς δ' Αὐτομέδων.

^d Automedon Ep. XI tom. 2 p. 193 in *Nicetem*: Νικήτης ὀλίγος μὲν, ἐπὶ προτόνοισιν ἀήτης Οἰά τε, πρηνὴς ἄρχεται ἐκ μελέτης. *Nicetes* (N^o 33), whom *Automedon* celebrates, still lived in A. D. 97. See the Tables.

^e Works of *Nicanor* apud Suidam p. 2593 Β Περὶ στιγμῆς τῆς παρ' Ὀμήρῳ καὶ τῆς ἐξ αὐτῶν διαφορᾶς ἐν τῇ διανοίᾳ. Περὶ στιγμῆς τῆς καθόλου βιβλία ἕξ. Ἐπιτομὴν τούτων βιβλίον ἐν. Περὶ στιγμῆς τῆς παρὰ Καλλιμάχῳ. Κωμωδοῦμενα. Περὶ ναυστάθμων. Περὶ τοῦ ὄναξ. Περὶ στιγμῆς, καὶ ἄλλα. Eustath. ad Hom. II. α p. 20. 12 Νικάνωρ ὁ στιγματίας ἐπιμελήσθαι διότι ἐπολυλόγησε περὶ στιγμῶν. Schol. Hom. Iliad. ad finem γ'. δ' ἐκ Νικάνωρος περὶ τῆς Ὀμηρικῆς στιγμῆς ad finem α. β. ε. ζ. η. θ & c. ἐκ τῶν Νικάνωρος περὶ στιγμῆς Schol. Hom. II. β 212 οὕτως Νικάνωρ. Quoted γ 46. 239. 318. 428. δ 83. 147. ε 245. 297. ζ 445. η 172. θ 18. 307. ι 47. 153. 538. λ 100. 186. 413. μ 295. ρ 42. Schol.

ad Dionys. Thrac. ed. Bekk. p. 758. 13 περὶ στιγμῆς. —κατὰ δὲ τινα μεταγενέστερον τεχνικόν, φημι δὲ τὸν Νικάνωρα, ὁκτὼ εἰσι στιγμαί. conf. p. 761. 18. p. 763. 10 ἵνα δὲ μὴ δόξῃ τις ἡμᾶς ἀγνοεῖν καὶ τὴν τοῦ λεχθέντος Νικάνωρος διατύπωσιν περὶ τῶν στιγμῶν,—δεῖ ὡς ἐν συντόμῳ ἔνταυθα μνησθῆναι τῆς τε θέσεως αὐτῶν καὶ τῆς διαφορᾶς τῆς τῷ Νικάνωρι εἰρημένης.

^f Works of *Telephus* apud Suidam p. 3545.

ἔγραψε καὶ αὐτὸς ἐν οἷς παρατίθεται πόσα χρῆ εἰδέναι τὸν γραμματικόν [conf. intt. ad locum].

περὶ τῶν παρ' Ὀμήρῳ σχημάτων ῥητορικῶν βιβλία β'.

περὶ συντάξεως λόγου Ἀττικοῦ βιβλία ε'.

περὶ τῆς καθ' Ὅμηρον ῥητορικῆς.

περὶ τῆς Ὀμήρου καὶ Πλάτωνος συμφωνίας.

ποικίλης φιλομαθίας βιβλία β'.

βίους τραγικῶν καὶ κωμικῶν.

βιβλιακῆς ἐμπειρίας βιβλία γ', ἐν οἷς διδάσκει τὰ κτήσεως ἄξια βιβλία.

ὅτι μόνος Ὅμηρος τῶν ἀρχαίων ἐλληνίζει.

περιήγησιν Περγάμου.

περὶ τοῦ ἐν Περγάμῳ Σεβαστίου βιβλία β'.

περὶ τῶν Ἀθήνησι δικαστηρίων.

περὶ τῶν Ἀθήνησι νόμων καὶ ἐθῶν.

περὶ τῶν Περγάμου βασιλέων βιβλία ε'.

περὶ χρήσεως, ἥτοι ὀνομάτων ἐσθῆτος καὶ τῶν ἄλλων οἷς χρῶμεθα ἔστι δὲ κατὰ στοιχείων.

περὶ τῆς Ὀδυσσεύς πλάνης.

ὠκυτόκιον ἔστι δὲ συναγωγή ἐπιθέτων εἰς τὸ αὐτὸ πρᾶγμα ἀρμοζόντων, πρὸς ἔτοιμον εὐπορίαν φράσεως βιβλία δέκα.

Schol. Hom. II. δ 133 Τήλεφος γάρ φησι. κ 53 ὁ Τήλεφος λέγει κακῶς εἰρηκεῖναι τὸν Δίδυμον. κ 545 οὕτως καὶ Τήλεφος ἐν τῷ ἡ' τοῦ γραμματικοῦ ἀξιοῖ. ο 668 Τήλεφος δὲ ἀκούει κ. τ. λ.

τῶν Μηδικῶν τὰ τε κατ' Ἀλέξανδρον ἕως τῆς τελευτῆς αὐτοῦ, καὶ τὰ μέχρι τῆς Ἀθηναίων ἀλώσεως τῆς γενομένης ὑπὸ Ἀντιπάτρου τοῦ πατρὸς Κασάνδρου [sc. B. C. 322].

74 *Soranus Ephesius, medicus*. Suidas p. 3373 B Σωρανὸς Μενάνδρου καὶ Φολβῆς Ἐφέσιος, ἱατρός, διατρίψας ἐν Ἀλεξανδρείᾳ, καὶ ἐν Ῥώμῃ δὲ ἱατρεύσας ἐπὶ Τραϊανοῦ καὶ Ἀδριανοῦ τῶν βασιλέων [A. D. 99—138], βιβλία τε συντάξας πλείστα καὶ κάλλιστα.

75 *Dioscorides junior*. Tables A. D. 122. He transcribed from *Dioscorides* of *Anazarba*: Galen. tom. 19 p. 64 ἅπερ ὁ Διοσκουρίδης οὐκ αἰδεῖται μεταγράφων ἐκ τῶν Νίγρον τε καὶ Παμφίλου καὶ Διοσκουρίδους τοῦ Ἀναξαργεύως καὶ πρὸ τούτων Κρατεῦα τε καὶ Θεοφράστου καὶ Ἡρακλείδου τοῦ Ταραντίνου καὶ ἄλλων μυρίων. οὕτως δὲ καὶ πόλεων ὀνόματα διηγέεται γνωριμωτάτων καὶ ἄστρον ὁμοίως ἐπιφανεστάτων, ἃ μὴδὲ ἂν παῖς ἀγνοήσειε^h.

76 *Artemidorus Capito*. Contemporary with *Dioscorides junior*: Tables A. D. 122. Mentioned with the younger *Dioscorides* by Galen tom. 16 p. 2 οἱ περὶ Διοσκουρίδην καὶ Ἀρτεμίδωρον τὸν ἐπικληθέντα Καπίωνα, οἱ πολλὰ περὶ τὰς ἀρχαίας γραφὰς ἐκαινοτόμησαν. tom. 17. 1 p. 795 πάντων δὲ τῶν ὑπαλλαξάντων τὰς παλαιὰς γραφὰς τολμηροτάτους περὶ Καπίωνα καὶ Διοσκουρίδην εὗρίσκω πράξαντας τοῦτο. tom. 19 p. 83 οὕτω Διοσκουρίδης γράφει—ὁ γὰρ Διοσκουρίδης αὐτὸς καὶ ὁ Ἀρτεμίδωρος καὶ [dele καὶ] ὁ ἐπικληθεὶς Καπίων ἐκ τοῦ συνήθους τοῖς ἄλλοις ὀνόματα πολλὰ μετεκόμισαν κ. τ. λ.

77 *Theon Smyrnaeus*. An astronomer in the reign of *Hadrian* A. D. 128—133. *Ptolemy*, who still lived in A. D. 161, knew *Theon*, although rather later in time than *Theon*ⁱ.

^g Pseudo Galenus apud Galenum tom. 14 p. 684 μεθοδικῆς δὲ ἥρξε μὲν Θεμίσιον ὁ Λαοδικεὺς τῆς Συρίας παρ' Ἀσκληπιάδου τοῦ λογικοῦ ἐφοδισθεὶς εἰς τὴν εὐρεσιν τῆς μεθοδικῆς αἰρέσεως, ἐτελείωσε δὲ αὐτὴν Θεσσαλὸς ὁ Τραυλιανός· οἱ δὲ μετὰ τούτους Μνασίας Διονύσιος Πρύκλος Ἀντίπατρος, διεστασίαςαν δὲ περὶ τινων ἐν αὐτῇ Ὀλυμπιακὸς ὁ Μιλήςιος καὶ Μενέμαχος ὁ Ἀφροδισιεύς καὶ Σωρανὸς ὁ Ἐφέσιος. Galenus tom. 10 p. 53 συγγέαντος αὐτῶν τὰ πράγματα Μενεμάχου, καὶ τοῦ ληρώδους Ὀλυμπικοῦ, καὶ μετ' αὐτοῦ Ἀπολλωνίδου καὶ Σωρανοῦ καὶ τοῦ νῦν ἔτι ζῶντος Ἰουλιανοῦ. τούτῳ μὲν γε καὶ ἡμεῖς ἐνετύχομεν—ἑτῶν ἤδη πλείωνων ἢ εἴκοσι γεγονότων ἐξ οὗπερ ἡμεῖς ἐπὶ τῆς Ἀλεξανδρείας αὐτῷ συνεγενόμεθα. Galenus de comp. med. in locis tom. 12 p. 493 ἐπειδὴ καὶ ὁ Σωρανὸς ἔγραψε κ. τ. λ. p. 414 περὶ τῶν ὑπὸ Σωρανοῦ γεγραμμένων πρὸς ἁλωπεκιάς. p. 956 καὶ τὸν ὑπὸ Σωρανοῦ γεγραμμένων φαρμάκων πεπειράμεθα καλῶς ποιούντων. p. 987 καὶ Σωρανὸς δὲ φάρμακον ἀδιορίστως ἔγραψεν. tom. 13 p. 42. 43 Σωρανοῦ. Σωρανὸς δὲ οὕτω σκευάζειν αὐτὴν ἀξιοί. Tertullian. de anima c. 6 p. 220 *Sorano methodicæ medicinæ instructissimo auctore respondente animam corporalibus quoque ali.*—*Ipse Soranus plenissime super anima commentatus quatuor voluminibus, et cum omnibus philosophorum sententiis expertus corporalem animæ substantiam vindicat, etsi illam immortalitate fraudavit.* Soranus is quoted again Ibid. c. 8 p. 223 c. 14 p. 235 c. 15 p. 238 c. 44 p. 305. On the use of the ἐμβρυοσφάκτης c. 25 p. 266 *Hoc et Hippocrates habuit et Asclepiades et Erasistratus et majorum quoque prosector Herophilus* [conf. Tertullian. c. 10 p. 228], et mitior ipse Soranus.

^h Galen tom. 19 p. 105. 106 distinguishes three of the name: οἱ μὲν γράψαντες τὰς ὀνομασίας τῶν φαρμάκων, καθάπερ Μενεσθεύς τε καὶ Ἀνδρέας ὁ τοῦ Χρύσαρος

καὶ Ξενοκράτης καὶ Διοσκουρίδης ὁ Ἀλεξανδρεὺς, Ἰνδικὸν ὀνομάζουσι τὸ ζιγγίβερι, πλανηθέντες ἐκ τοῦ τινος οἶσθαι ρίζαν αὐτὸ τοῦ πεπέρως ὑπάρχειν· ἀλλὰ Διοσκουρίδης ὁ Ἀναξαργεὺς σαφῶς διώρισέ τε καὶ ἀπεφάνητο περὶ ζιγγιβέρεως καὶ πεπέρως [sc. II. 188. 189]· ὁ τοίνυν Διοσκουρίδης ὁ νεώτερος ὁ γλωττογράφος φυτὸν εἶναι φησιν ἐν Ἰνδίᾳ παραπλήσιον τῷ τοῦ πεπέρως, οὗ ὁ καρπὸς ὀνομάζεται μυρτίδανον. Sprengel *Dioscorid.* p. viii supposes *Dioscorides* of *Alexandria* mentioned in this passage to be the same person as ὁ νεώτερος ὁ γλωττογράφος, but Jonsius p. 145 and Fabricius tom. 4 p. 676 understand *Dioscorides* of *Alexandria* to be no other than ὁ Φακᾶς, who flourished in the time of *Cleopatra*. And yet Fabricius afterwards tom. 6 p. 240 adopts the other opinion: “*Dioscoridem juniorem, glossographum, Alexandrinum, quem a Dioscoride Phaca distinguit Galenus.*” Galen however in that passage does not distinguish the Alexandrian from *Phacas*, but from the γλωττογράφος; and the former opinion, that of Jonsius and of Fabricius tom. 4, is more just. Galen quotes in tom. 19 p. 775 *Διοσκουρίδου περὶ μέτρων καὶ σταθμῶν*. To whom this work belonged does not appear. In tom. 19 p. 89 *Διοσκουρίδης ἐν τῷ πρώτῳ τῶν ὑγιεινῶν καὶ ἐν τῷ περὶ λαχάνων* we may read *Διοκλῆς*. conf. Galenum tom. 6 p. 455 *Διοκλῆς ἐν τῷ πρώτῳ τῶν πρὸς Πλείσταρχον ὑγιεινῶν*. tom. 18. 1 p. 712 *Διοκλῆς ἐν τῷ περὶ λαχάνων*. See Franzius ad Galen. Gloss. p. 451.

ⁱ His observation in the 12th year of *Hadrian* A. D. 128 is quoted by *Ptolemy Syntax*. X. 1 p. 239 ἐν ταῖς παρὰ Θεώνος εὐρομένεσσι τῷ κβ' ἔτει Ἀδριανοῦ, κατ' Αἰγυπτίους Ἀθὺρ κα' εἰς τὴν κβ' [Oct. 10 A. D. 128] ὁ τῆς Ἀφροδίτης ἑως τὸ πλείστον ἀπέστη τοῦ ἡλίου κ. τ. λ. and the 13th of *Hadrian*: p. 239 ἐν μὲν γὰρ ταῖς παρὰ

78 *Secundus*. The preceptor of *Herodes Atticus*. Tables A. D. 143.

79 *Diogenianus Heracleota*. Suid. p. 1003 Διογενειανὸς Ἡρακλείας Πόντου, γραμματικὸς, γεγρονὸς ἐπὶ Ἀδριανοῦ βασιλέως. Διογενειανὸς Ἡρακλείας ἐτέρας, οὐ τῆς Πόντου, γραμματικὸς, γεγρονὸς καὶ αὐτὸς ἐπὶ Ἀδριανοῦ βασιλέως. ἐπιστατέον δὲ μήποτε ἐστὶν ὁ ἐκ τῆς Ἀλβάκης Ἡρακλείας τῆς ἐν Καρίᾳ ἱατρός. ἦν γὰρ οὗτος παντοῖος λόγους. οὐ γὰρ εὗρον ῥητῶς τὸ ἐξ Ἡρακλείας αὐτὸν εἶναι τῆς ἐν Πόντῳ, ἀλλ' οὕτω παρὰ τισι δεδοξασται. Eudocia p. 133 Διογενειανὸς Ἡρακλείας Πόντου γραμματικὸς ἐπὶ Ἀδριανοῦ· ἢ ἐκ τῆς Ἀλβάκης Ἡρακλείας τῆς ἐν Καρίᾳ κατὰ Λυσίμαχον^k.

80 *Numenius rhetor*. Flourished in the reign of *Hadrian*: Suidas p. 2612 C Νουμήμιος ῥήτωρ· περὶ τῶν τῆς λέξεως σχημάτων. ὑποθέσεις τῶν Θουκυδίδου καὶ Δημοσθένους. χρειῶν συναγωγὴν. Ἀδριανῷ παραμυθητικὸν εἰς Ἀντίνοον. *Antinous* died in A. D. 130.

81 *Strato Sardianus*. After *Capito* the physician: Epigr. ult.¹ and before *Laertius*^m. Near the time of *Diogenianus Heracleota*.

82 *Phlegon Trallianus*. Tables A. D. 138. Conf. A. D. 116ⁿ.

Θέωνος ἡμῖν δοθείσαις εὐρίσκομεν ὅτι τῷ γ' ἔτει Ἀδριανοῦ κατ' Αἰγυπτίους Ἐπιφί β' εἰς τὴν γ' [May 19 A. D. 130] ἕως ὁ τῆς Ἀφροδίτης πλείστον ἀπέστη τοῦ ἡλίου. And the 14th: p. 234 τῷ μὲν γὰρ ιδ' ἔτει Ἀδριανοῦ κατ' Αἰγυπτίους Μεσορῇ ι' ἑσπέρως [July 5 A. D. 131] ὥς ἐν ταῖς παρὰ Θεώνος εἰλημμέναις τηρήσεσιν εὗρομεν (ὁ Ἑρμῆς) τὸ πλείστον ἀπέστη τοῦ ἡλίου. and the 16th of *Hadrian* A. D. 132: p. 239 ἐν μὲν γὰρ ταῖς παρὰ Θεώνος τοῦ μαθηματικοῦ δοθείσαις ἡμῖν εὗρομεν ἀναγεγραμμένην τήρησιν τῷ ις' ἔτει Ἀδριανοῦ κατ' Αἰγυπτίους Φαρμουθὶ κ' εἰς τὴν κβ' [March 8 A. D. 133] καθ' ἣν φησιν ὅτι ὁ τῆς Ἀφροδίτης ἑσπέριος τὸ πλείστον ἀπέστη τοῦ ἡλίου κ. τ. λ.

His works: περὶ τῶν κατὰ μαθηματικὴν χρησίμων εἰς τὴν τοῦ Πλάτωνος ἀνάγνωσιν.

1 περὶ τῶν κατὰ τὴν γεωμετρίαν

2 ——— κατὰ ἀριθμητικὴν

3 ——— κατὰ μουσικὴν

4 ——— κατὰ ἀστρονομίαν,

μετὰ δὲ τὸν περὶ πάντων τῶν μαθηματικῶν λόγον τελευταῖον ἐπέψυμεν καὶ τὸν περὶ τῆς ἐν κόσμῳ ἀρμονίας λόγον. Theon ipse apud Fabricium tom. 4 p. 35.

^k Suidas: ἔστι δὲ αὐτοῦ βιβλία ταῦτα.

1 λέξις παντοδαπὴ κατὰ στοιχείον ἐν βιβλίοις ε'. ἐπιτομὴ δὲ ἐστὶ τῶν Παιμφίλου λέξεων βιβλίων ε' καὶ τετρακοσίων [lege cum Hemsterhusio ε' καὶ ἐνεήκοντα] καὶ τῶν Ζωπυρίωνος [see Suid. Πάμφιλος p. 2826 A quoted in F.H. III p. 556].

2 ἐπιγραμματίων ἀνθολόγιον.

3 περὶ ποταμῶν λιμνῶν κρηνῶν ὀρῶν ἀκρωρειῶν.

4 περὶ ποταμῶν κατὰ στοιχείον ἐπιτομον ἀναγραφὴν.

5 συναγωγὴν καὶ πίνακα τῶν ἐν πάσῃ γῇ πόλεων.

On No 1 *Hesychius Eulogio* quoted by Kuster ad Suidam: Διογενειανὸς δὲ τις μετὰ τούτους γεγρονὸς ἀνὴρ σπουδαῖος καὶ φιλόκαλος τὰ τε προειρημένα βιβλία καὶ πάσας τὰς σποράδην παρὰ πᾶσι κειμένας λέξεις συναγαγὼν ὁμοῦ πάσας καθ' ἕκαστον στοιχείον συντέθεικε· λέγω δὴ τὰς τε Ὀμηρικὰς καὶ κομικὰς καὶ τραγικὰς, τὰς τε παρὰ τοῖς λυρικοῖς καὶ παρὰ τοῖς ῥήτορσι κειμένας. οὐ μὴν ἀλλὰ καὶ τὰς παρὰ τοῖς ἱατροῖς τὰς τε παρὰ τοῖς ἱστοριογράφοις. συλλήβδην δὲ ὁμοῦ οὐδεμίαν λέξιν, ὥστε ἡμᾶς εἰδέναι, παρέλπειν οὐτε τῶν παλαιῶν οὐτε τῶν ἐπ' ἐκείνου γεγενημένων. Quoted in Schol. Hom. II. ε. 576 ἐν τοῖς περὶ Σόφρονος

Ἀπολλοδώρου ἐκ τῶν Διογενειανοῦ τῆς ἐπιτομῆς Ἑλληνικῶν ὀνομάτων. Schol. Hermog. apud anecd. Gr. Bekker p. 1073 Αἰσχύλος ἐν Πέρσαις μέμνηται καὶ Διογενειανὸς ἐν τῇ λέξει τούτου. Eustath. ad Odys. ε p. 1533. 47 Διογενειανὸς δὲ φησιν, οἷακας λέγει οἷς τὰ πηδάλια ἐπιστρέφουσιν.

¹ Strato Epigr. 99. 1 Antholog. tom. 3 p. 90 ἱητρός Καπίτων Χρύσην ἔχρισεν· κ. τ. λ.

^m Laert. V. 61 γεγόνασι Στράτωνες ὀκτώ.—ἕκτος ποιητῆς ἐπιγραμματίων.

ⁿ His 13th book described Ol. 203 or 204: Euseb.

Chron. anno 2048 [A. D. 32] *Phlegon Olympiadum scriptor XIII^o sic loquitur*: "Ol. 203. 4 tanta fuit solis defectio quantam nemo antea cognoverat, sexta quippe diei hora nox adeo offusa est ut in caelo stellæ viserentur. Magnus quoque terræ motus in Bithynia fuit Nicææque pars magna ruit." Hieronymus anno 2047 has the fourth year of the 202nd Olympiad; and Syncellus p. 324 D quoting Eusebius: Φλέγων ὁ τὰς Ὀλυμπιάδας—ἐν τῷ γ' ῥήμασιν αὐτοῖς τάδε· "Τῷ δ' ἔτει τῆς σβ' Ὀλυμπιάδος ἐγένετο ἔκλειψις ἡλίου μεγίστη τῶν ἐγνωσμένων πρότερον, καὶ νύξ ὥρα ἔκτη τῆς ἡμέρας ἐγένετο, ὥστε καὶ ἀστέρας ἐν οὐρανῷ φανῆναι· σεισμός τε μέγας κατὰ Βιθυνίαν γενόμενος τὰ πολλὰ Νικαίας κατεστρέψατο." Which seems to have been the date of Eusebius himself. Joannes Philoponus also names Ol. 202: de mundi creatione II. 21 p. 88 τούτου δὲ τοῦ σκότους μᾶλλον δὲ τῆς νυκτὸς ταύτης καὶ Φλέγων ἐν ταῖς Ὀλυμπιάσιν ἐμήνησθη· λέγει γὰρ ὅτι τῷ δευτέρῳ [lege ex sequentibus τετάρτῳ] ἔτει τῆς διακοσιοστῆς δευτέρας Ὀλυμπιάδος ἐγένετο ἡλίου ἔκλειψις μεγίστη τῶν οὐκ ἐγνωσμένων πρότερον, καὶ νύξ ὥρα ἔκτη τῆς ἡμέρας ἐγένετο, ὥστε καὶ ἀστέρας ἐν οὐρανῷ φανῆναι. p. 89 βασιλεῖν μὲν γὰρ αὐτὸν [sc. Τιβερίῳ] φησὶν ὁ Φλέγων τῷ δευτέρῳ ἔτει τῆς ς' ἡ' Ὀλυμπιάδος, τὴν δὲ ἔκλειψιν γεγονέναι ἐν τῷ τετάρτῳ ἔτει τῆς σβ' Ὀλυμπιάδος, ὥς συνάγεσθαι ἀπὸ τῆς ἀρχῆς τοῦ βασιλεῦσαι Τιβερίον ὥς τοῦ τετάρτου ἔτους τῆς σβ' Ὀλυμπιάδος ἐγγύς που ἔτη δέκα καὶ ἐννέα. Idem III. 9 p. 116 ὑπὲρ φύσιν ἢ ἐπὶ τοῦ σταυροῦ τοῦ σωτήρος ἡλιακὴ γέγονεν ἔκλειψις, ἐν πανσελήνῳ γενομένη· ἥς καὶ Φλέγων ἐν ταῖς Ὀλυμπιάσι μέμνηται. Africanus apud Syncellum p. 322 D does not name the Olympiad: Φλέγων ἱστορεῖ

83 *Valerius Diodorus*. Tables A. D. 137.

84 *Apollonius Dyscolus*. 'Απολλώνιος ὁ τεχνικός Schol. Hom. II. κ. 252. Anonymus in vita apud Meursium de *Apolloniis* p. 10 'Απολλώνιος οὗτος 'Αλεξανδρεὺς μὲν ἦν τὸ γένος μητρὸς μὲν 'Αριάδνης πατρὸς δὲ Μυησιθέου.—ἀφίκετο δὲ εἰς 'Ρώμην ἐπὶ Μάρκου 'Αντωνίου καὶ διέγραψεν ἐκεῖσε τὰ κάλλιστα, καὶ τοσοῦτον ὅσον καὶ φίλος τῷ Μάρκῳ γέγονεν. Suidas p. 495 A 'Απολλώνιος 'Αλεξανδρεὺς ὁ κληθεὶς δύσκολος, πατὴρ 'Ηρωδιανοῦ τοῦ τεχνογράφου γραμματικοῦ. Priscian. II. 4 p. 67 *Apollonius ostendit firmissima ratione*. VIII. 15 p. 423 *Apollonius summus auctor artis grammaticæ*. XI. 1 p. 515 *Trypho, quem Apollonius quoque sequitur, maximus auctor artis grammaticæ*. Quoted also XII. 1 p. 541. XIII. 5 p. 575. XVII. 27 p. 103. Idem XII. 3. p. 547 *Apollonius, quem nos quantum potuimus sequi destinavimus*. XVII. 1 p. 3 *In plerisque Apollonii auctoritatem sumus secuti*°.

ἐπὶ Τιβερίου Καίσαρος ἐν πανσελήνῳ [conf. Routh Rel. Patrum tom. 2 p. 336] ἐκλείψιν ἡλίου γεγονέναι τελείαν ἀπὸ ὥρας ἑκτῆς μέχρις ἐνάτης, δηλῶν ὡς ταύτην. (where μέχρις ἐνάτης seems an addition of Africanus.) Nor Origen adv. Celsum II. 33 p. 187 περὶ δὲ τῆς ἐπὶ Τιβερίου Καίσαρος ἐκλείψεως—καὶ περὶ τῶν μεγάλων τότε γενομένων σεισμῶν τῆς γῆς ἀνέγραψε καὶ Φλέγων ἐν τῷ γ' ἢ τῷ ιδ' οἶμαι τῶν χρονικῶν. Origen adv. Cels. II. 14 p. 162 from the same books recites a still more remarkable testimony: Φλέγων ἐν γ' ἢ ιδ' οἶμαι τῶν χρονικῶν καὶ τὴν περὶ τινῶν μελλόντων πρόγνωσιν ἔδωκε τῷ Χριστῷ, συγχυθεὶς ἐν τοῖς περὶ Πέτρου ὡς περὶ τοῦ 'Ιησοῦ καὶ ἐμαρτύρησεν ὅτι κατὰ τὰ εἰρημένα ὑπ' αὐτοῦ τὰ λεγόμενα ἀπῆντησε. But, as the latest possible date for the Crucifixion was the spring of Ol. 202. 2 A. D. 30 (see the Tables p. 14) and as the probable date was the spring of Ol. 201. 4 A. D. 29 (see above c. 5), the date of *Phlegon* as given by Eusebius, which is *anno Eusebiano* 2048 *Ol.* 202. 4 the spring of A. D. 33, is certainly three years and most probably four years too late to be referred to that event; and the earthquake in *Phlegon* is in *Bithynia* and not *Judea*. He may have spoken then of some other darkness.

Origen Comm. in Matthæum § 134 tom. 5 p. 51—55. 56 considers an objection of the sceptics to the darkness at the Passion, a darkness not recorded in history, and a darkness at the full moon, therefore not an eclipse. He examines this question at large: "It is urged by the objectors that no Greek or barbarian annalist mentions such a darkness. *Phlegon* indeed in his *Chronica* mentions a darkness in the reign of Tiberius, but has not said that this happened at the full moon." [We learn from hence that the words ἐν πανσελήνῳ were not in the text of *Phlegon*.] p. 53 Origen replies "1 (p. 54) No eclipse is mentioned by the evangelists. Matthew and Mark do not name the sun at all; Luke merely says ἐσκοτίσθη ὁ ἥλιος, which words are perhaps an interpolation. 2 The *whole earth* only means *Judea*, or perhaps only *Jerusalem*. *All the earth* is used by a figure, as a similar figure is found in 1 Reg. XVIII. 9. 10. (p. 56) 3 The darkness was miraculous, like that in *Egypt* in the time of *Moses* for three days."

Phlegon is quoted by Vopiscus Saturnino c. 7.

Steph. Byz. Βελίτρα: πόλις Ἰταλίας, οὐ 'Ρώμης ἀπωτέρω, ὡς φησι Φλέγων 'Ολυμπιάσιν ἑκατὸν ἐβδομήκοντα τέσσαρσιν.

° Suidas p. 495 de *Apollonio*: ὃς ἔγραψε τάδε·

1 περὶ μερισμοῦ τῶν τοῦ λόγου μερῶν βιβλία δ'.

2 περὶ συντάξεως τῶν τοῦ λόγου μερῶν δ'. Extant. ed. Bekker. 8^{vo} 1817. Quoted in Schol. Iliad. σ. 86 'Απολλώνιος ἐν τῷ περὶ συντάξεως. Priscian. XVIII. 5 p. 129 *Apollonius in III περὶ συντάξεως ostendit &c.* *Apollonius* apud Bekk. Anecd. Gr. p. 530. 29 ἐντελέστερον μέντοι δεδείξεται ἐν τῷ περὶ συντάξεως. p. 532. 31 ἐν τῷ περὶ συντάξεως ἀποδίδοται. p. 535. 25 ἐν τῷ περὶ συντάξεως ἀκριβέστερον εἰρήσεται. p. 542. 12 ἀκριβέστερον ἐν τῷ περὶ συντάξεως ἀποδώσομεν.

3 περὶ ῥήματος, ἥτοι ῥηματικόν, ἐν βιβλίοις ε'. *Apollonius* de Syntaxi I. 36 p. 71 ἐπιδείκνυμεν ἐν τῷ περὶ ῥημάτων. III. 6 p. 207 ἀκριβώσομεν ἐν τῷ περὶ ῥημάτων. Priscian. VIII. 15 p. 423 *Ita esse confirmat Apollonius, summus auctor artis grammaticæ, docens in primo De Verbo &c.* Schol. in Dionys. apud Bekk. Anecd. Gr. p. 672. 34 ὁ δὲ Διονύσιος, ὡς φησιν 'Απολλώνιος ἐν τῷ ῥηματικῷ—p. 882. 20 τὸν 'Απολλωνίου ὄρον—"Ῥῆμά ἐστι μέρος" κ. τ. λ.

4 περὶ τῶν εἰς μι ληγόντων ῥημάτων παραγῶγων βιβλίον ἐν.

5 περὶ ῥημάτων [lege cum Kustero ὀνομάτων] ἥτοι ὀνοματικόν, ἐν.

6 περὶ ὀνομάτων κατὰ διάλεκτον.

7 περὶ τῆς ἐν θηλυκοῖς ὀνόμασιν εὐθείας, ἐν.

8 περὶ παρωνύμων, ἐν. Schol. Hom. II. α. 508 'Απολλώνιος ἐν τῷ περὶ παρωνύμων. Schol. II. ν. 102 πῶς δ' ἐσχημάτισται δεδήλωται ἐν τῷ περὶ παρωνύμων.

9 περὶ συγκριτικῶν.

10 περὶ διαλέκτων, Δωρίδος 'Ιάδος Αἰολίδος 'Ατθίδος. *Apollonius* apud Bekk. Anecd. Gr. p. 624. 8 ἐν τῷ περὶ 'Ιάδος τὸ τοιοῦτον ἀπεδείξαμεν.

11 περὶ σχημάτων 'Ομηρικῶν. *Apollonius* apud Bekk. Anecd. Gr. p. 495. 31 ἐν τοῖς περὶ σχημάτων εἴρηται. p. 503. 8 ἐντελῶς ἀπεδείξαμεν ἐν τῷ περὶ σχημάτων.

12 περὶ κατεψευσμένης ἱστορίας.

13 περὶ παθῶν. Steph. Byz. Καρία:—τὸ θηλυκὸν Κάειρα.—'Απολλώνιος διὰ τοῦ ε' φησὶ μακροῦ ἐν τῷ ε' περὶ παθῶν, καὶ ἐν τῷ περὶ γενῶν. *Apollonius* apud Bekk.

- 85 *Nicostratus*. Tables A. D. 164. Synesius Epist. 128 p. 264 B ἀποστεῖλαί μοι τάχιστα τὰ βιβλία—τὸ Νικοστράτειον δὴ λέγω, καὶ τὸ τοῦ Ἀφροδισιέως Ἀλεξάνδρου. Hermogenes ἰδεῶν II. 3 περὶ ἀφελείας. p. 396 ἀφελέστεραι δὲ συνθῆκαι αἱ μᾶλλον λελημμένοι—οἱαὶ εἰσιν αἱ πλείσται παρὰ τε τῷ Ξενοφῶντι καὶ τῷ Σωκρατικῷ Ἀισχίῳ, καὶ μέντοι καὶ τῷ Νικοστράτῳ. Imitated by *Ælian*: Philostrat. V. S. II. 31 ἡ μὲν ἐπίπαν ἰδέα τοῦ ἀνδρὸς ἀφέλεια προσβάλλουσά τι τῆς Νικοστράτου ὥρας. To this *Nicostratus* Libanius alludes de vita sua p. 33 ὁ γενναῖος ἐκεῖνος καὶ πρὸς τῷ Νικοστράτῳ τοῦ Ἰσοκράτους καταφρονῶν which Reiske refers to *Nicostratus* the comic poet.
- 86 *Herodes Atticus*. Tables A. D. 143. 168. 175. *Herodes* flourished cir. A. D. 120—176. was consul A. D. 143. Younger than *Polemo*. His preceptors and his pupils are named in the Tables A. D. 143^p.
- 87 *Alexander Cotyæensis*. Tables A. D. 161. The preceptor of *M. Aurelius*.
- 88 *Pausanias* ὁ περιηγητής. Tables A. D. 125. 161. 173. 176.
- 89 *Aristides Quintilianus*. Meibomius writes in substance as follows: “Mirandum est tanti auctoris nomen a veterum nullo commemoratum legi. Cicerone junior, quem lib. II citat [p. 70]. Antiquior Marciano Capella qui hunc transtulit [A. D. 457]. Ex musica historia accedit aliud argumentum. Euclides post Aristoxenum omnium qui extant antiquissimus; post hunc Aristidem Quintilianum colloco circa Plutarchi tempora ante Ptolemæum.”

An. Gr. p. 567. 15 ἐν τῷ περὶ παθῶν ἐδείχθη. 568. 8 ἐντελῶς ἐν τῷ περὶ παθῶν παρεστήσαμεν. p. 580. 29 ἐντελῶς ἐν τοῖς περὶ παθῶν ἐδείχθη.

14 περὶ τόνων κατηναγκασμένων βιβλία δύο. Bekker. Anecd. Gr. p. 1246 φησὶν ὁ Ἀπολλώνιος ἐν τῷ περὶ κατηναγκασμένων τόνων. Apollonius apud Bekk. An. Gr. p. 581. 4 εἰρήσεται ἐν τῷ περὶ τῶν διεψευσμένων τόνων. Idem de Syntaxi II. 17 p. 131 ἐν τῷ περὶ τόνων ἀκριβέστερον τὰ τοιαῦτα ἐπιδείκνυμεν.

15 περὶ τόνων σκολιῶν βιβλίον ἓν.

16 περὶ προσωδιῶν, ε'.

17 περὶ στοιχείων.

18 περὶ προθέσεων. Schol. Hom. II. ε. 142 Ἀπολλώνιος ἐν τῷ περὶ προθέσεων.

19 περὶ τῶν Διδύμου πιθανῶν.

20 περὶ συνθέσεως.

21^p περὶ διαφορουμένων.

22 περὶ τοῦ τίς.

23 περὶ γενῶν. Steph. Byz. Καρία. See above n.

13. Apollonius de Syntaxi I. 5 p. 23 πρὸς αὐς ἀντίρρηται διὰ πλείονων ἐν τῷ περὶ γενῶν.

24 περὶ πνευμάτων. Ipse de Syntaxi IV. 5 p. 319 ὑπὲρ ὧν ἐν τῷ περὶ πνευμάτων ἠκριβώσαμεν. Idem apud Anecd. Gr. p. 612. 20 εἴρηται καὶ ἐν τῷ περὶ δασείας καὶ ψιλῆς.

25 περὶ κτητικῶν.

26 περὶ συζυγίας.

Add to the list of Suidas the following:

27 περὶ συνδέσμων. Apud Bekker. Anecd. Gr. p. 479. Quoted p. 543. 18 περὶ τοῦ ἔκρητι—ἐν τῷ περὶ συνδέσμων ἐξεθέμεθα. p. 543. 26 ἠκριβώθη ὁ λόγος ἐν τῷ περὶ συνδέσμων. p. 564. 29 δέκνυται ἐν τῷ περὶ συνδέσμων.

28 περὶ ἐπιρρημάτων. Apud Bekker. Anecd. Gr. p. 529. Schol. Hom. II. ο. 138 Ἀπολλώνιος φησὶν ἐν τῷ περὶ ἐπιρρημάτων. Perhaps also II. ε. 100 ἐν τῷ

περὶ ἐπιρρήματος ἐροῦμεν.

29 περὶ ἀντωνυμιῶν. Apud Bekker. Berolin. 8^{vo} 1813. Apollonius apud Bekk. An. Gr. p. 491. 12 οὐ τὴν ἀπόδειξιν ἐν τῷ περὶ ἀντωνυμιῶν ἐξεθέμην. p. 552. 3 ἐντελέστερον εἴρηται ἐν τῷ περὶ ἀντωνυμιῶν. p. 557. 29 δέκνυται καὶ ἐν τῷ περὶ ἀντωνυμιῶν. p. 581. 30 ἐν ἐτέροις ἰδιδάξαμεν κατὰ τὰς ἀντωνυμικὰς γενικίας. p. 612. 18 περὶ οὐ εἴρηται ἐν τῷ περὶ τῶν ἀντωνυμιῶν. Schol. Hom. II. δ. 343 οὕτως Ἀπολλώνιος ἐν τῷ περὶ ἀντωνυμιῶν ε. 219 διὰ τί οὐ περιεσπίασθη (τὸ νῶ) ἐν τῷ περὶ ἀντωνυμιῶν δηλοῦται.

30 περὶ ὀρθογραφίας. Ipse de Syntaxi III. 30 p. 272 ἐντελέστερον ἀποδεικνυμένου ἐν τῷ περὶ ὀρθογραφίας. Quoted by Toup ad Suidam p. 495.

31 περὶ μετοχῆς. Ipse de Syntaxi III. 32 p. 302 ἀκριβέστερον ἐξεθέμεθα ἐν τῷ περὶ μετοχῆς ὑπηγορευμένῳ. IV. 8 p. 327 ἐντελέστερον ἐξεθέμεθα ἐν τῷ περὶ μετοχῶν. See Toup ad Suid. p. 495. Apollonius apud Bekker. An. Gr. p. 554. 25 ἐντελέστερον ἐν τῷ περὶ μετοχῶν ἐκ-θροσόμεθα. Schol. Hom. II. δ. 22 ὁ γὰρ Ἀπολλώνιος ἐν τῷ περὶ μετοχῆς ἀποδείκνυσιν ἀκριβέστατα ἐκ τῆς συντάξεως ὅτι οὐ δύναται εἶναι ἐπιρρημα μεσότητος.

P *Fronto* Epist. p. 20 is on good terms with *Herodes*. Again p. 50. and after the Parthian war of *Verus*: p. 97.

The pure Attic was still spoken in the interior of Attica in the time of *Herodes*, although corrupted in the city: Philostrat. V. S. II. 1 p. 553 οἱ μὲν γὰρ ἐν τῷ ἄστει Ἀθηναῖοι μισθοῦ δεχόμενοι Θράκια καὶ Ποντικὰ μενράκια, καὶ ἄλλων ἐθνῶν βαρβάρων ξυνερρηκότες, παραφθείρονται παρ' αὐτῶν τὴν φωνήν—ἡ μεσόγειος δὲ ἄμικτος βαρβάρους οὐσα ὑγαίνει αὐτοῖς ἡ φωνή, καὶ ἡ γλῶττα τὴν ἄκραν Ἀτθίδα ὑποψάλλει. II. 31 p. 624 Ἀθλιανὸς Ῥωμαῖος μὲν ἦν ἡττίκιζε δὲ ὥσπερ οἱ ἐν τῇ μεσογείᾳ Ἀθηναῖοι.

Fabricius B. G. tom. 3 p. 642 "Scripsisse videtur ante Ptolemaum; ejus non omisisset mentionem."

- 90 *Enomaus cynicus*. Tables A. D. 120. In the time of *Hadrian*. Suidas p. 3658 Α Οινόμαος Γαδαρεὺς, φιλόσοφος κυνικὸς, γεγονὼς οὐ πολλῷ πρεσβύτερος Πορφυρίου. Περὶ κυνισμού. Πολιτεῖαν. Περὶ τῆς καθ' Ὁμηρον φιλοσοφίας. Περὶ Κράτητος καὶ Διογένους καὶ τῶν λοιπῶν⁹.
- 91 *Agathobulus*. Tables A. D. 120. In the time of *Hadrian*^r.
- 92 *Alexander Platonicus, Caninius Celer, Annii Macer*. Preceptors of *Marcus* recorded in the Tables A. D. 133.
- 93 *Claudius Maximus*. A preceptor of *Marcus*: Capitolin. Marco c. 3.
- 94 *Rusticus stoicus*^s. Tables A. D. 133.
- 95 *Sextus* (Tables A. D. 120) was also a preceptor of *Marcus*: A. D. 133. Themist. Or. XI p. 145 Β κατὰ μὲν δὴ καὶ ὅποσα Μάρκος εἰς Σέξτον. Still living in A. D. 176.
- 96 *Apollonius Stoicus*. Another preceptor of *Marcus*: A. D. 133. Mentioned with others at A. D. 148^t.
- 97 *Theodotus*. Tables A. D. 168. Opposed *Herodes Atticus* in 168.
- 98 *Aristocles*. Tables A. D. 144. Taught *Athenodorus, Euodius, Rufus, Heracles*. Heard at Pergamus by *Herodes*.
- 99 *Pancrates poeta*. Tables A. D. 130.
- 100 *Mesomedes lyricus*. Tables A. D. 145.

Among the preceptors of *Galen* named in the Tables A. D. 147 are the following^u:

⁹ Quoted largely against Oracles by Eusebius Præp. V. 18—36 p. 209 A—234 C ἀπελέγχει τὸν χρησμὸν εὖ μάλα τις τῶν νέων ἀνδρικῷ λογισμῷ, "γοήτων φωρῶν" ἐν οἰκείῳ συγγράμματι πεποιημένος. p. 213 C τοιαῦτα τῆς Οἰνομάου παρησίας τὰ τῆς τῶν γοήτων φωρῶν, κυνικῆς οὐκ ἀπηλλαγμένα πικρίας. p. 234 C τοιαῦτα καὶ ὁ Οἰνόμαος. Idem Ib. VI. 6 p. 254 D ἄκουε δ' οὖν αὐθις τοῦ τὴν τῶν γοήτων φωρῶν τὸ οἰκεῖον ἐπονομάσαντος σύγγραμμα, ὡς εὖ μάλα νεανικῷ φρονήματι τὸν πλάνον τῶν πολλῶν καὶ αὐτοῦ γε τοῦ Ἀπολλωνος ἐπανορθοῦται, δι' ὃν γράφει τάδε κατὰ λέξιν κ. τ. λ. p. 261 B τοιαῦτα πρὸς τὸν χρησμοφθὸν ὁ Οἰνόμαος ἀπετεῖνατο. Conf. Theodoret. Therap. VI p. 86. 19 X p. 141. 51 ὁ κυνικὸς Οἰνόμαος. Socrates H. E. III. 23 p. 202 A διὰ μὲν τὸν χρησμὸν τόνδε [de *Cleomede heroe*: conf. Euseb. Præp. V. 34 p. 230 B] Διογένης ὁ κύων καὶ Οἰνόμαος ὁ φιλόσοφος κατέγνωσαν τοῦ Πυθίου Ἀπόλλωνος. Julian. Or. VI p. 187 C τοῦτο ζοικεν Οἰνόμαος οὐκ ἀτόπως λέγειν "ὁ κυνισμὸς οὔτε Ἀντισθενισμὸς ἐστίν οὔτε Διογενισμὸς." p. 199 A ἔστω δὴ μὴ, κατὰ τὸν Οἰνόμαον, ὁ κύων ἀναιδὴς μηδὲ ἀναισχυντος. Idem Or. VII p. 209 B δοίη γὰρ ἂν ὑπολαβεῖν πολλοῖς περὶ αὐτοῦ [sc. τοῦ κυνισμού] ταῦτα Οἰνόμαος. p. 212 A οὗτος ὁ Διογένης ὁποῖός τις ἦν τὰ πρὸς τοὺς θεοὺς καὶ τὰ πρὸς ἀνθρώπους, μὴ διὰ τῶν Οἰνομάου λόγων—ἀλλὰ δι' ὃν ἔδρασεν ἔργων—γνωρίζεσθω. These passages in Julian are from the first or the last of the works named by Suidas. The work on Oracles is also quoted by Julian Or. VII p. 209 B ἐπιγνώσει σαφῶς ἐν τῇ τοῦ κυνὸς [sc. Οἰνομάου] αὐτοφωνίᾳ καὶ τῇ κατὰ τῶν χρηστηρίων, καὶ πᾶσιν ἀπλῶς οἷς ἔγραψεν ὁ ἀνὴρ. *Oenomaus* also wrote tragedies: Julian. Or. VII p. 210 D ταῖς Οἰνομάου δὲ ἐντυχῶν ἔγραψε γὰρ καὶ τραγ-

δίας τοῖς λόγοις τοῖς ἑαυτοῦ παραπλησίας, ἀρρήτων ἀρρητότερα, καὶ κακῶν πέρα, καὶ οὔτε δ' τι φῶ περὶ αὐτῶν ἀξίως ἔχω κ. τ. λ.

^r *Agathobulus* was contemporary with *Demonax*: Lucian. Demonacte c. 3. See above N^o 57.

^s Themist. Or. XVII p. 215 A ἀπολανέτω τοίνυν ὁ καθ' ἡμᾶς χρόνος τῶν Τραϊανῶν καιρῶν ἐπανιόντων, τῶν Ἀδριανοῦ, τῶν Μάρκου, τῶν Ἀντωνίων, οἱ τὸν Ἀρειανὸν καὶ τὸν Ρούστικον ἐξαναστήσαντες ἐκ τῶν βιβλίων μεριστὰς ἐποιοῦντο καὶ συνεργοὺς τῆς τῶν κοινῶν ἐπιτροπείας. Idem Or. XIII p. 173 C συνῆν—Μάρκος Ῥουστίκω.

^t *Marcus* περὶ ἑαυτοῦ I. 8 παρὰ Ἀπολλωνίου τὸ ἐλεύθερον καὶ ἀναμφιβόλως ἀκύβευτον κ. τ. λ. I. 17 παρὰ τῶν Θεῶν τὸ ἀγαθοῦς πάππους ἀγαθοῦς γονεῖς ἀγαθὴν ἀδελφὴν ἀγαθοῦς διδασκάλους ἀγαθοῦς οἰκείους συγγενεῖς φίλους, σχεδὸν ἀγαθὰ πάντα σχεῖν.—τὸ γυνῶναι Ἀπολλώνιον, Ῥούστικον, Μάξιμον.

^u *Galenus* tom. 15 p. 136 Ἡρόφιλός τε καὶ Εὐδημος, οἷς εἰς τὴν μέθοδον οὐκέτι οὐδεὶς προσεξεῦρεν οὐδὲν ἄχρι Μαρίνου τε [N^o 28] καὶ Νομισιανοῦ, οὐδ' Ἡρακλειανὸς [N^o 145], ᾧ συνεγενόμην ἐπὶ τῆς Ἀλεξανδρείας οὐκ ἐν παρέργῳ. μαθηταὶ δὲ τῶν ἀνδρῶν τῶνδε πολλοὶ τε καὶ ἄλλοι, διαπρεπέστατοι δὲ Νομισιανοῦ μὲν ὁ διδάσκαλος ἡμῶν Πέλοψ, Μαρίνου δὲ Κδύντος. ἀλλὰ Κδύντος μὲν [N^o 39] οὐτ' ἄλλο τι βιβλίον οὐτ' ἀνατομικὸν ἔγραψε· τῶν δ' ἄλλων ἀπάντων ἀνατομικὰς ἔχομεν οὐκ ὀλίγας βίβλους. ἀλλὰ καὶ τῶν Κοῦντου μαθητῶν ἐστὶν ἀνατομικὰ συγγράμματα, καθάπερ τὰ Σατύρου τε τοῦ ἡμετέρου διδασκάλου καὶ Λύκου. Of *Pelops* he speaks tom. 19 p. 16 ἐπανήλθον ἐκ Ῥώμης εἰς τὴν πατρίδα [A. D. 167. See the Tables p. 159]—τρία δέ μοι βιβλία παρὰ τινων ἐδόθη γεγραμμένα πρὶν εἰς Σμύρναν ἐκ Περγάμου μεταβῆναι, Πέλοπος τε τοῦ Ιατροῦ καὶ

- 101 *Satyrus medicus, Quinti* μαθητής.
 102 *Numesianus, Quinti* μαθητής.
 103 *Pelops*.
 104 *Stratonicus, Sabini* μαθητής.
 105 *Æschrion empiricus*.
 106 *Lycus Macedo, Quinti* μαθητής. Galen. tom. 19 p. 22 Λύκος ὁ Μακεδὼν, Κοῦντου μαθητῆς γεγονώς. Conf. p. 57. tom. 17. 1 p. 502 αὐται μὲν αἱ ἐκ τοῦ προρρητικοῦ ῥήσεις ὑπὸ τοῦ Λύκου προσεγράφησαν, ὡς εἰρηκότος οὕτω Κοῦντου κατὰ τὴν ἐξήγησιν τοῦ προκειμένου Πυθίωνος. tom. 18. 2 p. 1000 ὁ τοῦ Κοῦντου μαθητῆς Λύκος^v.
 107 *Antiochus sophista*. Mentioned in the Tables A. D. 173. For his time see A. D. 216 p. 227.
 108 *Alexander sophista*. Tables A. D. 160. 170. Secretary to *Marcus*.
 109 *Claudius Ptolemæus*^w. Tables A. D. 139. 140. 161.
 110 *Basilides Scythopolitanus*^x. Tables A. D. 148. The preceptor of *Venus*.
 111 *Iamblichus Babylonius*. Tables A. D. 166.
 112 *Peregrinus*. Tables A. D. 165. Conversed with *Demonax*: Lucian. Demon. c. 21. See N^o 57.
 113 *Atticus Platonicus*. Tables A. D. 164. 177. Mentioned by Porphyry Vit. Plotin. c. 149.
 114 *Crescens cynicus*. Tables A. D. 153.
 115 *Amyntianus*. Tables A. D. 167. Dedicated to *Marcus*.
 116 *M. Aurelius Antoninus imp.* Born A. D. 121; reigned 161—180.
 117 *Chryseros*. Tables A. D. 180.
 118 *Phrynichus*. Tables A. D. 176. Lived in the times of *Marcus* and *Commodus*.
 119 *Basilides sophista*. Tables A. D. 176. Contemporary with *Phrynichus*.
 120 *Damophilus*. Suidas p. 863 D Δαμόφιλος φιλόσοφος, σοφιστής· ὃν ἀπεθρέψατο Ἰουλιανὸς ὁ ἐπὶ Μάρκου τοῦ βασιλέως ὑπάτος [A. D. 175^z]· γράψας πάμπολλα, ἐξ ὧν ταῦτά μοι εὗρηται ἐπὶ ταῖς τῶν βιβλίων θήκαις· Φιλόβιβλος, πρῶτος περὶ ἀξιοκτῆτων βιβλίων, πρὸς Λολλιανὸν Μάξιμον. Περὶ βίου ἀρχαίων. (καὶ ἑτέρα πάμπολλα.) Conf. Eudociam p. 134.
 121 *Herodianus grammaticus*^a. Son of *Apollonius*. Tables A. D. 173. Flourished in the reign of *Marcus*.

^v Ἀλβίνου τοῦ Πλατωνικοῦ χάριν.—τὸ δὲ τρίτον ἦν ἰκὰ Πέλοψ μετὰ Φιλίππου τοῦ ἐμπειρικοῦ διελέχθη δυοῖν ἡμερῶν, τοῦ μὲν Πέλοπος, ὡς μὴ δυναμένης τῆς ἱατρικῆς δι' ἐμπειρίας μόνης συστήναι, τοῦ Φιλίππου δ' ἐπιδεικνύοντος δύνασθαι.

^w Galen writes against him tom. 18. 1 p. 196 Λύκος τοῖνυν ἔγραψε κ. τ. λ. tom. 16 p. 197 κάκιστον δὲ πάντων ὁ Λύκος ἡρμηνεύσατο. p. 198 ἀλλὰ τίς φέρει τὴν τοῦ Λύκου τοῦ Μακεδόνης ἀσέλγειαν καὶ τὴν τοῦ Ἀρτεμιδώρου [sc. *Capitonis*] ἀμάθειαν καὶ τῆς τῶν ἄλλων πολυλαλίαν καὶ ἀπιθάνους λόγους; tom. 17. 1 p. 966. Idem tom. 2 p. 71 ὥσθ' ὁ Λύκος οὗτ' ἀληθὴ λέγων φαίνεται κ. τ. λ. p. 227 Λύκου τι σύγγραμμα νῦν ἡμῖν ἐκομίσθη, μικροῦ δέιν εἰς πεντακισχιλίους ἐκτεταμένον, ἐν τοῖς πλείστοις αὐτῶν ἐσφαλμένον. *Lycus* is criticised again tom. 2 p. 449 tom. 3 p. 366 tom. 18. 2 p. 926. 927. 933.

^x Suidas p. 3155 D οὗτος ἔγραψε Μηχανικά βιβλία γ', Περὶ φύσεων καὶ ἐπισημασιῶν ἀστέρων ἀπλανῶν βιβλία β', Ἀπλῶσιν ἐπιφανείας σφαίρας, Κανόνα πρόχειρον, Τὸν μέγαν ἀστρονόμον ἦτοι σύνταξιν, καὶ ἄλλα.

^y Sextus Empir. Logic. II. 258 οἱ στωικοὶ, ὡς οἱ περὶ τὸν Βασίλειδην. Fabricius ad locum: "Puto Basilidem Scythopolitanum intelligi."

^z *Atticus* upon *Plato* is quoted by Proclus in Ti-

mæum. See below under *Iamblichus* N^o 252, Works n. 11.

^a See above c. 2 at A. D. 175.

^a The following catalogue of the works of *Herodian* is founded upon the list of Fabricius tom. 6 p. 282, with additional testimonies from works published since the time of Fabricius.

1 εἰς τὸ ἀνεκφώνητον. Etymol. M. v. δυσωπεῖσθαι p. 292. 55.

2 περὶ αὐθυποτάκτων καὶ ἀνυποτάκτων. Bekker. Anecd. Gr. p. 1086.

3 περὶ τῶν ἀριθμῶν. Conf. Fabric. p. 278.

4 In *Apollonii* περὶ γενῶν. Steph. Byz. Καρία:—Κάερα.—Ἡρωδιανὸς ἐν μὲν τῇ ὀρθογραφίᾳ ἀμφίβολον αὐτό φησιν. ἐν δὲ τῇ καθύλου, χρήσει ἐπόμενος διὰ διφθόγῳ ὑπομνηματίζων δὲ τὸ περὶ γενῶν Ἀπολλωνίου, διὰ τοῦ ἰ μακροῦ. See above, *Apollonii* Opp. n. 13.

5 In *Apollonii* περὶ παθῶν. Steph. Byz. Πνύξ:—περὶ οὗ φησιν Ἡρωδιανὸς ἐν τοῖς περὶ παθῶν οὕτως κ. τ. λ. Schol. Aristoph. Lys. 994 πᾶσα πᾶσα: οὕτως Ἡρωδιανὸς ἐν τῇ περὶ παθῶν. Etym. p. 143. 2 παρὰ τὸ Ἀριμτοκλῆς Ἀρίστουλλος. οὕτως Ἡρωδιανὸς εἰς τὴν Ἀπολλωνίου εἰσαγωγὴν, ἢ περὶ παθῶν. Etym. p. 56. 26 ἀλλήλῃμαι:—Ἡρωδ.

Ammianus 22. 16, 15. 16 *Alexandria—Aureliano imperium agente civilibus jurgiis ad certamina interneciva prolapsis—amisit regionis maximam partem quæ Bruchion adpellabatur,*

ἐν τῷ περὶ παθῶν. p. 150. 9 ἀρτεμής:—Ἡρωδ. ἐν τῷ ὑπομνήματι τῶν περὶ παθῶν φησιν κ. τ. λ. Bekk. Anecd. Gr. p. 1219 l. penult. Ἡρωδ. ἐν τῷ περὶ παθῶν οὕτω κ. τ. λ. Etymol. Ἀρνη p. 146. 5 καλεῖται δὲ καὶ Τάρνη, ὡς λέγει Ἡρωδ. ἐν τῷ περὶ παθῶν.

6 περὶ βαρβαρισμοῦ καὶ σολοικισμοῦ κατὰ πλάτος. Edidit Valckenærius ad Ammonium p. 191—204. Assigned to *Herodian* by Villosion Anecd. Gr. p. 175—178.

7 περὶ γάμου καὶ συμβιώσεως. Etymol. p. 149. 45 ἄρσιν—παρὰ τοῦ ἔρδω: ἔρσω:—οὕτως Ἡρωδιανὸς ἐν τῷ περὶ γάμου καὶ συμβιώσεως.

8 ὑπόμνημα τοῦ περὶ παθῶν Διδύμου. Schol. Hom. Il. p. 201 ζητεῖ ὁ Ἡρωδιανὸς ἐν τῷ α' ὑπομνήματι τοῦ περὶ παθῶν Διδύμου. Il. γ. 272 Ἡρωδιανὸς ἐν τῷ β' ποιήματι [lege cum Bekkero ὑπομνήματι] τῷ περὶ παθῶν Διδύμου. λ. 160 λέγει ὁ τεχνικός ἐν τῷ ὑπομνήματι τοῦ περὶ παθῶν Διδύμου κ. τ. λ.—ἐν δὲ τῇ Ὀμηρικῇ προσφῶδιᾳ ἐναντιοῦται τούτῳ.

9 περὶ διχρόνων. Bekker. Anecd. Gr. p. 1438 note.

10 περὶ ἐγκλινομένων καὶ ἐγκλιτικῶν καὶ συνεγκλιτικῶν μορίων. Editur apud Bekker. Anecd. Gr. p. 1142—1149.

11 ἐπιμερισμοί. Bekker. Anecd. Gr. p. 1402 οὕτως Ἡρωδιανὸς ἐν ἐπιμερισμοῖς. p. 1431 ἐχείρ, καὶ ἀποβολῇ τοῦ ε χεῖρ. οὕτως Ἡρ. ἐν ἐπιμερισμοῖς. Schol. Aristoph. Avium 877 στρουθὲ μῆτερ: Ἡρωδιανὸς ἐν τῷ “Βάσκ ἴθι Ἴρι ταχεῖα”—ἐπιμερισμῷ φησι τὸν Χάρητα λέγειν βαρύνειν Ἀττικὸν τὸ στρουθός, ὁμοίως καὶ ἐν τῷ ις' τῆς καθόλου λέγων καὶ Τρύφωνα μεμνησθαι ἐν δευτέρῳ περὶ Ἀττικῆς προσφῶδιᾳ. Schol. Hom. Il. δ. 66 ὑπερκύδαντας: λέγουσι δὲ τινες ὅτι ἐν τοῖς ἐπιμερισμοῖς λέγει ὁ Ἡρωδιανὸς ὅτι μετοχὴ ἐστίν—ἐν δὲ τῷ ὀνοματικῷ λέγει ὅτι ὀνομά ἐστι.—τῷ ὀνοματικῷ δεῖ μᾶλλον πιστεύειν ἢ τοῖς ἐπιμερισμοῖς.—τοῦτο γὰρ ὁμολογήματα εἶναι Ἡρωδιανοῦ, ἀλλ' εἰσὶ καὶ ψευδεπίγραφοι. Conf. Eustath. ad locum p. 445. 30. Schol. ad Il. μ. 106 λεληθηκα: λεληθημαι: λεληθημένος: λελημένος. Ἡρωδιανὸς ἐν ἐπιμερισμοῖς. Ad ζ. 414. τ. 267 Ἡρωδ. ἐν ἐπιμερισμῷ. Etymol. p. 101. 35 νάκης: νάκου: νάκην: οὕτως Ἡρωδιανὸς ἐν ἐπιμερισμοῖς. Idem p. 3. 1 ἀβακίως: Ἡρωδιανὸς εἰς τοὺς μεγάλους ἐπιμερισμούς. Suid. p. 2011 Β καταπροΐζεται [Aristoph. Eq. 433]: Ἡρωδιανὸς ἐν ἐπιμερισμοῖς παρὰ τὸ ἴσσω φησί.

12 ζητούμενα τῶν μερῶν τοῦ λόγου. Etym. p. 794. 38 Φιλοποτρῆς; οὕτως Ἡρωδ. εἰς τὰ ζητούμενα τῶν μερῶν τοῦ λόγου.

13 περὶ κλίσεως ὀνομάτων. Steph. Byz. Βρίγες. Ἡρωδιανὸς ἐν πρώτῃ κλίσεως ὀνομάτων Βρίγαντας αὐτοὺς φησι.

14 περὶ τῆς λέξεως τῶν στίχων. In Appendice ad Draconem Stratonicensem p. 88.

15 περὶ μονήρους λέξεως. Edidit Dindorf Lips. 1823 p. 1—47.

16 μονόβιβλος περὶ κυρίων καὶ ἐπιθέτων καὶ προσηγορικῶν. Schol. Eur. Hippol. 408 Ἡρωδιανὸς ἐν τῷ μονοβίβλῳ τῷ περὶ κ. τ. λ.—λέγει εἶναι κ. τ. λ.

17 μονόβιβλος ὅτι τὰ εἰς αὐτὰ οὐδέτερα παραληγόμενα τῷ ὡ ἄκλιτά εἰσι. Etymol. p. 491, 36 λέγει δὲ Ἡρωδιανὸς ἐν μονοβίβλῳ κ. τ. λ.

18 μονόβιβλος περὶ τοῦ ἡδὺ ὕδωρ. Bekker. Anecd. Gr. p. 1194. 1 ἰστέον δὲ ὅτι λέγει ὁ Ἡρωδιανὸς ἐν τῷ περὶ τοῦ ἡδὺ ὕδωρ μονοβίβλῳ κ. τ. λ.

19 ὀνοματικόν. See above, n. 11. Bekker. Anecd. Gr. p. 1181 Ἡρ. ἐν τῷ ὀνοματικῷ. p. 1193 ἐν τῷ ὀνοματικῷ τοῦ Ἡρωδιανοῦ. p. 1195 ὁ Ἡρ. ἐν τῷ ὀνοματικῷ. p. 1272 ἐν τοῖς προλεγομένοις τοῦ ὀνοματικοῦ Ἡρωδιανοῦ. p. 1317. 1 p. 1390. Eustath. ad Odys. p. 1807. 16 ἐν δὲ γε τοῖς ὀνοματικοῖς Ἡρωδιανοῦ φέρεται κ. τ. λ.

20 περὶ ὀρθογραφίας. Steph. Byz. Καρία. See above n. 4. Bekker. Anecd. Gr. p. 1354 βοικὰ ζεύγη: Ἡρωδιανὸς δὲ διὰ τῆς εἰ διφθόγγου—ἐν τῷ περὶ ὀρθογραφίας. Schol. Hom. Il. α. 129 μέμνηται αὐτοῦ κᾶν τῇ ὀρθογραφίᾳ Ἡρωδιανός. Priscian. II. 1 p. 55 *Herodians de Orthographia ostendit &c.*

21 περὶ πνευμάτων. Bekker. Anecd. Gr. p. 1428 οὕτως Ἡρωδιανὸς ἐν τῷ περὶ πνευμάτων.

22 ἀνώματος προσφῶδιᾳ. Etym. p. 146. 14 Ἀρναίος—Ἡρωδ. ἐν τῇ ἀνωμ. προσ.

23 Ἀττικὴ προσφῶδιᾳ. Schol. Aristoph. Eq. 485 κραγὸν κεκραξέται: Ἀρίσταρχος ὀξύτονως ἀντὶ τοῦ κραυγαστικῶς, καὶ Ἡρωδιανὸς ἐν Ἀττικῇ προσφῶδιᾳ.

24 καθολικὴ προσφῶδιᾳ. Schol. Hom. Il. ο. 338 εἰρήσεται ἡμῖν ἐν τοῖς περὶ καθολικῆς προσφῶδιᾳ. Ad β. 461 ι. 292 λ. 446 ξ. 143 Ἡρωδ. ἐν τῇ καθόλου. Eustath. ad Hom. Il. p. 962. 15 παρὰ Ἡρωδιανῷ ἐν τῇ μεγάλῃ προσφῶδιᾳ κεῖται. Schol. Aristoph. Av. 877. See above, n. 11. Schol. ad Eq. 1182 Ἡρωδιανὸς ἐν τῇ καθόλου προπαροξύνει. Bekker. Anecd. Gr. p. 676. 21 Ἡρωδιανὸς ἐν τῷ περὶ καθόλου προσφῶδιῶν ὥριστο. p. 1173 p. 1250 p. 1255 p. 1265 penult. p. 1383 ult. p. 1399 p. 1421 p. 1424 p. 1433 b Ἡρ. ἐν τῇ καθόλου.

Schol. Aristoph. Av. 1679 Ἴων ἐν ὀμφάλῃ τοὺς βαρβάρους χελιδόνας ἀρσενικῶς φησιν, ὡς Ἡρωδιανὸς ἐν τῷ πρώτῳ τῆς καθόλου φησίν. Priscian. VI. 18 p. 283 *teste Herodiano, qui hoc ponit in I Catholicorum.* Schol. Apollon. I. 1297 Ἡρωδ. ἐν τῷ β' τῆς καθόλου. Steph. Byz. Ἀθάρραβις:—Ἡρωδ. ἐν τρίτῳ. Schol. Aristoph. Vesp. 234 Χάβης: οὕτως Ἡρωδ. ἐν τῷ τρίτῳ τῆς καθόλου. Schol. Apollon. I. 785. 1047. II. 17. 110 Ἡρωδ. ἐν τῷ τρίτῳ τῆς καθόλου. Schol. Apollon. II. 791 Schol. Soph. Ed. Col. 195 Ἡρωδ. ἐν τῷ ε' τῆς καθόλου. Schol. Apollon. II. 1056 IV. 322 Schol. Aristoph. Pac. 70 Ἡρωδ. ἐν τῷ ε' τῆς καθόλου. Schol. Aristoph. Pac. 924 Ἡρωδ. ἐν τῷ ζ' τῆς καθόλου. Conf. Suidam p. 2268 A. Schol. Apollon. I. 54 Ἀμφρύσιοιο:—προπαροξύνεται δὲ, ὡς ἐν τῇ η' τῆς καθόλου. Schol. Hom. Il. ν. 521 Ἡρ. ἐν τῷ θ' τῆς καθόλου. Schol. Apollon. IV. 1309 Ἡρωδ. ἐν δεκάτῳ φησίν. Steph. Byz. Ἀγρη. Ἡρωδ. ἐν ια'. Schol. Hom. Il. ν. 212 Ἡρωδ. ἐν τῷ ια' τῆς καθόλου. Schol. Aristoph. Pac. 414 ὕφ' ἀρματωλίας:—μέμνηται Ἡρωδιανὸς ἐν τῇ ια', καὶ Φρύνιχος ἐν τῇ σοφιστικῇ παρασκευῇ οὕτω τίθησι

diuturnum præstantium hominum domicilium; unde Aristarchus grammaticæ rei donis excellens et Herodianus artium minutissimus sciscitator et Saccas Ammonius [Nº 194] Plotini magister aliique plurimi scriptores multorum in literis nobilium studiorum, inter quos Chalcenterus eminuit Didymus [F. H. III p. 205 p. 551]. Priscianus præem. p. 4 Quid enim Herodiani artibus certius, quid Apollonii scrupulosis quæstionibus enucleatius possit inveniri?—Spatii quoque veniam peto, quamvis ad Herodiani scriptorum pelagus et ad ejus patris Apollonii spatiosa volumina meorum compendiosa sunt existimanda scripta librorum, hujus tamen te operis hortatorem sortitus, judicem quoque facio, Juliano consul ac patricie, &c. II. 6 p. 76 Incongruum videtur—nos Apollonii et Herodiani, qui omnes antiquorum errores grammaticorum purgaverunt, vestigia relinquere. VI. 1 p. 218 Maximis auctoribus Herodiano et Apollonio confisus ingredior. Idem de XII vers. Æneid. c. 10 p. 340 Dionysius et Apollonius et He-

122 *Varus Pergæus.* Tables A. D. 158. Between *Alexander* and *Hermogenes*.

123 *Arrianus.* Tables A. D. 103. 135. 148. Lucian. tom. 5 p. 64. 65 Ἀρριανὸς ὁ τοῦ Ἐπικτήτου μαθητῆς, ἀνὴρ Ῥωμαίων ἐν τοῖς πρώτοις καὶ παιδείᾳ παρ' ὅλων τὸν βίον συγγενόμενος^b.

124 *Arrianus.* Tables A. D. 130. 147. Suidas p. 462 B ἔγραψε Ῥωμαϊκὴν ἱστορίαν τὴν καλουμένην Βασιλικήν. καὶ αἱ μὲν τρεῖς βίβλοι Ἀρριανοῦ αἱ πρῶται περιλαμβάνουσιν ὅσα Ῥωμαίοις ἀγωνιζομένοις ἐς Ἰταλιώτας ἔτι περὶ ἀρχῆς καὶ ἡγεμονίας ἐπράχθη κ. τ. λ. *Arrian* himself

τὴν λέξιν. Steph. Byz. Ἀριάνθη: Ἡρωδ. ιβ'. Idem Ἀβακαῖνον: πόλις Σικελίας οὐδετέρως καὶ παροξυτόνως, καὶ ἡ παραλήγουσα διὰ διφθόγγου. ὡς Ἡρωδ. ἐν ιγ' περὶ οὐδετέρων. The number *lib. XIII* seems to refer it to this work. Schol. Hom. Il. λ. 480 Ἡρωδ. ἐν τῷ ιε' τῆς καθόλου. Schol. Aristoph. Pac. 1150 ἐν τῷ ιε' τῆς καθόλου. Schol. Hom. Il. α. 273 μέμνηται δὲ αὐτοῦ ἐν τῷ ε' Ἡρωδιανός. ξ. 241 παρατίθεται ὁ Ἡρωδ. ἐν τῷ ιε' τῆς καθόλου. Schol. Hom. Il. α. 493. π. 697. φ. 232. ψ. 137 Ἡρωδ. ἐν τῷ ιε' τῆς καθόλου. Schol. Aristoph. Av. 877. See above n. 11. Schol. Hom. Il. ω. 318 ἐν τῷ κ' τῆς καθόλου. Steph. Byz. Ἀβαι.—ἐστὶ δὲ ἄλλη Ἀβα πόλις Καρίας ὡς Ἡρωδιανὸς ἐν εἰκοστῷ βιβλίῳ. Schol. Apollon. I. 1294 Ἡρωδ. ἐν τῷ εἰκοστῷ φησὶν. Schol. Hom. Il. ρ. 110 μέμνηται ὁ Ἡρωδιανὸς ἐν τῷ μ'. Perhaps the number is corrupt.

25 Ὀμηρικὴ προσφθία. Suid. p. 2453 A μεμνητο.—Ἡρωδιανὸς ἐν τῇ Ὀμηρικῇ προσφθία. Conf. Schol. Aristoph. Pluti 992 Dindorf. Schol. Hom. Il. λ. 160. See above n. 8.

ἐν τῇ Ἰλιακῇ προσφθία. Etymol. ἦδος. See below Συμπόσιον. Schol. Hom. Il. α. 493 ὁ Ἡρωδ. ἐν τῇ Ἰλιακῇ προσφθία. γ. 20 ἐν τῇ Ἰλιακῇ προσφθία. ζ. 414 τὸ δὲ ἄμὸν ἐν μὲν τῇ Ἰλιακῇ προσφθία φησὶν ὁ Ἡρωδιανὸς Δωρικώτερον εἶναι ἀπὸ τοῦ ἁμέτερον ἐν δὲ ἐπιμερισμῷ [see n. 11] φησὶν ὅτι ἀπὸ τοῦ ἑμὸν ἐκτέταται. σ. 352 ἐν τῇ Ἰλιακῇ προσφθία ἐν τῇ ψ λέγει κ. τ. λ. Conf. ad ψ. 420. φ. 279. θ. 109. At the end of each book of the *Iliad* in Schol. ed. Bekker. are added the words *τινὰ μὲν ἐκ τῆς Ἰλιακῆς προσφθίας Ἡρωδιανοῦ*.

ἐν τῇ Ὀδυσσειακῇ προσφθία. Schol. Hom. Il. π. 390 ἐν μέντοι τῇ Ὀδυσσειακῇ προσφθία φανερώς τὸ γραπτὺς περισπῆ. Schol. Aristoph. Av. 862 Ἡρωδιανὸς ἐν τῇ βίβλῳ φησὶ τῆς Ὀδυσσειακῆς προσφθίας τὸ φορβειὰ διὰ τῆς εἰ διφθόγγου γράφεσθαι καὶ ὀξυτόνως.

περὶ παθῶν. See above, n. 5. 8.

26 περὶ πνευμάτων. Bekker. Anecd. Gr. p. 1428 οὕτως Ἡρωδιανὸς ἐν τῷ περὶ πνεύματων.

27 περὶ συζυγιῶν. Bekker. Anecd. Gr. p. 1402 φησὶν Ἡρωδ. ἐν τῷ περὶ συζυγιῶν.

28 συμπόσιον. Steph. Byz. Δικαιάρχεια: πόλις Ἰταλίας. ταύτην δὲ φασὶ κεκλησθαι Πισιόλους, ἐν ᾗ τὸ συμπόσιον ὁ Ἡρωδιανὸς ἔγραψε. Etymol. ἦδος p. 420. 35 Ἡρωδιανὸς ἐν Ἰλιακῇ προσφθία ἐν δὲ τῷ συμποσίῳ φησὶν ὅτι τὸ ἦδος βούλονται τινες δασύνειν, ἐκρίναμεν δὲ μᾶλλον ψιλοῦσθαι. Eustath. in Il. β p. 154. 39 Ἡρωδ. ἐν τῷ αὐτοῦ συμποσίῳ δασύνεσθαι αὐτὸ λέγει πρὸς τινων, ὡς ἀπὸ τοῦ ἦδω καὶ τῆς ἡδονῆς. ἐκρίναμεν δὲ, φησιν, ὥστε μᾶλλον ψιλοῦν αὐτό. Conf. Schol. ad Il. α. 576.

29 περὶ συντάξεως στοιχείων. Steph. Byz. Ἀγβάτανα:—Ἡρωδιανὸς ἐν τῷ περὶ συντ. στ. ἐγκρίνει τὴν διὰ τοῦ κ γραφὴν. [sc. Ἀκβάτ.] Bekk. Anecd. Gr. p. 1385 ἰῶτα. —οὕτως Ἡρωδιανὸς ἐν τῇ συντάξει τῶν στοιχείων.

30 περὶ σχημάτων. Schol. Hom. Il. γ. 391 δίνος—διὰ τοῦ ι φησὶν Ἡρωδιανὸς ἐν τῷ περὶ σχημάτων. Edidit Villosion Anecd. Gr. p. 87—97. Etymol. p. 137. 31 ἀργύφειον:—ὁ δὲ Ἡρωδιανὸς ἐν τῷ περὶ σχημάτων λέγει ὅτι γίνονται τινες συνθέσεις καὶ ἀπὸ μόνου ῥήματος οἷον ἀπὸ τοῦ βῶ κάραβος.

31 φιλέταιρος. Edidit Piersonus ad Mærin p. 431—453. Conf. Villosion. Anecd. Gr. p. 85.

32 Villosion An. Gr. p. 86 Ἡρωδιανὸς περὶ στίχων τῆς λέξεως.

^b Simplicius ad Aristot. Categ. p. 6 apud Schol. Aristot. Berolin. p. 70 a l. 10 ὑπὸ φαρμάκων ἐπιλαθίσθαι συνέβη πάντων, ὡς τοῖς μετὰ Ἀντωνίνου [lege Ἀντωνίου] τοῦ Ῥωμαίων στρατηγοῦ Πάρθοις πολεμοῦσι συνέβη ἐπὶ βοτάνης τινὸς ἐδωδῇ, ὡς Ἀριανὸς ἱστορεῖ ἐν τοῖς Παρθικοῖς. The incident is recorded by Plutarch Vit. Anton. c. 45.

proem. c. 14 p. 20 Schw. Ἀππιανὸς Ἀλεξανδρεὺς ἐς τὰ πρῶτα ἦκων ἐν τῇ πατρίδι, καὶ δίκαις ἐν Ῥώμῃ συναγορεύσας ἐπὶ τῶν βασιλέων μέχρι με σφῶν ἐπιτροπεύειν ἤξλωσαν. καὶ εἰ τῷ σπουδῇ
 * καὶ τὰ λοιπὰ μαθεῖν, ἔστι μοι καὶ περὶ τούτου συγγραφή^c.

125 *Hermodenes Tarsensis*. Tables A. D. 163. 173.

126 *Antiochus Laodiceus scepticus*. The preceptor of *Menodotus*. See below N° 139.

127 *Artemidorus*. Suid p. 585 A Ἀρτεμίδωρος Δαλδιανός. πόλις δέ ἐστι Λυδίας ἢ Δάλδιδ. φιλόσοφος. ἔγραψεν Ὀνειροκριτικὰ ἐν βιβλίοις τέσσαρσιν, Οἰωνοσκοπικὰ καὶ Χειροσκοπικά. He mentions *Varus* and *Philager*: Tables A. D. 158. And appears to be their contemporary.

128 *Hephaestio*. Tables A. D. 160. Contemporary with *Athenæus*.

129 *Philager*. Tables A. D. 159. The preceptor of *Phænix*, and the rival of *Herodes Atticus*.

130 *Maximus Tyrius*. Tables A. D. 148. Suidas p. 2396 B Μαξίμος Τύριος, φιλόσοφος, διέτριψε δὲ ἐν Ῥώμῃ ἐπὶ Κομόδου ἔγραψε περὶ Ὀμήρου, καὶ τίς ἢ παρ' αὐτῷ ἀρχαία φιλοσοφία. εἰ καλῶς Σωκράτης οὐκ ἀπελογήσατο. καὶ ἄλλα τινὰ φιλόσοφα ζητήματα^d.

131 *Aristides*^e. Born A. D. 129 died A. D. 189. Was at Athens under *Herodes*, at Pergamus under *Aristocles*. Saw the emperor *Marcus* at Smyrna. He taught *Damianus*: Philostrat. V. S. II. 23. see the Tables A. D. 192 p. 191^f.

132 *Numenius*. Preceded *Clemens Alexandrinus*, who quotes him. Quoted also and read by *Origen*, *Plotinus*, *Porphyry*, *Eusebius*. The time of *Clemens*, who wrote in the reign of *Severus*^g, will carry back *Numenius* to the time of the *Antonines*. Suidas p. 2612 B Νουμήμιος Ἀπαμεὺς ἀπὸ Συρίας, φιλόσοφος Πυθαγόρειος. οὗτός ἐστιν ὁ τὴν τοῦ Πλάτωνος ἐξελέγξας διάνοιαν, ὡς ἐκ τῶν Μωσαϊκῶν τὰ περὶ Θεοῦ καὶ κόσμου γενέσεως ἀποσυλήσασαν. καὶ διὰ τοῦτο φησι “Τί γάρ ἐστι Πλάτων ἢ Μωσῆς ἀπτικίζων^h ;”

^c *Appian* a friend of *Fronto* is mentioned *Fronton*. Ep. XI ad Antoninum p. 28. 29 *Supplicavi tibi jam per biennium pro Appiano amico meo, cum quo mihi et vestis consuetudo et studiorum usus prope quotidianus intercedit.—Cum primum pro Appiano petivi, ita benigne admisisti preces meas ut sperare deberem. Proximo superiore anno petenti mihi propitius multa respondisti; illud vero etiam comiter, futurum ut cum Appiano, me rogante, procurationem dedisses, causidicorum scatebra exoreretur idem petentium, &c.* Maio refers this to *Appian* the historian. Two Greek epistles are extant, VI p. 426 παρὰ Ἀππιανοῦ Φρόντωνι. VII p. 432 Ἀππιανῷ παρὰ Φρόντωνος. referred by Maio ad Ep. XI p. 28 to the historian. The letters however contain no internal evidence that this was the historian. Epist. VI has nothing worthy of *Appian* in the matter or the style.

^d Reiske in præfatione has pronounced a just judgment upon the empty and puerile declamations of *Maximus*, written rather in the style of a sophist than a philosopher.

Maximus had visited Arabia: Diss. 8, 8 tom. 1 p. 142 Ἀράβιοι σέβουσι μὲν, ὅτινα δὲ οὐκ οἶδα τὸ δὲ ἄγαλμα εἶδον λίθος ἦν τετράγωνος. And Phrygia: Ibid. p. 143 Φρύγες οἱ περὶ Κελαινὰς νεμόμενοι τιμῶσι ποταμούς δύο, Μαρσίαν καὶ Μαϊάνδρον εἶδον τοὺς ποταμούς.

^e Upon *Aristides* see the Tables A. D. 129. 160. 161. 162. 165. 168. 169. 171. 172. 176. 178 Or. XX Or. XLI. 179 Or. XXI. 189.

^f *Libanius* tom. 3 p. 347 gives high praise to

Aristides; and describes p. 378 his life and labours: “*Aristides* visited the Hellespont, Ionia, Pergamus, Smyrna, Ephesus, Egypt, Rome.”

^g See the Tables A. D. 194. 4.

^h Clem. Al. Strom. I p. 342 C Νουμήμιος ὁ Πυθαγόρειος φιλόσοφος ἀπτικρος γράφει “Τί γάρ ἐστι Πλάτων ἢ Μωσῆς ἀπτικίζων;” Conf. Theodoret. Therapeut. II p. 37. 50. Origenes in Celsum I. 15 ὁ Πυθαγόρειος Νουμήμιος, ὅστις ἐν τῷ α' Περὶ τάγαθου λέγων περὶ τῶν ἰθύνων ὅσα περὶ τοῦ θεοῦ ὡς ἀσωμάτων διεῖληφεν ἐγκατέταξεν αὐτοῖς καὶ Ἰουδαίους. Idem IV. 51 ἐγὼ δὲ οἶδα καὶ Νουμήμιον τὸν Πυθαγόρειον, ἄνδρα πολλῶν κρείττον διηγήσάμενον Πλάτωνα, καὶ τῶν Πυθαγορείων δογμάτων πρεσβεύσαντα, πολλαχοῦ τῶν συγγραμμάτων αὐτοῦ ἐκτιθέμενον τὰ Μωυσέως καὶ τῶν προφητῶν, καὶ οὐκ ἀπιθάνως αὐτὰ τροπολογούντα, ὥσπερ ἐν τῷ καλουμένῳ Ἐποπτεῖ καὶ ἐν τοῖς Περὶ ἀριθμῶν καὶ ἐν τοῖς Περὶ τόπων. ἐν δὲ τῷ τρίτῳ Περὶ τάγαθου ἐκτίθεται καὶ περὶ τοῦ Ἰησοῦ ἱστορίαν τινὰ, τὸ ὄνομα αὐτοῦ οὐ λέγων. Idem V. 38 ἀνέγνωμεν δὲ παρὰ Νουμηνίῳ τῷ Πυθαγορείῳ περὶ τῆς κατασκευῆς αὐτοῦ κ. τ. λ. V. 57 παρὰ τῷ Πυθαγορείῳ Νουμηνίῳ ἐν τῷ δευτέρῳ Περὶ ἀφθαρσίας ψυχῆς. Hieronymus Magno p. 1083 *Origenes decem scripsit Stromateas Christianorum et philosophorum inter se sententias comparans, et omnia nostræ religionis dogmata de Platone et Aristotele Numenio Cornutoque confirmans*. Porphyrius de antro Nymphæarum c. 10 φησὶν ὁ Νουμήμιος, διὰ τοῦτο λέγων τὸν προφήτην [sc. Genes. I. 5] εἰρηκέναι ἐμφέρεσθαι ἐπάνω τοῦ ὕδατος Θεοῦ πνεῦμα. See other testimonies in *Cronius*, and in *Porphyry* apud *Euseb.* quoted in the Tables

- 133 *Cronius*. Porphyr. do Antro Nymph. c. 21 p. 20 *Νουμήνιος* καὶ ὁ τούτου ἐταῖρος Κρόνιος. See other testimonies to *Cronius* above at N° 21 and in the Tables A. D. 206. 3. *Nemesius* c. 2 p. 117 *Κρόνιος* ἐν τῷ Περὶ παλιγγενεσίας.
- 134 *Adrianus*. Tables A. D. 131. 176. 192. His disciples : A. D. 192. He died at the age of 80 in A. D. 193.
- 135 *Chrestus*. Tables A. D. 179. His disciples Ibid. Succeeded *Adrianus* at Athens.
- 136 *Pollux*. Tables A. D. 176. 183. Favoured by *Commodus*. Taught *Antipater* : Tables A. D. 199.
- 137 *Zeno Atheniensis*. Taught *Antipater* : Tables A. D. 199.
- 138 *Polyænus*. Tables A. D. 163.
- 139 *Menodotus Nicomediensis*. The preceptor of *Herodotus* of *Tarsus*. Laertius IX. 115. 116 describes the succession in the sceptical school from *Pyrrho* and *Timon* to *Saturninus* the disciple of *Sextus Empiricus*: (Τίμωνος) διάδοχος, ὡς μὲν Μηρόδοτος φησὶ, γέγονεν οἰδεῖς, ἀλλὰ διέλιπεν ἡ ἀγωγή ἕως αὐτὴν Πτολεμαῖος ὁ Κυρηναῖος ἀνεκτήσατο· ὡς δὲ Ἰππόβοτος φησὶ καὶ Σωτίων, διήκουσαν αὐτοῦ Διοσκουρίδης Κύπριος καὶ Νικόλοχος Ῥόδιος καὶ Εὐφράνωρ Σελευκεὺς Πραῦλος τε ἀπὸ Τρωάδος.—Εὐφράνωρ δὲ διήκουσεν Εὐβουλος Ἀλεξανδρεὺς· οὗ Πτολεμαῖος· οὗ Σαρπήδων καὶ Ἡρακλείδης· Ἡρακλείδου δὲ Αἰνησίδημος Κινώσσιος, ὃς καὶ Πυρρωνείων λόγων ὀκτὼ συνέγραψε βιβλία· οὗ Ζεύξιππος ὁ Πολίτης· οὗ Ζεύξις ὁ Γωνιώπου· οὗ Ἀντίοχος Λαοδικεὺς ἀπὸ Λύκου· τούτου δὲ Μηρόδοτος ὁ Νικομηδεὺς, ἱατρὸς ἐμπειρικὸς, καὶ Θεϊώδας Λαοδικεὺς. Μηροδότου δὲ Ἡρόδοτος Ἀριέως Ταρσεύς· Ἡροδότου δὲ διήκουσε Σέξτος ὁ ἐμπειρικὸς—Σέξτου δὲ διήκουσε Σατορνίνος ὁ Κυθηναῖος, ἐμπειρικὸς καὶ αὐτός'.

A. D. 206 p. 215. Porphyrius περὶ ψυχῆς apud Sto-bæum Ecl. I. 52, 21 p. 832 *Νουμήνιος* δέ, τὴν συγκατα-θετικὴν δυνάμιν παραδεκτικὴν ἐνεργειῶν φήσας εἶναι, σύμ-πτωμα αὐτῆς φησὶν εἶναι τὸ φανταστικόν κ. τ. λ. Eusebius Præp. XI. 17 p. 536 D ὁ δὲ *Νουμήνιος* τὰ Πλάτωνος πρεσβεύων ἐν τοῖς Περὶ τάγαθου τάδε καὶ αὐτὸς περὶ τοῦ δευτέρου αἰτίου λέγων διερμηνεύει κ. τ. λ. IX. 7 p. 411 B καὶ αὐτοῦ δὲ τοῦ Πυθαγορικοῦ φιλοσόφου, τοῦ *Νουμηνίου* λέγω, ἀπὸ τοῦ πρώτου Περὶ τάγαθου τάδε παραθήσομαι κ. τ. λ. 'C. 8 καὶ ἐν τῇ τρίτῃ δὲ βίβλῳ Μωσέως ὁ αὐτὸς τάδε λέγων μνημονεύει κ. τ. λ. XI. 21. 22 p. 543 B πάλιν δὲ ὁ *Νουμήνιος* ἐν τοῖς Περὶ τοῦ ἀγαθοῦ—p. 544 A ταῦτα ἐν τῷ πρώτῳ· ἐν δὲ τῷ πέμπτῳ ταῦτα· p. 544 B καὶ ἐν τῷ ἕκτῳ δὲ ἐπιλέγει κ. τ. λ. Idem XV. 17 p. 819 A ἀπὸ τοῦ πρώτου Περὶ τάγαθου *Νουμηνίου*. X. 9, 10 p. 525 ἐμοὶ δ' ἐφαρκεῖ τανὺν ἀνδρὸς ἐπιφανοῦς *Νουμηνίου* τοῦ Πυθαγορείου παραθέσθαι λέξεις ὥς ἐν τῷ Περὶ τάγαθου δευτέρῳ συγγράμματι ὧδέ πη διέκεισαν κ. τ. λ. XIII. 4. 5 p. 650 C διασαφεί δὲ τὴν διάνοιαν ὁ *Νουμήνιος* ἐν τῷ Περὶ τῶν παρὰ Πλάτωνι ἀπορρήτων, ὧδέ πη λέγων κ. τ. λ. XIV. 4. 5 p. 727 A λαβὼν ἀνάγνωθι τὰς ὧδε ἐχούσας *Νουμηνίου* τοῦ Πυθαγορείου φωνὰς ὥς τίθεται ἐν τῷ πρώτῳ ὃν ἐπέγραψε Περὶ τῆς τῶν Ἀκαδημαϊκῶν πρὸς Πλάτωνα διαστάσεως· κ. τ. λ. Quoted also by Theodoret. Therapeut. II p. 33 καὶ *Νουμήνιος* δὲ ὁ Πυθαγόρειος ἐν οἷς Περὶ τάγαθου γέγραφε κ. τ. λ. Quoted again Therapeut. I p. 6. 28. Ther. V p. 73. 44 de anima : *Νουμήνιος* ὁ Πυθαγόρειος—ἔφη, κ. τ. λ. *Numenius* upon *Plato* is quoted by Proclus ad Timæum p. 24 D ἐπὶ ταύτης ἔστι τῆς οἰήσεως ὁ φιλόσοφος Πορφύριος, ὃν καὶ θαυμά-σιεν ἂν τις εἰ ἔτερα λέγει τῆς *Νουμηνίου* παραδόσεως· ἀλλ' οὐτοίγε ὑπὸ τοῦ θειοτάτου κατὰ γε τὴν ἐμὴν Ἰαμβλίχου

κομιδῇ γενναίως εὐθύνθησαν. p. 249 A εἰ δ' ὡς Ἀμελιος γράφει, καὶ πρὸ τούτου *Νουμήνιος* κ. τ. λ. p. 187 B τῆς μὲν προτέρας εἰσὶ δόξης οἱ περὶ Ἀρίστανδρον καὶ *Νουμήνιον* καὶ ἄλλοι πλείστοι τῶν ἐξηγητῶν τῆς δὲ δευτέρας Σε-βήρος. Conf. Proclum p. 93 A p. 141 E 268 A 299 C.

ⁱ Of the *empirici* *Acron* was the founder : Pseudo-Galenus in εἰσαγωγῇ tom. 14 p. 683 τῆς δὲ ἐμπειρικῆς προέστησε Φιλίνος Κῶος, ὁ πρῶτος αὐτὴν ἀποτεμνόμενος ἀπὸ τῆς λογικῆς αἰρέσεως, τὴν ἀφορμὰς λαβὼν παρὰ Ἡροφίλου, οὗ καὶ ἀκουστῆς ἐγένετο. θέλοντες δὲ ἀπαρχαῖζειν ἑαυτῶν τὴν αἵρεσιν, ἵνα ἡ πρεσβυτέρα τῆς λογικῆς, Ἀκρων τὸν Ἀκραγαντίνον φασιν ἤρξασθαι αὐτῆς. *Acron* was contemporary with *Empedocles*: Plin. H. N. 29. 1 *Alia factio ab experimentis se cognominans Empiricen cepit in Sicilia, Acron Agrigentino Empedoclis physici auctoritate commendato*. Laert. VIII. 65 πάλιν δὲ Ἀκρωνος τοῦ ἱατροῦ τὸν αἰτοῦντος παρὰ τῆς βουλῆς εἰς κατασκευὴν πατρῶου μνήματος διὰ τὴν ἐν τοῖς ἱατροῖς ἀκρότητα, παρελθὼν Ἐμπεδοκλῆς ἐκώλυσε. Suidas p. 165 B Ἀκρων Ἀκραγαντίνος, ἱατρὸς, υἱὸς Ξένωνος, εὐσεβίστευσεν ἐν ταῖς Ἀθήναις ἅμα Ἐμπεδοκλεῖ. ἔστιν οὖν πρεσβύτερος Ἰπποκράτους. ἔγραψε περὶ ἱατρικῆς Δωριδί διὰλέκτω κ. τ. λ. He was at Athens in B. C. 430 : Plutarch. Mor. p. 383 D Ἀκρων γοῦν τὸν ἱατρὸν ἐν Ἀθήναις ὑπὸ τὸν μέγα λουμὸν εὐδοκίμησαι λέγουσι πῦρ κελεύοντα παρακαλεῖν τοῖς νοσοῦσιν· ὦνσε γὰρ οὐκ ὀλίγους. Pseudo-Galenus εἰσαγωγῇ apud Galen. tom. 14 p. 683 describes the succession in the empirical school after *Philinus* : μετὰ Φιλίνον [about B. C. 250] ἐγένετο Σεραπίων Ἀλεξανδρεὺς [de quo Galenus tom. 10 p. 142 tom. 19 p. 38]· εἴτα Ἀπολλώνιος δύο πατὴρ τε καὶ υἱὸς Ἀντιοχεῖς [de Apollonio empirico Galenus tom. 10 p. 142]· μεθ' οὗτος

Galen in a work composed before A. D. 164 mentions *Menodotus* as then known by his writings: *Galen de libris propriis* Opp. tom. 19 p. 12 ὑπότε τὸ δεύτερον ἦκον ἐν Ῥώμῃ—ἐδόθη φίλῳ Ἱλατωνικῶ κατὰ τὴν ἐπιδημίαν ταύτην εἰσαγωγικὰ δύο βιβλία, τὸ μὲν ἀρτηριῶν καὶ φλεβῶν τὸ δὲ νεύρων ἔχον ἀνατομήν· καὶ τινι ἐτέρῳ τῆς ἐμπειρικῆς ἀγωγῆς ὑποτύπωσις· ὧν οὐδὲν ἔχων ἐγὼ [sc. ἀντίγραφον] παρὰ τῶν ἐχόντων ἔλαβον ἡνίκα τὸ δεύτερον ἦκον εἰς Ῥώμην. This treatise is extant in a Latin version apud *Galenum* ed. *Charterii* tom. 2 p. 340 *Menodotus* is named p. 340 *Atque hanc Menodotus experientiam particularem vocavit* &c. *Theudas* is named p. 341 *Nam Theudas quum prius dixisset* &c.^k After that date *Galen* treated of works of *Menodotus* and *Theudas*: *Galen de libris propr.* c. 9 Opp. tom. 19 p. 38 recounts among his own works τῆς Θεοδᾶ εἰσαγωγῆς ὑπομνήματα πέντε. Περὶ τῶν Μηνόδοτου Σεβήρῳ εἰδέκα. Τῶν Σεραπίωνος πρὸς τὰς αἰρέσεις δύο ὑποτυπώσεις ἐμπειρικαί. Περὶ τῆς ἱατρικῆς ἐμπειρίας. Περὶ τῆς τῶν ἐμπειρικῶν διαφωνίας (βιβλία) τρία. Πρὸς τὰ ἀντειρημένα τῆς διαφωνίας τῶν ἐμπειρικῶν τοῦ τε Θεοδᾶ κεφαλ. ὑπομνήματα τρία. Εἰς τὸ Μηνόδοτου Σεβήρῳ. They are named again by *Galen* *Meth. Med.* II tom. 10 p. 142 ὁ τε Μηνόδοτος καὶ Σεραπίων καὶ Θεοδᾶς καὶ Γλαυκίας, Ἀπολλωνίος τε καὶ Καλλικλῆς καὶ Διδώωρος καὶ Ἱηρακλείδης καὶ Λύκος, εἰς ἅπαντες ὑπάρχουσιν ἢ ἐμπειρικοί^l.

140 *Theodas Laodiceus*. Contemporary with *Menodotus*. See N° 139.

141 *Lucianus*. Tables A. D. 165. 166. 182. *Suidas* p. 2338 Α Λυκιανὸς Σαμοσατεύς.—γέγονε δὲ ἐπὶ τοῦ Καίσαρος Τραϊανοῦ καὶ ἐπέκεινα. ἦν δὲ οὗτος τὸ πρὶν δικηγόρος ἐν Ἀντιοχείᾳ τῆς Συρίας· δυσπραγῆσας δ' ἐν τούτῳ ἐπὶ τὸ λογογραφεῖν ἐτράπη, καὶ γέγραπται αὐτῷ ἄπειρα^m.

Lucian records of himself that he was forty when he quitted the bar, and that he attained to an advanced ageⁿ.

142 *Eudemus peripateticus*. Tables A. D. 162. In the time of *Galen*.

143 *Alexander Damasceus peripateticus*. Tables A. D. 162. 175. In the time of *Galen*.

Μηνόδοτος καὶ Σέξτος, οἱ καὶ ἀκριβῶς ἐκρατύναντο αὐτήν. The author of the εἰσαγωγή has omitted many names in the succession between *Philinus* and *Sextus Empiricus*.

^k As I have not access to the edition of *Chartorius*, I am indebted to a friend for these passages, who adds that *Menodotus* and *Theudas* are mentioned again in p. 341 seq. but that he does not see any hint as to the chronology of either of these writers. *Jonsius* p. 274 observes of those passages of *Galen* "Menodotum et Theudam ultimo nominat, posteriorum omnino mentionem ibi facturum si alicujus nominis atque famæ tum fuissent." *Fabricius* tom. 5 p. 529 "Eorum in hoc sæpius meminit, nullis memoratis junioribus." *Brucker* tom. 2 p. 636 "Postremos ex empiricis laudat Menodotum atque Theudam." But we are not warranted in concluding from the mere silence of *Galen* in that treatise that *Herodotus* the empiric and *Sextus* the empiric were not yet living. *Fabricius* and *Brucker* determine that *Galen* composed this treatise περὶ ὑποτυπώσεως ἐμπειρικῆς anno ætatis 37°. But *Galen* himself attests that he came to Rome the second time in his 34th year, and that the book was already written before his coming. Therefore before A. D. 164. See the Tables 164 p. 155.

^l *Galen*. tom. 2 p. 52 τὰ μὲν Ἀσκληπιάδου Μηνόδοτος ὁ ἐμπειρικὸς ἀφύκτως ἐξελέγχει. de phlebotomia tom. 11 p. 277 κακῶς ὁ Μηνόδοτος ἐπὶ τῇ καλουμένῃ πληθωρικῇ

συνδρομῇ μόνῃ τὰς φλεβοτομίας λέγει τετηρησθαι. tom. 15 p. 766 ὧν ἐστὶ καὶ Μηνόδοτος ὁ ἐμπειρικὸς, ἐπὶ μόνῃ τῇ πληθωρικῇ κ. τ. λ. tom. 18. 1 p. 575 πρὸς τοὺς ἀξιούοντας ἐπὶ τῇ πληθωρικῇ καλουμένῃ συνδρομῇ μόνον φλεβοτομίαν ἡμᾶς παραλαμβάνειν· τούτων δὲ ἐστὶ καὶ Μηνόδοτος ὁ ἐμπειρικὸς. ἐδείχθη δὲ ἐν τῷ Περὶ φλεβοτομίας γράμματι κὰν τῷ Περὶ πλήθους ὁ λόγος οὗτος ψευδής.

Menodotus is quoted by *Sextus Empiricus* *Pyrrhon*. I. 222 p. 57 ὡς ἐν ὑποτυπώσει διαλαμβάνομεν κατὰ Μηνόδοτον καὶ Αἰνισίδημον.

^m What follows in *Suidas*, τελευτῆσαι αὐτὸν λόγος ὑπὸ κυνῶν, ἐπεὶ κατὰ τῆς ἀληθείας ἐλυττήσεν, may be omitted, as an invention of the enemies of *Lucian*.

ⁿ *Lucian*. bis accusat. c. 32 tom. 7 p. 93 καλῶς εἶχέ μοι ἀνδρὶ ἤδη τετταράκοντα ἔτη σχεδὸν γεγονότι θορύβων μὲν ἐκείνων καὶ δικῶν ἀπηλλάχθαι. When he was appointed to an office in Egypt, he was ἐν γῆρᾳ ὑστάτῳ καὶ σχεδὸν ἤδη ὑπὲρ τὸν οὐδὸν *Apol. pro mercede conduct.* c. 4 tom. 3 p. 273. He again refers to his age *Baccho* c. 6 tom. 7 p. 309 τὰ μὲν μειράκια τῆς τῶν Σατύρων οἱ ἄνδρες δὲ τῆς Πανικῆς· τῆς δὲ τοῦ Σεληνοῦ οἱ κατ' ἐμέ. *Hercule* c. 7 tom. 7 p. 316 τηλικῶδε ὄντι καὶ πάλαι τῶν ἐπιδείξεων πεπανμένῳ. c. 8 p. 317 ὅρῳς ὅπως παραμυθούμαι τὴν ἡλικίαν καὶ τὸ γῆρας τὸ ἐμαντοῦ. *Lucian* might have been born in the reign of *Trajan*, but it appears from *Lucian* himself (see the Tables A. D. 182) that he still wrote in the reign of *Commodus*, 65 years after the death of *Trajan*.

144 *Julianus medicus*. Seen by *Galen* at Alexandria : See above N° 74.

145 *Heracianus medicus*. Conversed with *Galen* at Alexandria : See N° 101 note 1.

146 *Galenus*°. His birth is recorded in the Tables at A. D. 130, his early education at 144,

° *Galen* besides his numerous medical works also composed philological, grammatical, and philosophical treatises, of which the following titles are given by *Galen* himself *de libris propriis* c. 11—17 tom. 19 p. 41—48.

- 1 *περὶ τῆς ἀποδείξεως libri XV.*
- 2 *εἰς τὸ περὶ ἑρμηνείας Ἀριστοτέλους libri III.*
- 3 *εἰς τὸ πρότερον τῶν περὶ συλλογισμῶν libri IV.*
- 4 *εἰς τὸ δεύτερον τῶν περὶ συλλογισμῶν libri IV.*
- 5 *εἰς τὸ πρότερον περὶ συλλογισμοῦ libri VI.*
- 6 *εἰς τὸ δεύτερον περὶ συλλογισμοῦ libri V.*
- 7 *εἰς τὸ Θεοφράστου περὶ καταφάσεως καὶ ἀποφάσεως libri VI.* On this work of *Theophrastus* conf. *Laert.* V. 44 et *Menag.* ad locum. *Alexand. Aphrod.* in *Aristot. Topica* p. 150. 14 Θεόφραστος ἐπὶ τέλει τοῦ *Περὶ καταφάσεως*, κ. τ. λ.
- 8 *εἰς τὸ πρότερον λέξεως Εὐδήμου.*
- 9 *ὑπομνήματα εἰς τὰς δέκα κατηγορίας.*
- 10 *ὑπομνήματα τῶν Χρυσίππου συλλογιστικῶν βιβλίων ἔτι παῖς ὢν ἐποιήσαμην.*
- 11 *περὶ τῶν ἀναγκαίων εἰς τὰς ἀποδείξεις.*
- 12 *περὶ τῶν παραλειπομένων προτάσεων ἐν τῇ λέξει τῶν ἀποδείξεων.*
- 13 *περὶ τῶν ἰσοδυναμουσῶν προτάσεων.*
- 14 *περὶ τῶν κατὰ διότι ἀποδείξεων.*
- 15 *περὶ τοῦ τῶν συλλογισμῶν ἀριθμοῦ.*
- 16 *περὶ παραδείγματος libri II.*
- 17 *περὶ ἐπαγωγῆς.*
- 18 *περὶ εἰκότος.*
- 19 *περὶ εἰκότος.*
- 20 *περὶ ὁμοιότητος libri III.*
- 21 *περὶ ἐξ ὑποθέσεων ἀρχῶν.*
- 22 *περὶ τῶν κατὰ τὸ γένος καὶ τὸ εἶδος καὶ τῶν συζυγούντων αὐτοῖς σημαινόμενων ἡμῖν κατὰ τὴν αὐτόματον φωνήν.*
- 23 *περὶ τοῦ δυνατοῦ.*
- 24 *περὶ τῶν πολλαχῶς λεγομένων libri III.*
- 25 *περὶ τῶν ἐν ταῖς τέχναις κοινῶν καὶ ἰδίων.*
- 26 *περὶ τῶν δαντοῦς προτρεπόντων λόγων.*
- 27 *περὶ τῶν ἐνδεχομένων προτάσεων.*
- 28 *περὶ τῶν μικτῶν προτάσεων καὶ συλλογισμῶν.*
- 29 *ὅπως χρῆ διακρίνειν τὴν πραγματικὴν ζήτησιν, τὸ κατ' ὄνομα καὶ τὸ σημαινόμενον.*
- 30 *περὶ Κλειτομάχου καὶ τῶν τῆς ἀποδείξεως αὐτοῦ λύσεων.*
- 31 *περὶ τοῦ κοινοῦ λόγου libri II.*
- 32 *περὶ τῆς ἀρίστης διδασκαλίας ὑπὲρ Ἐπικτήτου πρὸς Φαβουρίων [N° 61].*
- 33 *περὶ χρείας συλλογισμῶν.*
- 34 *περὶ χρείας τῶν εἰς τοὺς συλλογισμοὺς θεωρημάτων libri II.*
- 35 *περὶ τῆς ἀρίστης αἰρέσεως.*
- 36 *περὶ ὀνομάτων ὁρθότητος libri III.*
- 37 *περὶ τοῦ τῶν ὄντων ἕκαστον ἐν τι εἶναι καὶ πολλὰ.*
- 38 *περὶ τοῦ ὅτι τοῖς ἀντικειμένοις ἐν καὶ ταντὸν ἐξ ἀνάγκης ἀκολουθεῖν ἀδύνατον ἐστίν.*

- 39 *περὶ τῆς ἀποδεικτικῆς αἰρέσεως.*
- 40 *περὶ τῆς λογικῆς δευτέρας καὶ θεωρίας.*
- 41 *διάλογοι πρὸς φιλόσοφον ἰδίως τοῦ κατὰ τὰς κοινὰς ἐννοίας.*
- 42 *πρὸς τοὺς ἐπηρεαστικῶς ἀκούοντας τῶν ὀνομάτων.*
- 43 *περὶ τῶν ἰδίων καὶ κοινῶν ἐν ταῖς τέχναις.*
- 44 *περὶ τῆς τῶν τεχνῶν συστάσεως libri III.*
- 45 *περὶ τῶν σημαινόμενων ἐκ τῆς κατ' εἶδος καὶ γένους φωνῆς καὶ τῶν παρακειμένων αὐτοῖς.*
- 46 *σύνοψις τῆς ἀποδεικτικῆς θεωρίας.*
- 47 *περὶ τῆς κρίσεως τῶν διαφωνούντων ἐκ τοῖς δόγμασιν.*
- 48 *ὅτι τῆς πρώτης οὐσίας ἀχώριστος ἡ ποσότης.*
- 49 *περὶ τοῦ προτέρου.*
- 50 *περὶ τῆς δι' ἀδυνατόν ἀποδείξεως.*
- 51 *περὶ τῶν ἐνεκ' αὐτοῦ γινομένων.*
- 52 *περὶ τῶν πολλαχῶς λεγομένων libri II.*
- 53 *περὶ τῆς κατ' ὄνομα καὶ σημαινόμενον ζητήσεως.*
- 54 *περὶ τῶν ἰδίων ἐκάστω παθῶν καὶ ἀμαρτημάτων τῆς διαγνώσεως libri II.*
- 55 *περὶ ἡθῶν libri IV.*
- 56 *πρὸς τὸν Φαβουρίων [see n. 32] κατὰ Σωκράτους.*
- 57 *περὶ ἀλυπίας.*
- 58 *περὶ τοῦ κατὰ φιλοσοφίαν τέλους.*
- 59 *περὶ τῆς τῶν ἐπιδεικνυμένων τοὺς ἀκούοντας συνουσίας.*
- 60 *περὶ τῶν ἀναγνωσκόντων λάθρα.*
- 61 *περὶ τῶν ἀμαρτημάτων καὶ κολάσεως ἰσότητος.*
- 62 *περὶ παρὰ μνησίας.*
- 63 *περὶ τῆς ἐν αὐτῇ Μενάρχου διατριβῆς πρὸς Βακχίδην καὶ Κῦρον.*
- 64 *περὶ τῆς ἐν τοῖς διαλόγοις συνουσίας.*
- 65 *πρὸς τοὺς ἀγοραίους ῥήτορας.*
- 66 *περὶ ἡδονῆς καὶ πόνου.*
- 67 *περὶ τῶν ἀκολουθῶν ἐκάστου [τῶν βιβλίων.]*
- 68 *περὶ τῶν δημοσίων ῥηθέντων πρὸς τοὺς ἀπὸ τῶν αἰρέσεων.*
- 69 *περὶ αἰδοῦς libri II.*
- 70 *περὶ τῶν δημοσίων ῥηθέντων κατὰ κολάκων libri II.*
- 71 *περὶ τῆς διαβολῆς, ἐν ᾗ καὶ περὶ τοῦ ἰδίου βίου.*
- 72 *Κρονίσκοι ἐπτὰ.*
- 73 *πρὸς τοὺς ἀπὸ τῶν αἰρέσεων.*
- 74 *περὶ τῶν ἐπὶ Περτίνακος δημοσίων ῥηθέντων.*
- 75 *μέχρι πόσου τῆς παρὰ τοῖς πολλοῖς τιμῆς καὶ δόξης φροντιστέον ἐστί.*
- 76 *περὶ διαθηκῶν ποιήσεως.*
- 77 *περὶ τῆς Πλάτωνος αἰρέσεως.*
- 78 *περὶ τῶν ἐν τῷ Πλάτωνος Τιμαίῳ ἱατρικῶς εἰρημέων ὑπομνήματα δ'. Galen. tom. 16 p. 48 ἡμεῖς ἐν τῷ εἰς τὸν Τίμαιον ὑπομνήματι.*
- * 79 *πρὸς τοὺς ἐταίρους, ἡ Πλάτων.*
- 80 *περὶ τῶν ἰδίων δοξῶν libri III.*
- 81 *περὶ τῆς κατὰ Πλάτωνα λογικῆς θεωρίας.*
- 82 *Πλατωνικῶν διαλόγων συνόψεως ἡ'.*
- 83 *περὶ τῶν ἐν Φιλήβῳ μεταβάσεων.*
- 84 *περὶ τῶν τῆς ψυχῆς μερῶν καὶ δυνάμεων libri III.*

145, his first study of medicine at 147, his first visit to Rome at 162, his second visit at 164, his age in A. D. 167, his residence at Aquileia and at Rome in 169. His works are noticed at A. D. 174, 191, his lectures in the reign of *Pertinax* at A. D. 193, and his death is marked at A. D. 200.

- 147 *Pausanias Cappadox sophista*. Tables A. D. 125. 183. Taught *Ælianus* and *Aspasius*: Tables A. D. 222. 231. Mentioned by Galen tom. 8 p. 213: Πανσανίας ἀπὸ τῆς Συρίας σοφιστὴς εἰς Ῥώμην ἀφικόμενός ποτε κ. τ. λ.
- 148 *Lesbonax Mytilenæus*. Tables A. D. 164. The disciple of *Timocrates* (N° 47), and contemporary with *Lucian*: *Lucian*. tom. 5 p. 161 Λεσβώνας γοῦν ὁ Μυτιληναῖος, ἀνὴρ καλὸς κάγαθος, χειρισύφους τοὺς ὀρχηστὰς ἀπεκάλει, καὶ ἦει ἐπὶ τὴν θέαν αὐτῶν, ὡς βελτίων ἀναστρέψων ἀπὸ τοῦ θεάτρον· Τιμοκράτης δὲ ὁ διδάσκαλος αὐτοῦ ἰδὼν ποτε κ. τ. λ.
- 149 *Athenodorus sophista*. Tables A. D. 183. Contemporary with *Pollux*. When young heard *Aristocles*, when a man, *Chrestus*: Tables A. D. 144.
- 150 *Ptolemæus sophista*. Tables A. D. 196. Contended with *Heraclides*.
- 151 *Eudodanus*. The disciple of *Aristocles*. Tables A. D. 144. *Philostrat*. V. S. II. 16 Εὐδοιανὸν τὸν Σμυρναῖον τὸ μὲν γένος ἐς Νικήτην τὸν σοφιστὴν [N° 33] ἀνήγειν—τὰ δὲ τῆς φωνῆς ἄλλα ἐς τὴν Ῥώμην καὶ τὸν ἐκεῖνη θρόνον.—εἰσὶ δὲ οἱ φασὶ καὶ Πολέμωνος ἡκροᾶσθαι αὐτόν.
- 152 *Rufus*. Tables A. D. 143. 144. *Philostrat*. V. S. II. 17 Ῥοῦφον δὲ τὸν ἐκ τῆς Περίνθου σοφιστὴν μὴ ἀπὸ τῆς οὐσίας μηδὲ εἰ πολλοὶ ὑπατοὶ τὸ ἐκεῖνου γένος—ἀλλ' ἡ γλῶττα δηλοῦτω αὐτὸν καὶ ἡ ξύνεσις.—πλουσιώτατος δὲ κατὰ τὸν Ἑλλησποντον καὶ Προποντιδα γενόμενος, καὶ δόξης αὐτῷ ἐπὶ τῷ σχεδιάζειν πολλῆς μὲν ὑπαρχούσης Ἀθήνησι πολλῆς δὲ ἐν Ἰωνίᾳ τε καὶ Ἰταλίᾳ, οὐ-

85 ὅτι ταῖς τοῦ σώματος κράσεσιν αἱ τῆς ψυχῆς ἔπονται δυνάμεις *libri II*. καὶ ἄλλο καθ' ἑτέραν ἔκδοσιν.

86 περὶ τῶν Ἱπποκράτους καὶ Πλάτωνος δογμάτων *libri IX. libri VI*, προτρεψαμένου τοῦ Βοηθοῦ *Galen*. tom. 19 p. 15.

87 εἰς τὸ (Ἀριστοτέλους) περὶ ἐρμηνείας ὑπομνήματα τρία.

88 προτέρων ἀναλυτικῶν τοῦ προτέρου περὶ ε'.

89 τοῦ δευτέρου ὑπομνήματα ε'.

90 εἰς τὰς δέκα κατηγορίας ὑπομνήματα δ'.

(91 εἰς τὸ περὶ καταφάσεως καὶ ἀποφάσεως Θεοφράστου ὑπομνήματα ε'. See n. 7.)

92 εἰς τὸ περὶ τοῦ ποσαχῶς ὑπομνήματα γ'.

93 εἰς τὸ πρῶτον κινουὺν ἀκίνητον. *Conf. Aristot.* φυσ. ἀκροάσ. VIII. 6.

94 εἰς τὸ περὶ λέξεως Εὐδήμου ὑπομνήματα γ'.

95 περὶ τῶν κατὰ τὸ διότι ἀποδείξων.

96 περὶ τῶν ἰνδεχομένων προτάσεων καὶ συλλογισμῶν.

97 περὶ τῶν ἐκ μικτῶν προτάσεων συλλογισμῶν.

98 περὶ τῶν κατὰ τὴν λέξιν σοφισμάτων.

99 περὶ τῆς κατὰ Χρυσίππου λογικῆς θεωρίας *libri III*.

100 τῆς Χρυσίππου συλλογιστικῆς πρώτης ὑπομνήματα γ'.

101 ————— δευτέρας ἔν.

102 περὶ τῆς λογικῆς δυνάμεως καὶ θεωρίας *libri VII*.

103 περὶ τῆς χρειᾶς τῶν εἰς τοὺς συλλογισμοὺς θεωρημάτων.

104 ὅτι ἡ γεωμετρικὴ ἀναλυτικὴ ἀμείνων τῆς τῶν στωϊκῶν.

105 περὶ τῆς χρειᾶς τῶν εἰς τοὺς συλλογισμοὺς θεωρημάτων *libri II*.

106 περὶ τῆς κατ' Ἐπικούρου εὐδαίμονος καὶ μακαρίου βίου *libri II*.

107 περὶ τῆς κατ' Ἐπικούρου ἀμαυροῦ ἡδονῆς *libri II*.

108 ὅτι τὰ ποιητικὰ τῆς ἡδονῆς ἐλλιπῶς Ἐπικούρῳ λέλεκται.

109 περὶ τῆς ἡδονικῆς αἰρέσεως.

110 εἰ ἡ φιλολογία χρήσιμος εἰς τὴν ἠθικὴν φιλοσοφίαν.

111 περὶ τῶν πρὸς τοὺς σοφιστάς.

112 Μητροδώρου ἐπιστολὴ πρὸς Κελσὸν Ἐπικούρειον.

113 ἐπιστολὴ Πουδεντιανοῦ Ἐπικουρείου.

114 τῶν παρὰ τοῖς Ἀττικοῖς συγγραφεῦσιν ὀνομάτων *libri XLVIII*. ἐν ὅκτῳ καὶ τεσσαράκοντα βιβλίοις ἄθροισάμενος ἐξ Ἀττικῶν συγγραφέων αὐτὰ *Galen*. tom. 19 p. 61.

115 τῶν παρ' Εὐπόλιδι πολιτικῶν ὀνομάτων *libri III*.

116 (τῶν) παρὰ Ἀριστοφάνει πολιτικῶν ὀνομάτων *libri V*.

117 τῶν παρὰ Κρατίνῳ πολιτικῶν ὀνομάτων *libri II*.

118 τῶν ἰδίων κωμικῶν ὀνομάτων παραδείγματα.

119 εἰ χρήσιμον ἀνέγνωσμα τοῖς παιδευομένοις ἡ παλαιὰ κωμῳδία.

120 πρὸς τοὺς ἐπιτιμῶντας τοῖς σολοικίζουσι τῇ φωνῇ. *libri VI* (in aliis *VII*).

121 Ἀττικῶν παράσηςμος.

122 περὶ σαφηνείας καὶ ἀσαφείας.

123 εἰ δύναται τις εἶναι κριτικὸς καὶ γραμματικὸς.

124 *Galen*. *Method. Medicin.* VII. 5 tom. 10 p. 469 τὸ περὶ τῆς ἀποδευτικῆς εὐρίσεως.

Galen on the *Syllogism* is quoted by *Alexander Aphrodisia*. apud *Schol. Aristot. Soph. Elench.* p. 298 b l. 14 ἔχει δ' ὁ συλλογισμὸς οὕτως, ὡς καὶ Γαληνὸς φησιν. Named also by *Alexander ad Topica* p. 262. 23 τὰ τῷδε τινὶ τῶν ἐνδόξων ἐπιόματα. οἷον Πλάτωνα ἢ Ἀριστοτέλει ἢ Γαληνῷ καὶ αὐτῷ τῷ ἀποκρυφθέντι.

δαμοῦ κατέστησεν ἑαυτὸν ἐς ἀπέχθειαν ἢ πόλεως ἢ ἀνδρός.—ἀκροατῆς δὲ Ἱερῶδου μὲν ἐν παισὶν Ἀριστοκλέους δὲ [N° 98] ἐν μειρακίοις γενόμενος—ἐλαμπρύνετο τῷ Ἱερῶδι μᾶλλον.—ἐτελεύτα δὲ οἴκοι ἐν καὶ ἐξήκοντα ἔτη γενόμενος.

- 153 *Onomarchus*. Tables A. D. 179. Contemporary with *Adrianus* and *Chrestus*.
 154 *Apollonius Naucratis*. Tables A. D. 196.
 155 *Apollonius Atheniensis*. Tables A. D. 196. Ambassador to *Severus* at Rome.
 156 *Prochus Naucratis sophista*. Tables A. D. 167. The preceptor of *Philostratus*: Tables A. D. 239.
 157 *Phœnix Thessalus sophista*. Tables A. D. 159. Philostrat. V. S. II. 22 ἐβδομηκοντούτης δὲ ἀποθανὼν Ἀθήνησιν ἐτάφη οὐκ ἀφανῶς.
 158 *Damianus*. Heard *Aristides* and *Adrianus*: Tables A. D. 192. Known to *Philostratus*: Tables A. D. 239. Philostrat. V. S. II. 23 ἄνδρα ἐλλογιμώτατον Δαμιανὸν, τὸν ἐξ Ἐφέσου. —Δαμιανῷ τοίνυν ἐλλογιμώτατον μὲν καὶ τὸ ἄνω γένος καὶ πλείστου ἄξιοι τῇ Ἐφέσῳ. Suidas p. 862 B Δαμιανὸς Ἐφέσιος, σοφιστής. ὃς καὶ ἐν ὑπάτοις ἐνεγράφη ὑπὸ τοῦ βασιλέως Σευήρου, καὶ Βιθυνίας ἥρξε, καὶ τὴν στοὰν τὴν ἐκτὸς Ἐφέσου ἀποτελειομένην εἰς τὸ ἱερὸν θολικὴν κατεσκεύασε.
 159 *Oppianus Cilix*. Tables A. D. 171. Preceded *Athenæus*.
 160 *Adrantus*. A philologer contemporary with *Athenæus* p.
 161 *Diotimus*. A friend of *Athenæus*: Athen. X p. 448 BC.
 162 *Athenæus*. Tables A. D. 181. 194.
 163 *Prochus*. Preceded *Alexander of Aphrodisias*, by whom he is quoted with *Athenæus*. See below, N° 334.
 164 *Herodotus Tarsensis Empiricus*. The disciple of *Menodotus* and preceptor of *Sextus Empiricus*. See Laertius quoted at N° 139.
 165 *Antipater sophista*. Tables A. D. 199. 212. Secretary to *Severus*. Taught *Caracalla* and *Geta*.
 166 *Hermocrates*. Tables A. D. 199. Married the daughter of *Antipater*⁹.
 167 *Antiochus Ægeus cynicus*. Tables A. D. 216. See N° 107.
 168 *Heraclides Lycius sophista*. Tables A. D. 195. 196. The rival of the *Apollonii*, of *Ptolemæus* and *Antipater*⁷.
 169 *Hippodromus sophista*. Tables A. D. 195. Presided at the *Pythia* of 195.

P Athen. XV p. 673 E de *Hephæstione* N° 128: τοιοῦτος δὲ τις καὶ περὶ τὸν καλὸν ἡμῶν Ἀδραντον ἐγένετο· ἐκδόντος γὰρ τούτου πέντε μὲν βιβλία περὶ τῶν παρὰ Θεοφράστῃ ἐν τοῖς περὶ ἡθῶν καθ' ἱστορίαν καὶ λέξιν ζητουμένων, ἕκτον δὲ περὶ τῶν ἐν τοῖς Ἡθικοῖς Νικομαχίους Ἀριστοτέλους, ἐν οἷς ἀμφιλαφῶς παραθεμένου περὶ τοῦ παρὰ Ἀντιφῶντι τῷ τραγωδιοπολῆ Πληξίππου, καὶ πλείστα δὲ καὶ περὶ αὐτοῦ τοῦ Ἀντιφῶντος εἰπόντος, σφετερισάμενος καὶ ταῦτα, ἐπέγραψε τὸ βιβλίον κ. τ. λ. Casaubon ad *Athenæum* l. c. reads Ἀδραστον, and supposes the friend of *Athenæus* to be *Adrastus* of *Aphrodisias* the celebrated peripatetic: "Adrastum peripateticum multi nominant, atque hic Athenæo amicus, vel etiam fortasse præceptor, esse potuit; vixit enim sub Antoninis juvene adhuc Athenæo; ut non sine causa ejus viri nomen hoc loco restitutum esse videatur. Quod tamen non ponimus sed tantum proponimus." But *Adrastus* preceded *Theon* who

wrote in A. D. 128—133. See N° 77. And *Theon*, who quotes *Adrastus*, wrote at the least 66 years before the work of *Athenæus* was published. We therefore retain *Adrantus*, a writer contemporary with *Athenæus* and *Hephæstio*.

⁹ The pedigree quoted in the Tables will be this.

Polemo sophista N° 68
 |
 Attalus
 |
 Callisto = Rufinianus Antipater N° 165
 |
 Hermocrates filia.

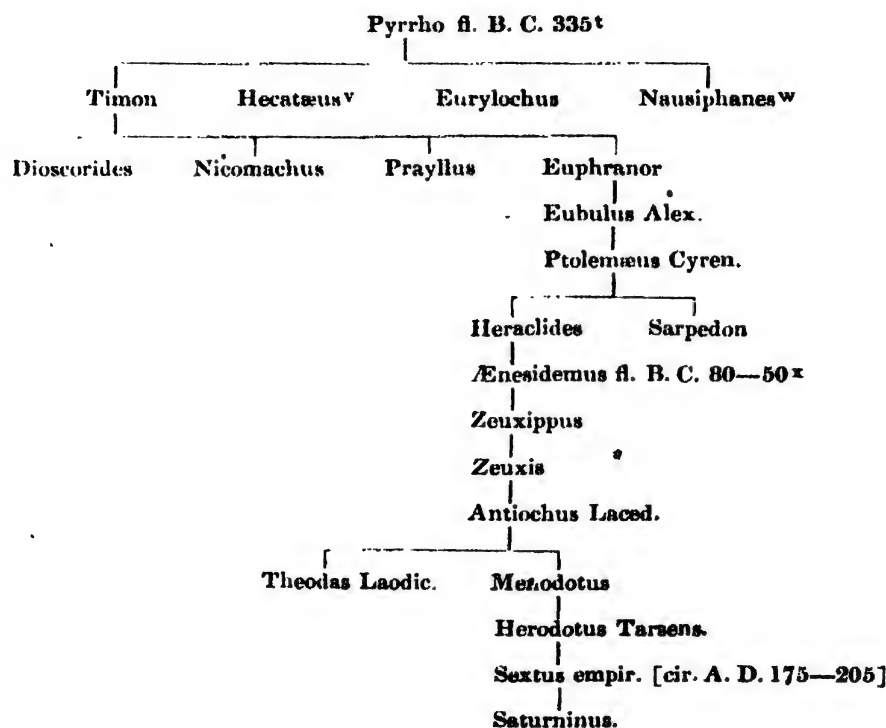
⁷ Coins of *Heraclides* as στρατηγὸς Σμυρναίων are given by *Olearius* p. 614 and *Eckhel* tom. 2 p. 561 Σμυρ. Ἀθηναί. ὄμο. στρ. Αι. [lege στρατ.] Ἡρακλείδου. and Σμυρ. Λακεδαι. ὄμο. στρ. Ἡρακλείδου. On the reverse a head of *Commodus*.

170 *Varus Laodiceus*. Tables A. D. 158.

171 *Quirinus*. The disciple of *Adrianus*: Tables A. D. 192. Philostrat. V. S. II. 29 Κυρίνῳ δὲ τῷ σοφιστῇ πατρὶς μὲν Νικομήδεια ἐγένετο γένος δὲ οὔτε εὐδόκιμον οὔτ' αὐ κατεγνωσμένον.—'Αδριανοῦ δὲ ἀκροατὴς γενόμενος οὐ πᾶσιν ὡμολόγει τοῖς ἐκείνου.—τέρμα δὲ αὐτῷ τοῦ βίου ἔτος ἐβδομηκοστὸν, καὶ τὸ σῆμα οἴκοι.

172 *Sextus Empiricus*. The disciple of *Herodotus* of *Tarsus* (N^o 164). He marks his profession Math. I. 260 τὸν ἀρχηγὸν ἡμῶν τῆς ἐπιστήμης Ἀσκληπιόν. Math. V. 104 p. 355 δὲν τρόπον ἐν τῇ ἰατρικῇ ἐτηρήσαμεν*. *Sextus* refers to his preceptor *Pyrrhon*. III. 120 p. 157 ἐνθα ὁ ὑφηγητὴς ὁ ἐμὸς διελέγετο, ἐνταῦθα ἐγὼ νῦν διαλέγομαι.

The *empirical school of medicine* is given above under *Menodotus* N^o 139; the *sceptical school of philosophy* is also given from *Laertius* under *Menodotus*. According to the testimony of *Laertius* the succession from *Pyrrho* to *Saturninus* was this.



* He quotes his own ἰατρικὰ ὑπομνήματα *Logic*. I. 202 p. 412. his σκεπτικὰ ὑπομνήματα: *Pyrrhon*. I. 222 p. 57 περὶ δὲ τοῦ εἰ ἔστιν εἰλικρινῶς σκεπτικὸς πλατύτερον ἐν τοῖς ὑπομνήμασι διαλαμβάνομεν. *Math*. I. 61 p. 229 καθὼς ἐν τοῖς ἐμπειρικοῖς ὑπομνήμασιν ἐδιδάξαμεν. *Math*. VI. 52 p. 367 ἡμῖν ἐν τοῖς σκεπτικοῖς ὑπομνήμασι δεδειχθαι. *Math*. VI. 58 p. 367 ἐν τοῖς Πυρρωνείοις ὑπομνηματιζόμενοι διεξήμεν. ubi confer *Fabricii* notam. He also wrote περὶ ψυχῆς: *Math*. VI. 55 p. 367 ἀλλὰ μὴν οὐδὲν ἐστὶ ψυχὴ καθὼς ἐν τοῖς περὶ αὐτῆς ὑπομνήμασιν εἰδείκνυμεν. *Phys*. II. 284 p. 680 εἴρηται περὶ τούτων ἀκριβέστερον κἀν τῇ περὶ κριτηρίου σκέψει [sc. *Logic*. I. 96. conf. *Fabricium*] κἀν τοῖς περὶ ψυχῆς.

† *Pyrrho* may be assumed to have been 40 years of age in B. C. 335. See *F. H.* III p. 476.

^v On *Hecataeus* see *F. H.* III p. 479.

^w See *F. H.* III p. 476. *Sextus Empir.* *Math*. I. 2 p. 215 Τὴν πρὸς τοὺς ἀπὸ τῶν μαθημάτων ἀντίρρῃσιν κοινότερον μὲν διατεθεῖσθαι δοκοῦσιν οἱ περὶ τὸν Ἐπίκουρον—διὰ τὴν πρὸς Νανσιφάνῃ τὸν Πύρρωνος ἀκουστὴν ἔχθραν πολλοὺς γὰρ τῶν νέων συνέιχε καὶ τῶν μαθημάτων σπουδαίως ἐπεμελεῖτο, μάλιστα δὲ ῥητορικῆς. γενόμενος οὖν τούτου μαθητὴς ὁ Ἐπίκουρος ὑπὲρ τοῦ δοκεῖν αὐτοδίδακτος εἶναι καὶ αὐτοφυῆς φιλόσοφος ἠρνεῖτο ἐκ παντὸς τρόπου, τὴν τε περὶ αὐτοῦ φήμην ἐξαλείφειν ἱσχυομένη, πολὺς τε ἐγένετο τῶν μαθημάτων κατήγορος, ἐν οἷς ἐκείνος ἐσεμνύετο. *Cicero Nat. Deor.* I. 26 quoted by *Fabricius ad locum*: *In Nausiphane—quest, cum a se non neget auditum, vexat tamen omnibus contumeliis.*

^x *Ænesidemus* was contemporary with *Antiochus Academicus* and *Tudero*: *Phot. Cod.* 212 ἀνεγνώσθησαν Αἰνισιδίμου Πυρρωνείων λόγων ἧ. ἡ μὲν δὲ πρόθεσις τοῦ

From the ἀκμὴ of *Pyrrho* at B. C. 335 to the ἀκμὴ of *Ænesidemus*, assumed at B. C. 80, are six successions and 255 years, giving $42\frac{1}{2}$ years to each succession. From *Ænesidemus* to *Sextus* are six successions. These at 255 years or $42\frac{1}{2}$ to each would place *Sextus* at A. D. 175. This period of 510 years for the whole succession from *Pyrrho* to *Sextus*, exclusive of *Sextus* himself, ($42\frac{1}{2} \times 12 = 510$) is as large an interval as any recorded accounts of similar successions will justify. *Menodotus* therefore is thrown back by this estimate to about A. D. 100. He might have flourished at A. D. 100—130. *Galen*, as we have seen, mentioned the works of *Menodotus* and *Theodas* before the year 164, but has not named *Herodotus* of *Tarsus*. The silence however of *Galen* is no decisive proof that *Herodotus* was not then living. *Sextus* might have flourished and composed his works in the latter years of the life of *Galen*.

173 *Alexander Aphrodisiensis peripateticus*². Tables A. D. 200. The merit of *Alexander* as the

βιβλίον βεβαιῶσαι ὅτι οὐδὲν βέβαιον εἰς κατάληψιν οὔτε δι' αἰσθήσεως ἀλλ' οὔτε μὴν διὰ νοήσεως κ. τ. λ.—γράφει δὲ τοὺς λόγους Αἰνησιδήμου προσφωνῶν αὐτοὺς τῶν ἐξ Ἀκαδημίας τινὶ συναιρεσιῳτῃ Λευκίῳ Τουβέρωνι γένους μὲν Ῥωμαίων δόξῃ δὲ λαμπρῇ ἐκ προγόνων καὶ πολιτικὰς ἀρχὰς οὐ τὰς τυχοῦσας μετιόντι. *L. Tubero* flourished with *Cicero* B. C. 89—50 who describes him pro Ligario c. 7 *Hæc ego novi propter omnes necessitudines quæ mihi sunt cum L. Tuberone, domi una eruditi militiæ contubernales, post affines, in omni denique vita familiares. magnum etiam vinculum, quod iisdem studiis semper usi sumus.* *Tubero* was in Asia in B. C. 59: F. H. III p. 183. joined *Pompey* in B. C. 50: Cic. pro Ligario c. 8. 9. He studied therefore under *Antiochus* the preceptor of *Cicero*. *Ænesidemus*, who dedicated to *Tubero*, probably composed his work before B. C. 50; and his ἀκμὴ may be placed at B. C. 80—50. Quoted by *Sextus Pyrrhon*. I. 210 p. 53 οἱ περὶ τὸν Αἰνησιδήμον ἔλεγον ὁδὸν εἶναι τὴν σκεπτικὴν ἀγωγὴν ἐπὶ τὴν Ἑρακλείτειον φιλοσοφίαν. I. 222 p. 57 διαλαμβάνομεν κατὰ Μηνόδοτον καὶ Αἰνησιδήμον. Math. VII. 345 p. 438 καθάπερ εἰδείξαμεν, τοὺς παρὰ τῷ Αἰνησιδήμῳ δέκα τρόπους ἐπιόντες. § 349 p. 438 de anima: οἱ μὲν ἐκτὸς τοῦ σώματος, ὡς Αἰνησιδήμος κατὰ Ἑράκλειτον. § 350 p. 439 ἥς σάσεως ἤρξε Στράτων τε ὁ φυσικὸς καὶ Αἰνησιδήμος. Math. VIII. 8 p. 460 οἱ δὲ περὶ τὸν Αἰνησιδήμον καὶ Ἑράκλειτον καὶ τὸν Ἐπίκουρον ἐπὶ τὰ αἰσθητὰ κοινῶς κατενεχθέντες ἐν εἰδῇ διέστησαν. § 215 p. 498 ὁ δὲ Αἰνησιδήμος ἐν τῷ τετάρτῳ τῶν Πυρρωνίων λόγων—λόγον ἐρωτᾷ τοιοῦτον κ. τ. λ. Math. X. 233 p. 672 τὸ δὲ κατὰ τὸν Ἑράκλειτον ἀπὸ ἐστίν, ὡς φησιν ὁ Αἰνησιδήμος. Quoted also by *Sextus Pyrrhon*. I. 180 p. 45 Math. VIII. 40 p. 465 § 234 p. 502 IX. 218 p. 597 X. 38 p. 640 XI. 42 p. 699. Laertius IX. 62 quotes *Ænesidemus de Pyrrhone*; quotes him with *Sextus* IX. 87. Idem IX. 102 αὐτὸς μὲν γὰρ ὁ Πύρρων οὐδὲν ἀπέλιπεν, οἱ μὲντοι συνήθεις αὐτοῦ Τίμων καὶ Αἰνησιδήμος καὶ Νουμήσιος καὶ Ναυσιφάνης, καὶ ἄλλοι τοιοῦτοι. IX. 78 Αἰνησιδήμος ἐν τῇ εἰς τὰ Πυρρωνεῖα ὑποτυπᾷ. IX. 106 Αἰνησιδήμος ἐν τῷ πρώτῳ τῶν Πυρρωνείων λόγων οὐδὲν φησιν ὀρίξειν τὸν Πύρρωνα δογματικῶς—ταῦτα δὲ λέγει καὶ τῷ Κατὰ σοφίας καὶ τῷ Περί ζητήσεως. For IX. 116 see above under *Menodotus* N° 139. Ari-

stocles apud Euseb. Præp. XIV. 18 quotes *Ænesidemus*: p. 760 B ὅπου γε μὴν Αἰνησιδήμος ἐν τῇ ὑποτυπᾷ τοὺς ἐννέα διεξίη τρόπους· κατὰ τοσοῦτους γὰρ ἀποφαίνειν ἀδελὰ τὰ πράγματα πεπειράται. Conf. p. 758 D. p. 763 D ἐχθὲς καὶ πρώην ἐν Ἀλεξανδρείᾳ τῇ κατ' Αἴγυπτον Αἰνησιδήμος τις ἀναζωπυρεῖν ἤρξατο τὸν ὕθλον τοῦτον.

1 See above at N° 139.

2 We omit those works which are falsely ascribed to *Alexander*: λατρικῶν προβλημάτων βιβλία β', and περὶ πυρετῶν πρὸς Ἀπολλώνιον, which belong to some other *Alexander* a physician, and μονόβιβλος quoted by Philoponus, which seems to be of *Alexander Ægeus*. See above N° 3. These being dismissed, the genuine works of *Alexander of Aphrodisias* are the following.

1 εἰς τὰς κατηγορίας. Simplicius de Cælo p. 38 b l. 2 τὰ ὑπ' Ἀλεξάνδρου γραφόμενα ἐν τῷ τῶν κατηγοριῶν ὑπομνήματι.

2 εἰς τὰ Τοπικὰ ὑπομνήματα. fol. Venet. Ald. 1513.

3 εἰς τὰ τοῦ Ἀριστοτέλους πρότερα ἀναλυτικά. Ven. Ald. 1520 Florentiæ 1521.

4 εἰς τὸ δεύτερον τῶν προτέρων ἀναλυτικῶν. *Alexander* himself in Soph. Elench. apud Schol. Aristot. Berolin. p. 302 b l. 1 Ἀριστοτέλης αὐτὸς ἐν δευτέρῳ τῶν προτέρων ἀναλυτικῶν εἴρηκε, καὶ ἡμεῖς ἐν ταῖς ἡμετέραις εἰς ἐκείνα σχολαῖς.

5 εἰς τὰ ὕστερα ἀναλυτικά. *Alexander* himself in Soph. Elench. initio apud Schol. Berolin. p. 296 a l. 7 εἶπομεν ἐν οἷς τε περὶ τοῦ ἀπλῶς συλλογισμοῦ διελέγετο ὁ Ἀριστοτέλης καὶ ἐν οἷς τὴν ἀποδεικτικὴν παρεδίδου μέθοδον. Philoponus in Proclum III. 3 Ἀλέξανδρον τὸν Ἀριστοτέλους ἐξηγητὴν ἐν τοῖς εἰς τὴν ἀποδεικτικὴν ὑπομνήμασι.

6 εἰς τὸ περὶ ἐρμηνείας. *Alexander* himself comm. in Aristot. Metaphys. p. 570. 6 ὡς ἐν τῷ δευτέρῳ τμήματι τοῦ περὶ Ἑρμηνείας δέδεικται.

7 εἰς τοὺς περὶ τῆς φυσικῆς ἀκροάσεως. *Alexander* in Soph. Elench. apud Schol. Berolin. p. 315 b l. 20 αὐτὸς ὁ Ἀριστοτέλης ἐν τῷ ἐβδόμῳ τῆς φυσικῆς ἀκροάσεως εἴρηκε, καὶ ἡμεῖς ταῦτα ἐξηγούμενοι τεθεωρήκαμεν. p. 318 a l. 35 ἐν τοῖς εἰς τὰ φυσικὰ ἡμετέροις εἰρήκαμεν θεωρήμασι. Themistius p. 37 apud Schol. Berolin. p. 370 b ὁ Ἀφροδισιεύς Ἀλέξανδρος ἐν τῷ περὶ Κράσεων γράμματι, καὶ τοῖς ὑπομνήμασι τοῖς φυσικοῖς.

best interpreter of *Aristotle* is acknowledged by other commentators. *Simplicius* in *phys. ausc.* p. 56 b l. 44 'Αλεξάνδρου τοῦ γνησιωτάτου τῶν Ἀριστοτέλους ἐξηγητῶν. p. 17 b l. 22 τὸν γνησιώτερον [lege —τατον] τῶν Ἀριστοτέλους ἐξηγητῶν τὸν Ἀλέξανδρον. p. 169 a l. 7 καλῶς δὲ πάντα σχεδὸν ἐξηγουόμενος ὁ Ἀλέξανδρος. p. 188 b l. 35 ὁ φιλοπονώτατος τῶν αὐτῶν ἐξηγητῶν ὁ ἐξ Ἀφροδισιάδος Ἀλέξανδρος. *Idem* *Comm. ad Categor.* apud *Schol. Aristot. Berolin.* p. 29 a n. ὢν ἐν πρώτοις κατ' ἐμὴν ἐστὶ γνώμην ὁ Ἀφροδισιεὺς Ἀλέξανδρος. *Philoponus* in *Proclum* VI. 27 τὰς τούτου [*Aristotelis* de *Cœlo* lib. I] ῥήσεις παρατιθέμενος ὅμα, καὶ τὰς ὑπομνηματικὰς αὐτῶν ἐξηγήσεις Ἀλεξάνδρου τοῦ Ἀφροδισιεύς παραθήσομαι, σαφῇ τε διὰ τούτου τὴν Ἀριστοτέλους ἔννοιαν καθιστῶν διὰ τὸ φύσει περὶ τὴν φράσιν τοῦ ἀνδρὸς ἀγκύλον.

174 *Dositheus magister*. Wrote in A. D. 207: *Dositheus* in *Hygini genealogia* p. 65 Μαξίμω καὶ Ἀπρῷ ὑπάτοις πρὸς γ' εἰδῶν Σεπτεμβρίων [Sept. 11 A. D. 207] Ὑγίνου γενεαλογίαν πᾶσιν γνωστὴν μετέγραψα, ἐν ᾗ ἔσονται πλείονες ἱστορίαι διερμηνευμέναι ἐν τούτῳ τῷ βιβλίῳ^a.

8 εἰς τὸ περὶ γενέσεως καὶ φθορᾶς. *Alexander* himself ἀπορ. καὶ λύσ. II. 22 p. 133 ἐξήγησις λέξεως ἐκ τοῦ δευτέρου περὶ γενέσεως καὶ φθορᾶς Ἀριστοτέλους, ἄλλως ἔχουσα παρὰ τὴν ἐν τῷ εἰς αὐτὸ ὑπομνήματι.

9 εἰς τοὺς περὶ οὐρανοῦ. *Simplicius* in *Phys. Auscult.* p. 282 b l. 22—25 ὁ Ἀλέξανδρος—γράφει ἐν τῷ εἰς τὸ δεύτερον τῆς περὶ οὐρανοῦ ὑπομνήματι. *Philoponus* in *Proclum* VI. 27 Ἀριστοτέλους ἐκ τοῦ α' τῆς περὶ οὐρανοῦ πραγματείας.—Ἀλεξάνδρου Ἀφροδισιεύς ἐκ τῶν εἰς τὰ λεγόμενα ἐξηγητικῶν ὑπομνημάτων.

10 εἰς τὸ περὶ αἰσθήσεως καὶ αἰσθητῶν. *Ad calcem* *Simplicii* de anima fol. Venet. Ald. 1527 p. 93—125. Quoted by *Alexander* himself ἀπορ. καὶ λύσ. I. 2 p. 19 ἄμεινον τέτακται τοῦτο τὸ πρόβλημα ἐν τῷ ἐπιγραφομένῳ "λέξεων τινῶν ἐκ τοῦ περὶ αἰσθήσεως καὶ αἰσθητῶν ἐξήγησις καὶ ἐπιδρομή."

11 περὶ μίξεως. *Ad calcem* *Philoponi* ad *Aristot.* de Gen. et Corrupt. Venet. 1527.

12 εἰς τὰ μετεωρολογικά. The genuine commentary of *Alexander* of *Aphrodisias* is not extant, but is quoted by *Olympiodorus* ad *Meteorolog.* *Aristot.*: *Buhle* tom. I p. 291 and by *Philoponus*: *Buhle* *Ibid.*

13 περὶ ψυχῆς βιβλίον. *Ad calcem* *Themistii* fol. Ald. Venet. 1534 p. 123—141.

14 περὶ ψυχῆς β'. *Ibid.* p. 142—162. *Ad calcem* libri de *Fato* edidit *Orellius* capita 47. 48 8vo. Turici 1824 p. 124—154.

15 εἰς τοὺς περὶ ψυχῆς Ἀριστοτέλους. A distinct work from the two preceding, and no longer extant. Attested by *Alexander* himself ἀπορ. καὶ λύσ. J. 11 p. 45 ἐν τῷ α' περὶ ψυχῆς Ἀριστοτέλους.—εἴρηται μοι ἐν τῷ εἰς ἐκεῖνο τὸ βιβλίον ὑπομνήματι.

16 περὶ εἰμαρμένης, καὶ τοῦ ἐφ' ἡμῖν. *Ad calcem* *Themistii* fol. Ven. 1534 p. 163—172. *Item* *Orellii* 8vo. Turici 1824 Gr. Lat. p. 1—122.

17 ἀποσημειώσεις εἰς τοὺς σοφιστικὸς ἐλέγχους. fol. Venet. Ald. 1520. In this work he quotes, as we have seen, *Comm. in lib. II Analyt. prior. Comm. in libros Analyt. posterior. Comm. in Phys. Auscult.*

18 φυσικῶν καὶ ἠθικῶν ἀποριῶν καὶ λύσεων βιβλία δ'. *Monachii* 8vo. Spengel. 1842 pp. 313.

19 εἰς τὰ μετὰ τὰ φυσικὰ Ἀριστοτέλους ὑπόμνημα.

Edidit *Bonitz* Berolini 1847 8vo. Although the latter half of this commentary, as we now have it, is not free from suspicion, yet it contains in the judgment of the learned editor valuable materials: *pref.* p. v "De posteriore commentarii parte [p. 405—816] quanquam non modo potest dubitari num *Alexandri* sit habenda, sed etiam priori parti [p. 3—404] auctoritate non prorsus eam esse parem debet omnino concedi, idem tamen commentarius inter omnes qui supersunt Græcos *Metaphysicorum* interpretes longe est præstantissimus."

20 περὶ κράσεων. Quoted by *Themistius*. See above n. 7.

21 περὶ ἀρετῆς. *Fabricius* tom. 5 p. 667 "Exstat Græce in codice Cæsareo pp. 22 circiter in quarto implens ἐπιδρομή πόθεν ἡ τῶν ἀρετῶν εὔρεσις καὶ σύστασις. Incipit ἐπεὶ ἡ εὐδαιμονία τοῖς ἀνθρώποις σκοπὸς, καὶ δεῖ πάντα πράττειν ὅπως ταύτην κτησάμεθα ὡς τέλος τε καὶ μέγιστον τῶν ἡμετέρων ἀγαθῶν, ἀδύνατον δέ κ. τ. λ."

22 πρὸς *Ζηνόβιον* τὸν Ἐπικούρειον. *Simplicius* in *phys. Ausc.* p. 113 b l. 48 ὁ δὲ Ἀλέξανδρος ἐν τοῖς πρὸς τὸν Ἐπικούρειον *Ζηνόβιον* ἀντιγεγραμμένοις.

23 περὶ δαιμόνων. *Michael Ephesius* (apud *Fabricium* tom. 5 p. 667) περὶ τῆς καθ' ἕννον μαντικῆς Ἀριστοτέλους p. 148 a l. 42 εἴρηται Ἀλεξάνδρῳ ἐν τῷ περὶ δαιμόνων λόγῳ.

24 περὶ λίθων. *Michael Psellus*: *Fabricius* tom. 5 p. 668 "Quum laudasset de hoc argumento *Anaxagoram Empedoclem* et *Democritum*, τῶν δέ, inquit, οὐ πολὺ πρὸ ἡμῶν ὁ ἐκ τῆς Ἀφροδισιάδος Ἀλέξανδρος, ἀνθρώπος περὶ πάντων ἀπλῶς εἰπεῖν καὶ τῶν ἀπορρήτων τῆς φύσεως προχειρότατος."

^a In the last edition of *Dositheus*, *Bocking* 120 Bonnæ 1832, are contained the following pieces:

Δοσιθέου τοῦ γραμματικοῦ ἐρμηνευμάτων βιβλίον τρίτον.
1 *Divi Hadriani sententiæ et epistola*: θαυμαστόν ἐστι καὶ ἐπαινετόν—p. 1.

2 *Fabulæ Æsopicae*: εὖν οὖν ἀρξομαι μύθους γράφειν—p. 24.

3 *Disputatio forensis, maxime de manumissionibus*: πολλὰ λόγῳ καὶ φιλοπονίᾳ—p. 39.

4 *Hygini genealogia*: p. 65.

- 175 *Oppianus Apamensis*. Tables A. D. 211.
 176 *Philiscus Thessalus*. Tables A. D. 212. 219. Pleased before *Caracalla*.
 177 Disciples of *Chrestus* N° 135 : Tables A. D. 179.
 Isagoras tragicus poeta
 Nicomedes orator
 Aquila orator
 Aristænetus orator
 Callæschrus philosophus
 Sospis philosophus.
 178 *Ælianus sophista*. Tables A. D. 222. Taught by *Pausanias* (N° 147); conversed with *Philostratus* of *Lemnos* in 222.
 179 *Heliodorus*. Tables A. D. 213. 217. Still living when *Philostratus* wrote.
 180 *Aspasius Ravennas*. Tables A. D. 231. Secretary to the emperor *Alexander*. Still living when the *Vitæ Sophistarum* were written.
 181 *Cassianus sophista* } contemporary with *Aspasius*. Tables 231^b.
 182 *Aurelius sophista* }
 183 *Saturninus scepticus*. The disciple of *Sextus Empiricus*: See above, *Menodotus* N° 139 and *Sextus* N° 172.
 184 *Nicagoras sophista*. Tables A. D. 213. 245. Known to *Philostratus Longinus* and *Porphyry*.
 185 *Apsines sophista*. Tables A. D. 213. 236. The friend of *Philostratus*. The disciple of *Heraclides* of *Lycia* N° 168 and of *Basilicus*, who was therefore contemporary with *Heraclides*: *Suidas* p. 722 B Βασιλικὸς σοφιστὴς. περὶ τῶν διὰ τῶν λέξεων σχημάτων. περὶ ῥητορικῆς παρασκευῆς ἦτοι περὶ ἀσκήσεως. περὶ μεταποιήσεως. καὶ ἄλλα τινά.
 186 *Philostratus Lemnius*. Tables A. D. 213. 214. 239. The disciple of *Proclus* N° 156, and of *Antipater* N° 165. Commanded by *Julia* to write the Life of *Apollonius*. Wrote that work at Rome. After this he composed the Lives of the Sophists^{bb}.
 187 *Philostratus Lemnius*. Born A. D. 192: Tables A. D. 215. Conversed with *Ælian*: Tables A. D. 222. Still living when the βίοι σοφιστῶν were written.
 188 *Philostratus junior*. Author of the εἰκόνες. A third *Philostratus*, younger than the two preceding^c.
 189 *Dion Cassius*. Tables A. D. 180—229^d.
 190 Preceptors of *Alexander Severus*: Tables A. D. 220.
 Nebo
 Serapio
 Stilio

⁵ *Troica* : . . Ἐλενος δὲ πάντοτε μαντικῆς—p. 73.

⁶ *De conversatione* : ἡμέρα. ἥλιος ἀνέτειλεν. ἥλιος ἀνατολή. φῶς κ. τ. λ. p. 89—95.

^b *Philostratus* V. S. p. 627 describes them with contempt : ἦν δὲ αὐτοῖν ὁ μὲν οἷος καὶ ἐν ἀπηλαιοῖς μελετῶν κ. τ. λ.

^{bb} The author of the life of *Apollonius* is called an *Athenian* by *Hierocles* apud *Eusebium* in *Hieroclem* p. 512 D τὰ δὲ Ἀπολλωνίου Μάξιμος ὁ Ἀδριανὸς καὶ Δάμις ὁ φιλόσοφος ὁ συνδιατρέψας αὐτῷ, καὶ Φιλόστρατος ὁ Ἀθηναῖος, παιδείας μὲν ἐπὶ πλείστον ἥκοντες. conf. p. 513 B p. 514 B. But the authority of *Hierocles* is of no weight against the testimony of *Philostratus* himself.

^c *Philostratus procemio* apud *Olearium* p. 861 ἐποῦ.

δασταὶ τις γραφικῶν ἔργων ἑκφρασις τοῦμῃ ὁμωνύμῃ καὶ μητροπάτορι, λίαν Ἀττικῶς τῆς γλώττης ἔχουσα.

^d *Dion* is a senator A. D. 190, prætor elect in 193, at Rome in 197, 202; at Nicomedia in 214, at Rome in 217, governor of Pergamus in 218; still in Asia in 219, in Bithynia in 222. His offices in the reign of *Alexander Severus* are mentioned at A. D. 229.

Dion mentions his call to write LXXII. 23. He was ten years in collecting materials and twelve years in composing the annals to the end of *Severus*: Ibid. συνέλεξα πάντα τὰ ἐπ' ἀρχῆς τοῖς Ῥωμαίοις μέχρι τῆς Σεβήρου μεταλλαγῆς πραχθέντα ἐν ἑρεσι δέκα, καὶ συνέγραψα ἐν ἄλλοις δώδεκα τὰ γὰρ λοιπὰ ὅπου ἂν καὶ προχωρήσῃ γυγράψεται.

191 *Nestor poeta*. Tables A. D. 224. The father of the poet *Pisander*.

192 *Herodianus historicus*. Tables A. D. 180. 204. 238.

193 *Agathemerus*. Lived after the wall of *Severus* in Britain (A. D. 210), which he mentions^c, and before *Marcianus Heracleota*, who quotes him. Dodwell with probability conjectures that he was not much below the reign of *Severus*.

194 *Ammonius Saccas peripateticus*. Taught at Alexandria in A. D. 201; taught *Origen* there in 206, *Plotinus* in A. D. 232—242^f. Flourished cir. A. D. 190—244: Tables A. D. 232.

On *Ammonius* see Mosheim Eccles. Hist. Vol. 1 p. 137. 138 and the note of the English translator, and Brucker there quoted. But the English translator is confused, and misunderstands the question. There are two questions: 1 Whether *Ammonius Saccas* ever was a Christian; 2 whether he was the author of the work described in Eusebius H. E. VI. 19 Hieron. Catal. c. 55. We answer both in the negative. *Ammonius* never was a Christian. Porphyry represents him as originally such in order to cast a reproach upon Christianity. It necessarily follows that *Ammonius* the Christian writer was not *Ammonius Saccas*.

195 *Theodosius*. Tables A. D. 270. The companion of *Ammonius Saccas*.

196 *Olympius*. Porphyrius V. Plot. c. 10 τῶν δὲ φιλοσοφεῖν προσποιουμένων Ὀλύμπιος Ἀλεξανδρεὺς, Ἀμμωνίου ἐπ' ὀλίγον μαθητὴς γενόμενος, καταφρονητικῶς πρὸς τὸν Πλωτίνου ἐσχε διὰ φιλοπρωτίαν κ. τ. λ.

197 *Plotinus*. Born in 205, heard *Ammonius* A. D. 232—242; taught at Rome A. D. 244, died in Campania in 270. See the Tables in those years^g.

198 *Herennius*. Tables A. D. 244. The companion of *Plotinus*.

199 *Pisander Larandensis poeta*. Tables A. D. 224.

200 *Origenes*. Tables A. D. 244. The companion of *Plotinus*; known to *Longinus*^{ss}.

201 *Aquilinus*. Tables A. D. 244. συμφοιτητὴς Πλωτίνου.

Platonists known to *Longinus*, described in the Tables A. D. 265;

202 *Euclides*

203 *Democritus*

204 *Proclinus*

205 *Theodotus*

206 *Eubulus*. Tables A. D. 264. Contemporary with *Plotinus*.

207 *Diophanes rhetor*. Tables A. D. 264. Contemporary with *Plotinus* and *Porphyry*.

Stoics known to *Longinus*: Tables A. D. 265.

208 *Themistocles*

209 *Phæbion*

210 *Annius*

^c Agathemerus τῆς γεωγραφίας ὑποτυπώσεων ἐν ἐπιτομῇ II. 4 p. 224 ἢ δὲ Ἀλουίων (νῆσος) ἐν ἣ καὶ τὰ στρατόπεδα ἱδρύται μεγίστη τέ ἐστι καὶ ἐπιμνηστώτης.

^f See the Tables in all those years.

^g Augustine Epist. 56 p. 304 speaks of *Plotinus*: Tunc Plotini schola Romæ floruit, habuitque condiscipulos multos acutissimos et solertissimos viros &c.

^{ss} Of this *Origen* Proclus speaks ad Timæum Platonis p. 20 D ἀπορεῖται δὲ ὑπὸ Λογγίνου καὶ Ὀριγένους ὁ λόγος, μήποτε καὶ τὸν Ὀμηρον περιεῖληφεν [sc. Plato Timæo p. 19 E] ἐν τοῖς ποιηταῖς—ὅστε, φησὶν ὁ Πορφύριος, τριῶν δλων ἡμερῶν διατελέσαι τὸν Ὀριγένην βῶντα καὶ ἐρυθριῶντα καὶ ἰδρῶτι πολλῷ κατεχόμενον, μεγάλην εἶναι

λέγοντα τὴν ὑπόθεσιν καὶ τὴν ἀπορίαν κ. τ. λ.—ἀπαντῶν δὲ ὁ Πορφύριος φησιν ὅτι μέγας μὲν πάθει περιθεῖναι καὶ ὕψος Ὀμηρος ἱκανός—ἀπάθειαν δὲ νοερὰν καὶ ζωὴν φιλόσοφον ἐνεργεῖν οὐχ οἷόν τε παραδοῦναι. p. 26 C Λογγίνος μὲν ἠπόρει τί ποτε βούλεται τῷ Πλάτῳ τούτου τοῦ διηγήματος ἡ παράθεσις κ. τ. λ. Ὀριγένης δὲ πεπλάσθαι μὲν ἔλεγε τὸ διήγημα, καὶ τοσοῦτόν γε συνεχέρι τοῖς ἀμφὶ τὸν Νουμήμιον [N^o 132], οὐ δὲ ἤδουσαν δὲ πεπλάσθαι μεμηχανημένην κατὰ τὸν Λογγίνου. p. 29 B Ὀριγένης δὲ ἀπορήσας πῶς ἐλευθερώτατον τὸν Σόλωνα προσέειπεν κ. τ. λ.—ὁ δὲ Ἰάμβλιχος [N^o 252] οὐδὲν εἶναι φησι τούτων ἀληθές κ. τ. λ. Quoted again with *Longinus* and *Porphyry* by Proclus p. 50 C.

- 211 *Medius*
 212 *Hermimus*
 213 *Lysimachus*^b
 214 *Athenæus*
 215 *Musonius*.

Peripatetics known to *Longinus* : Tables A. D. 265.

- 216 *Heliodorus Alexandrinus*
 217 *Ammonius*
 218 *Ptolemæus*.

219 *Amelius*. The disciple of *Plotinus* : Tables A. D. 246. 270.

220 *Apollonius grammaticus*. The preceptor of *Porphyrus* : *Porphyrus Quæst. Homor. c. 25 apud Fabricium tom. 5 p. 749* Ἀπολλώνιος ὁ διδάσκαλος ἡμῶν.

221 *Longinus*. Tables A. D. 233. 245. 265. 269. 271. His death A. D. 273.

222 *Trypho Stoicus*. Tables A. D. 264. Known to *Amelius* N^o 219.

Disciples of *Plotinus* recorded in the Tables A. D. 270 :

- 223 *Paulinus*
 224 *Eustochius*
 225 *Zoticus*

Zethus

Serapion

Geminæ, mater et filia,

Amphiclea.

226 *Asinius Quadratus historicus*. Tables A. D. 247.

227 *Lupercus Berytius grammaticus*. Tables A. D. 266.ⁱ

228 *Nicomachus*. Tables A. D. 272. In the time of *Aurelian*^k.

229 *Arrianus*. Capitolin. Gordiano c. 2 *Gordiani tres fuerunt, idque docente Arriano scriptore Græcæ historiæ, docente item Dexippo*. Idem Balbino c. 1 *Et Dexippus et Arabianus* [lege cum Salmasio *Arrianus*] *Maximum et Balbinum dicunt electos contra Maximinum post Gordianos*. Idem Maximino jun. c. 7 *Et Dexippus et Arrianus et multi alii Græci scripserunt Maximum et Balbinum imperatores contra Maximinum factos*. *Arrianus*, who is named with *Dexippus* and described the events of the year 238, may be referred to this period, when *Dexippus* flourished.

230 *Dexippus Herennius*. Tables A. D. 261. 267. 269.^l

231 *Probus*. Tables A. D. 268. The companion of *Porphyrus*.

232 *Antonius Rhodius*. Tables A. D. 263. The companion of *Porphyrus*.

^h Also mentioned in the Tables at A. D. 246.

ⁱ Suidas p. 2342 B Eudocia p. 282 ἔγραψε περὶ τοῦ ἀν γ'. Περί τοῦ ταῶς. Toup from Harpocratio v. Ἀντιφῶν reads περὶ τοῦ Ἀντιφῶντος ἐν τῇ περὶ ταῶν. Eudocia however also has περὶ τοῦ ἀν βιβλία γ'. περὶ τοῦ ταῶς.

His other works in Suidas and Eudocia are these :

περὶ τῆς καρίδος.

περὶ τοῦ παρὰ Πλάτωνι διακρινόμενου.

κτίσις τοῦ ἐν Αἰγύπτῳ Ἀρσινόητου [κτῆσιν Eudocia].

Ἀττικὰς λέξεις.

τέχνην γραμματικὴν.

περὶ γενῶν ἀρσενικῶν καὶ θηλυκῶν καὶ οὐδετέρων βιβλία

γ', ἐν οἷς πολλὰ κατευδοκιμαῖ Ἡρωδιανοῦ.

^k *Nicostratus* a historian is mentioned by Evagrius H. E. V. 24 p. 442 C Νικοστράτου τοῦ σοφιστοῦ τοῦ ἐκ Τραπεζοῦντος συγγράψαντος τὰ ἀπὸ Φιλίππου τοῦ μετὰ Γορδιανὸν ἐκτίθεται ἕως Ὀδαϊνάβου τοῦ ἐκ Παλμύρας καὶ τῆς Οὐαλεριανοῦ πρὸς Πέρσας αἰσχροῦς ἀφίξεως. Whom Valesius ad Evagrium p. 122 conjectures to be the *Nicomachus* of Vopiscus.

^l Quoted by Lampridius Alex. c. 49. By Trebellius XXX tyr. c. 32 on the year 235. By Capitolinus Gordian. c. 2. 9. 19. 23 Balbin. c. 1. 15. 16. Followed by Zosimus. Conf. Reitemeier p. 532.

233 *Paulus*.234 *Andromachus*.

} Both of Syria: Tables A. D. 261.

235 *Porphyrius*^m. Born A. D. 233, saw the celebrated *Origen* at *Cæsarea* cir. A. D. 249, visited

^m In the following list of his works I have for obvious reasons classed them according to their subjects, rather than in the order adopted by Fabricius. In the last class however, containing n. 30—61, are some works which probably belonged to the philosophical class.

I De Homero.

1 'Ομηρικὰ ζητήματα λβ' πρὸς Ἀνατόλιον. Schol. Hom. II. γ. 175 Πορφύριος ἐν τοῖς Ὀμηρικοῖς ζητήμασιν. β. 249. 398 Πορφ. ἐν τοῖς ζητήμασι. On this work see Fabricius tom. 5 p. 733.

2 κατάλογος. Schol. Hom. II. ο. 333 ὡς φησι Πορφ. ἐν τῷ καταλόγῳ.

3 περὶ τοῦ ἐν τῇ Ὀδυσσεΐᾳ τῶν νυμφῶν ἄντρου. 4to. Traj. Rhen. 1765 p. 1—32.

4 περὶ Στυγός, in Hom. Iliad. ο. Odys. ε. Stob. Ecl. I. 4, 56 p. 140 I. 52, 46 p. 1004 § 47 p. 1014 § 48 p. 1016 § 49 p. 1018 § 54 p. 1044 § 55 p. 1054. II. 1, 18 tom. 2 p. 16 Πορφυρίου ἐκ τῶν περὶ Στυγός. Stob. Serm. 100. 21 Πορφ. ἐκ τῶν περὶ Στυγός. Serm. 105. 57 ἐκ τῶν Πορφυρίου περὶ Στυγός.

5 σχόλια εἰς Ὀμηρον. Conf. Harles ad Fabric. tom. 5 p. 742.

6 περὶ τῆς Ὀμήρου φιλοσοφίας. Suidas p. 3053 B Suid. Eudocia p. 364.

7 περὶ τῆς ἐξ Ὀμήρου ὠφελείας τῶν βασιλέων βιβλία ι'. Eudoc.

8 περὶ τῶν παραλελειμμένων τῷ ποιητῇ ὀνομάτων. Schol. Hom. II. γ. 250 Πορφύρ. ἐν τῷ περὶ τῶν π. τῷ π. ὀνομάτων. γ. 314 Πορφύρ. ἐν τοῖς παραλελειμμένοις.

II De Platone.

9 In Platonis philosophiam libri II. Conf. Fabric. tom. 5 p. 742.

10 εἰς τὸν Σοφιστὴν τοῦ Πλάτωνος. Boethius.

11 εἰς τὸν Τίμαιον ὑπομνήματα. Macrobius in Somn. Scipionis II. 3 *Hanc Platonis persuasionem Porphyrius libris suis inseruit quibus Timæi obscuritatibus non nihil lucis infudit.* Philoponus in Proclum VI. 10 Πορφύριος λέγει ἐν τῷ δευτέρῳ τῶν εἰς τὸν Τίμαιον ὑπομνημάτων. Idem VI. 8 καὶ ὁ Πορφύριος δὲ πρὸς τοῖς ὑπὸ τοῦ Ταύρου [see N° 66] κατηγορημένοις καὶ ἕτερα προστίθῃσι τοῦ γεννητοῦ [sc. τοῦ γεννητὸν εἶναι τὸν κόσμον] σημαινόμενα. Quoted again with *Taurus* VI. 21. Idem VI. 25 ἀλλ' ἐπειδὴ φησὶν ὁ Πορφύριος κ. τ. λ. XIII. 15 καὶ ὁ Πορφύρ. δὲ ἐν τοῖς πρὸς τὸν Τίμαιον ὑπομνήμασιν ἐξηγούμενος κ. τ. λ.—πάλιν ὁ αὐτὸς Πορφύριος ταῦτα φησὶν ἐπὶ λέξεως κ. τ. λ. Quoted largely by *Proclus* himself in *Timæum*; as, among others, in these passages: p. 7 A σχεδὸν ἅπαντα τὰ πρὸ τῆς φυσιολογίας ὁ μὲν ἐξηγείται πολιτικώτερον, ὁ Πορφύριος—p. 8 D ὁ δὲ γε Πορφ. ἡθικὸν ἐν τούτοις ἀναγράφει τὸ τοὺς φίλους ὑπὲρ ἀλλήλων χρῆσαι πάντα ὑπομένειν. p. 9 D ἐν οἷς ἡθικὸν μὲν εὖρος ἂν, ὡς φησιν ὁ Πορφύρ. p. 34 A B λέγει γοῦν καὶ ὁ

Πορφύρ. p. 36 C D ὁ δὲ γε φιλόσοφος Πορφύρ. καὶ ἐπὶ τὰς ψυχὰς ἀπὸ τῶν φαινομένων μετὰγει τοὺς λόγους.—ὁ γε μὴν φιλόσοφος Ἰάμβλιχος φυσικῶς ταῦτα θεωρεῖν ἀξιοῖ ἀλλ' οὐκ ἡθικῶς. p. 47 A ὁ φιλόσοφος Πορφ. οὕτω διατάττεται. p. 48 C Πορφ. μὲν ἀσπίδα τὸ σῶμα καλῶν. p. 49 C Πορφ. δὲ εἰκότως φησὶ καὶ λατρικὴν ἀπὸ τῆς Ἀθηνᾶς ἦκειν κ. τ. λ.—οἷς καὶ ὁ θεῖος ἐπέπληξεν Ἰάμβλιχος ὡς οὐ καλῶς συγχέουσι τὰς τῶν θεῶν οὐσίας κ. τ. λ. p. 54 A ὁ μὲν οὖν Πορφ. ἐν τούτοις εἰς δαίμονας καὶ ψυχὰς ἀναπέμπων τὴν θεωρίαν. p. 64 A—C ὁ μὲν γὰρ φιλόσοφος Πορφ. διοριζόμενος τίνες μὲν τῶν παλαιῶν προσήκοντο τὴν εὐχὴν τίνες δὲ οὐ, περιήγαγεν ἡμᾶς ἐπ' ἄλλας καὶ ἄλλας δόξας λέγων ὡς συλλήβδην εἰπεῖν κ. τ. λ.—ταῦτα μὲν ὁ Πορφ. ὡς συντόμως εἰπεῖν. p. 66 E λυτέον δὲ τὴν ἀπορίαν ὡς ὁ Πορφ. p. 67 D Πορφ. δὲ καὶ Ἰάμβλιχος ἀμφότερα ψιλοῦσιν, ὃν ἡ τὸ λεγόμενον, πότερον γέγονε τὸ πᾶν ἢ ἀγενές ἐστι. p. 83 C οὕτω καὶ ὁ φιλόσοφος ἔκρινε Πορφ. εἰκότως. p. 91 F Πορφ. δὲ φησιν ὅτι πατὴρ μὲν ἐστὶν ὁ ἕψ' ἐαυτοῦ γεννῶν τὸ ὅλον ποιητὴς δὲ ὁ παρ' ἄλλου τὴν ὕλην λαμβάνων. p. 94 A μετὰ δὲ τὸν Ἀμέλιον [N° 219] ὁ Πορφ. οἰόμενος τῷ Πλωτίνῳ [N° 197] συναΐδειν τὴν μὲν ψυχὴν τὴν ὑπερκόσμιον ἀποκαλεῖ δημιουργόν κ. τ. λ. p. 119 B φέρε δὴ οὖν καὶ ὅσα ὁ φιλόσοφος Πορφ. ἐν τούτοις ἱερουργεῖν νόηματα παραδέδωκε συντόμως περιλάβωμεν. πρῶτον μὲν οὖν ἀποτείνεται πρὸς τοὺς περὶ Ἀττικὸν [N° 113] πολλὰς ὑποτιθεμένους ἀρχάς κ. τ. λ. p. 133 B εἰσὶ ταύτης προστάται τῆς ἐξηγήσεως Πορφ. τε καὶ Ἰάμβλιχος [N° 252]. p. 134 A ταῦτα μὲν οὖν ὁ Πορφ. p. 172 F εἰ μὲν καὶ ὁ φιλόσοφος Πορφ. τὸ κύκλῳ κύκλον ἐξηγήσατο. p. 175 C ὁ μὲν Πορφ. ὑποδιελὼν γενέσει μὲν πρεσβυτέραν ἀρετὴν δὲ προτέραν ἀκούει τὴν ψυχὴν τοῦ σώματος. p. 189 F ἐξηγήσεν ὁ Πορφ. ὁρθῶς κ. τ. λ. p. 192 D οὕτω δὲ καὶ ὁ Πορφ. καὶ ὁ Σεβήρος ἀξιούσιν. p. 205 E Πορφ. δὲ θαυμαστὸν τῶν τρόπων—διὰ πολλῶν κατεσκεύασεν. p. 206 A Given below under *Theodotus* N° 302 note. p. 227 D ὁ μὲν Πορφ. μέση ἀντὶ τοῦ φυτικῆς τῆς ψυχῆς ἀκούσας πειρᾶται συναρμόττειν αὐτὸ τῷ μέσῳ τοῦ παντός. p. 235 D ἢ γὰρ ὁρθότης δηλοῖ μὲν καὶ τὴν ὀρθοδοξίαν, ὡς δὲ τε Πορφ. ἐξηγήσατο καὶ ὁ Ἰάμβλιχος ἐπέκρινε. p. 5 C Πραξιφάνης δὲ ὁ τοῦ Θεοφράστου ἐταῖρος ἐγκαλεῖ τῷ Πλάτῳ κ. τ. λ.—ὁ δὲ γε φιλόσοφος Πορφύριος ἀπαντᾷ πρὸς αὐτόν. Quoted p. 29 C p. 50 C against *Longinus*. Named again p. 98 C with *Plotinus* and *Longinus*. p. 131 C with *Aticus* *Iamblichus Amelius*. p. 171 D with *Iamblichus*. p. 233 A with *Amelius*. p. 234 D with *Atticus* and *Iamblichus*.

12 πρὸς Διοφάνην περὶ Ἀλκυβιάδου τοῦ ἐν τῷ συμποσίῳ τοῦ Πλάτωνος. See the Tables A. D. 264 p. 291.

III De Aristotele.

13 εἰσαγωγή περὶ τῶν πέντε φωνῶν, ὅς εἰσαγωγή Πορφυρίου (τοῦ Φοίνικοῦ) τοῦ μαθητοῦ Πλωτίνου τοῦ Λυκοπολίτου) εἰς τὰς κατηγορίας. Schol. Aristot. Berolin. p. 1 εἰς Χρυσώριον.

Rome cir. 262. At Rome in 263, 264. Retired to Sicily in 268, addressed by *Longinus* in 271. Wrote the *Life of Plotinus* in A. D. 301. See the Tables in those years.

Suidas p. 3053 A Πορφύριος ὁ κατὰ Χριστιανῶν γράψας, ὃς κυρίως ἐκαλεῖτο βασιλεὺς, Τύριος

14 εἰς τὰς Ἀριστοτέλους κατηγορίας ἐξήγησις κατὰ πέντε-
σιν καὶ ἀπόκρισιν. Paris. 1543 4to. See Schol. Berol.
p. 31 b not. 39 a not. *Simplicius ad Categor.*
p. 2 apud Schol. Berolin. p. 40 a l. 16 συντόμως ἀπο-
καλύπτειν ἐποῦδασαν, ὥσπερ ἐν τῷ κατὰ πέντεσιν καὶ ἀπό-
κρισιν βιβλίῳ πεποίηκεν ὁ Πορφύριος. This work is
quoted above under *Hermenus* N° 57.

15 *Comment. in Aristot.* φυσικῆς ἀκροάσεως. See
Fabric. tom. 5 p. 740.

16 περὶ ἀρετῶν. sc. *Comm. in Aristot. Ethica.* Conf.
Fabric. tom. 5 p. 742.

17 *In Organum.* Conf. *Fabric.* tom. 5 p. 742.

18 περὶ τοῦ μίαν εἶναι τὴν Πλάτωνος καὶ Ἀριστοτέλους
αἵρεσιν ζ'. *Suid.* p. 3053 B *Eudocia* p. 364.

19 *In Aristot.* περὶ ἐρμηνείας. *Boethius in Aristot.*
II. p. 282 apud Schol. Berolin. p. 95 b *Hujus libri*
expositionem nos scilicet quam maxime a Porphyrio
(quamquam etiam a ceteris) transferentes Latina ora-
tione digessimus.

20 πρὸς Ἀριστοτέλην, περὶ τοῦ εἶναι τὴν ψυχὴν ἐντε-
λέχειαν. *Suid.* *Eudoc.*

21 ἐξήγησις τῶν κατηγοριῶν πρὸς Γεδάλιον *libri VII.*
Simplicius ad Categor. a p. 2 apud Schol. *Aristot.*
Berolin. p. 40 a l. 33 μετὰ δὲ τούτους ὁ πάντων ἡμῖν τῶν
καλῶν αἴτιος Πορφύριος ἐξήγησιν τε ἐντελῆ τοῦ βιβλίου
καὶ τῶν ἐμπτάσεων πασῶν λύσεις οὐκ ἀπόνως ἐν ἐπτά βιβλί-
οις ἐποίησεν τοῖς Γεδάλιφι προσφωνηθεῖσι.—μετὰ τοῦτον
δὲ ὁ θεῖος Ἰάμβλικος πολύστιχον καὶ αὐτὸς εἰς τοῦτο τὸ βι-
βλίον κατεβάλετο πραγματείαν, τὰ μὲν πολλὰ τοῖς Πορφυ-
ρίῳ καὶ ἐπ' αὐτῆς τῆς λέξεως κατακολουθῶν. *Dexippus*
apud Schol. Berolin. p. 39 a l. 34 πολλὰς καὶ ἀπείρους
συγγραφὰς εἰς τὸ βιβλίον τοῦτο ἄλλοι τε πολλοὶ καὶ μά-
λιστα Πορφύριος, εἰς ὕστερον Ἰάμβλικος, καταβέβληται.
Simplicius ad Categ. p. 5 b apud Schol. Berolin. p.
29 a not. ὁ δὲ Πορφύριος—ἐν τε τῷ πρὸς Γεδάλιον καὶ ἐν
τῷ κατὰ πέντεσιν καὶ ἀπόκρισιν περὶ τῶν κατηγορουμένων.

22 περὶ συλλογισμῶν κατηγορικῶν. "Boethius I in
Aristot. περὶ ἐρμηνείας et dialogo I in *Porphyrii* εἰσα-
γωγῇ." *Fabric.* tom. 5 p. 746.

IV grammatica vel philologica.

23 γραμματικαὶ ἀπορίαι *Suid.* p. 3053 C *Eudoc.*
p. 365.

24 περὶ προσφθίας. *Villoison Anecd. Gr.* p. 103
Πορφυρίου—περὶ προσφθίας. "Ἰστέον ὅτι, ὥς ὁ Θράξ
Διονύσιος" κ.τ.λ. apud *Villoison.* p. 103—118. Gram-
matical fragments of *Porphyry* are also in *Villoison*
p. 181 p. 185.

25 *Commentarii in Hermogenem.* *Aldi Rhet. Schol.*
in *Hermog.* p. 162 l. 15 Πορφυρίου. "Ἐπειδὴ τὰ ἀπ'
ἀρχῆς" κ.τ.λ.

26 εἰσαγωγὴ εἰς Ἀφθόνιον. *Aldi Rhet. Schol.* in
Aphthon. p. xvi l. 18 "ὁ διαίρησις." κατὰ τὸν Πορφύ-
ριον ἐν τῇ εἰσαγωγῇ καὶ ὁ Ἀφθόνιος ἐνταῦθα τὸ γένος διαι-

ρεῖ, κ.τ.λ.

27 εἰς τὴν Μινουκκιάδου τέχνην. *Suid.* *Eudoc.*

28 σύμμικτα ζητήματα *libris VII.* *Suid.* *Eudoc.*
Nemesius p. 139 Πορφύριος ὁ κατὰ τοῦ Χριστοῦ κινήσας
τὴν ἑαυτοῦ γλώσσαν—οὗτος ὁ Πορφύριος ἐν τῷ δευτέρῳ
λόγῳ τῶν συμμίκτων ζητημάτων. *Proclus in Platonis*
πολιτείαν p. 415 l. 43 οἶδα δὲ ἔγωγε τὸν Πορφυρίου ἐν
τοῖς συμμίκτοις ἱστοροῦντα προβλήμασι Μηδίου πρὸς Λογ-
γῖνον συνουσίαν τινὰ περὶ τῶν μορίων τῆς ψυχῆς κ.τ.λ.

29 φιλολόγου ἱστορίας *libri V.* *Suid.* p. 3053 B
Eudoc. p. 364. *Euseb.* *Præp.* X. 3 p. 464 A Πορφυ-
ρίου περὶ τοῦ κλέπτας εἶναι τοὺς Ἕλληνας, ἀπὸ τοῦ α' τῆς
φιλολογίας [lege φιλολόγου] ἀκροάσεως. An extract
follows p. 464 A—468 B. See the Tables A. D. 245
p. 263. *Suidas* Ὅμηρος p. 2668 A γέγονε δὲ (Ὅμηρος)
πρὸ τοῦ τεθῆναι τὴν πρώτην Ὀλυμπιάδα πρὸ ἐνιαυτῶν νζ'.
Πορφύριος δὲ ἐν τῇ φιλοσοφίᾳ ἱστορίᾳ πρὸ ρλβ' φησίν.
κ.τ.λ. Legendum videtur φιλολόγῳ ἱστορίᾳ. The φιλό-
σοφος ἱστορία was upon other subjects. On the date
of *Porphyry* for *Homer* see F. H. I p. 146.

V reliqua opera.

30 Πορφυρίου εἰς τὰ ἀρμονικὰ Πτολεμαίου ὑπόμνημα.
De editionibus confer *Fabricium* tom. 5 p. 740.

31 πρὸς Ἀνεβῶ τὸν Αἰγύπτιον. *Euseb.* *Præp.* III. 2
p. 92 A ἄκουε οἷα καὶ ὁ Πορφύριος ἐν τῇ πρὸς Ἀνεβῶ τὸν
Αἰγύπτιον ἐπιστολῇ—ἱστορεῖ. Repeated by *Theodoret*
Serm. 3 p. 47. 48. *Euseb.* *Præp.* V. 9 p. 197 C καὶ ὁ
αὐτὸς αὐθις συγγραφεὺς ἐν τῇ πρὸς τὸν εἰρημέον Αἰγύπτιον
ἐπιστολῇ. *Idem* XIV. 9 p. 740 D ἐκ τῆς πρὸς Ἀνεβῶ
[sic recte *Gaisford.* *Male Vigerus Nektanevῶ*] τὸν
Αἰγύπτιον ἐπιστολῆς τοῦ Πορφυρίου μάθοις ἂν αὐτὸ δι
τοῦτο ἀκούσας κ.τ.λ. Transcribed from *Eusebius* by
Theodoret Serm. 1 p. 11 = p. 28 ed. Oxon. *Augustin.*
C. D. X. 11 *Melius sapuit iste Porphyrius, cum ad*
Anebontem scripsit Aegyptium &c.

32 περὶ ἀγαλμάτων. *Stobæus Eclog.* I. 26, 2 p. 526
Πορφυρίου ἐκ τοῦ περὶ ἀγαλμάτων. To this work *Heeren*
refers *Stob. Ecl.* I. 3, 25 p. 46 and *Euseb.* *Præp.*
III. 7 p. 97 D ἄκουε μεθ' οἷας ἐξενήκεται τῷ Πορφυρίῳ
διαζωνείας κ.τ.λ. III. 9 p. 100 A φέρε καὶ τὰ λοιπὰ
ἐπιθεωρήσωμεν. ἐπάκουσον οὖν οὐκ ὀλίγη κ.τ.λ. p. 102 A
ταῦτά σοι ὁ Πορφύριος. III. 11 p. 108 A. c. 13 p. 117 D
ταῦτά μοι ἐκ τῆς τοῦ προειρημένου ἀνδρὸς γραφῆς ἐπιτετμή-
σθω. Conf. *Heeren.* tom. 2 p. 211 "Ex paucis verbis
quæ nobis ex hoc opere *Stobæi* diligentia servavit de
integrali libro iudicium ferre non liceret nisi *Eusebius*
ampliora ex eo loca exhiberet, quibus inter se collatis
patet *Porphyrium* in hoc libro deorum statuas figuras
et attributa ad physicam et allegoricam rationem re-
vocasse."

33 ἐπιγράμματα. *Eustathius in Homerum* apud
Fabric. tom. 5 p. 744.

34 περὶ θείων ὀνομάτων ἐν. *Suid.* *Eudoc.*

φιλόσοφος, μαθητὴς Ἀμελίου τοῦ Πλωτίνου μαθητοῦ [see the Tables A. D. 246] διδάσκαλος δὲ Ἰαμβλίχου, γεγνηὺς ἐπὶ τῶν χρόνων Αὔρηλιανοῦ καὶ παρατείνας ἕως Διοκλητιανοῦ τοῦ βασιλέως.

35 εἰς τὸ Θεοφράστου περὶ καταφάσεως καὶ ἀποφάσεως. Boethius II p. 286 in Aristot. περὶ ἑρμηνείας apud Schol. Berolin. p. 99 b Porphyrius ait sese docuisse species enuntiationis esse Affirmationem et Negationem, in his commentariis quos in Theophrastum edidit. Galen also wrote upon this work of Theophrastus. See above at N° 146 note^o n. 7.

36 εἰς τὸ Θουκυδίδου προοίμιον. Suid. p. 3053 C Eudoc. p. 364.

37 πρὸς Ἀριστείδην libri VII. Suid. Eudoc.

38 πρὸς Μάρκελλαν γυναῖκα. Eunapius V. S. p. 18 πρὸς Μάρκελλαν γε αὐτοῦ γυναῖκα γενομένην βιβλίον φέρεται, ἣν φησιν ἀγαγέσθαι καὶ ταῦτα οὖσαν πέντε μητέρα τέκνων, οὐχ ἵνα παῖδας ἐξ αὐτῆς ποιήσῃται ἀλλ' ἵνα οἱ γεγονότες παιδεῖας τύχωσιν. Cyrill. in Julian. VI p. 209 A Πορφ. δὲ τὴν Μάρκελλαν ὑπεράγασθαι μὲν τῆς φιλοσοφίας φησὶν εἰσοικίσασθαι δὲ ἀσμένως καὶ συμβιωτεῖν εἰσεῖναι γαμκῶς.

39 περὶ ἀνόδου ψυχῆς. Porphyrius de anima is quoted by Augustine C. D. X. 9. 10. Conf. Fabric. tom. 5 p. 743.

40 ὁ πρὸς Νημέρτιον λόγος. Cyrill. adv. Julian. III p. 79 A Πορφ. γοῦν ἐν τῷ πρὸς Ν. λόγῳ φησὶν οὕτως. p. 85 C ὁ Πορφ. οὕτω πάλιν. p. 95 B ἴφη γὰρ οὕτως ἐν τῷ πρὸς Ν. λόγῳ. V p. 166 B φησὶ γοῦν ὁ αὐτοῦ Πορφύριος ἐν τῷ πρὸς Νημέρτιον λόγῳ.

41 πρὸς τὸ Ζωροάστρου βιβλίον, κύθον τε καὶ νέον τὸ βιβλίον παραδεικνύς. See the Tables A. D. 264 p. 291.

42 περὶ ἰδεῶν πρὸς Λογγίνον. Longinus apud Porphyrium Vit. Plotin. c. 20 de Porphyrio: Πλωτίνον ἐπεχείρησε διὰ συγγράμματος ἀποδείξαι βελτίω δόξαν περὶ τῶν ἰδεῶν τῆς ἡμῖν ἀρεσκούσης ἔχοντα. Longinus adds μετρίως ἀντιγραφῇ διελέγξαι δοκοῦμεν. See the rest in the Tables A. D. 265 p. 293.

43 περὶ ψυχῆς πρὸς Βοηθὸν libri V. Suid. p. 3053 A Eudoc. p. 364. Euseb. Præp. XI. 27 p. 554 B ὁ Πορφύριος ἐν τῷ πρώτῳ τῶν πρὸς Βοηθὸν περὶ ψυχῆς τοῦτον γράφων τὸν τρόπον. XIV. 10 p. 741 C ἀλλὰ καὶ ἐν οἷς ἀντέγραψε Βοηθῷ περὶ ψυχῆς κ. τ. λ. XV. 11 p. 812 D συνιδεῖν οὐκ ἴσποιν καὶ τὰ Πορφυρίῳ ἐν τοῖς πρὸς Βοηθὸν περὶ ψυχῆς εἰρημένα. XV. 16 p. 818 B πρὸς τὴν περὶ Θεοῦ τῶν Στωϊκῶν δόξαν ἀπαρκεῖ παραθίσθαι τὰς Πορφυρίου λέξεις ἐν τοῖς πρὸς Β. ἀντιγραφείσιν αὐτῷ περὶ ψυχῆς. Theodoret. Serm. I p. 11 = 28 ἀκούσατε οἷα φησὶν ἐν οἷς πρὸς Βοηθὸν περὶ ψυχῆς ἔγραψε.

44 περὶ τῶν τῆς ψυχῆς δυνάμεων. Stobæus Serm. 25. I Πορφυρίου περὶ τῶν τῆς ψυχῆς δυνάμεων. Idem Eclog. I. 52, 20 p. 826 ἐκ τῶν Πορφυρίου περὶ τῶν τῆς ψ. δ. Quoted again § 21 p. 832 § 22 p. 846 ἐν ταύτῳ.

45 περὶ τοῦ ἐφ' ἡμῖν πρὸς Χρυσόστομον. Stobæus Ecl. II. 8. 37 p. 366 Πορφυρίου Περὶ τοῦ ἐφ' ἡμῖν "Ἐν ταῖς πρώτῃς ἡμῖν γεγνηταῖς, Χρυσόστομε, πρὸς ἀλλήλους διαλέξῃσι" — § 38 p. 378 ἐν ταύτῳ. § 39 p. 380 ἐν ταύτῳ. § 40 p. 382 τοῦ αὐτοῦ.

46 ἱερὸς γάμος. A poem. Porphy. Vit. Plotin. c. 15 ἔμου δὲ ἐν Πλατωνεῖσι ποίημα ἀναγνόντος τὸν Ἱερὸν

γάμον. On this poem see Creuzer ad locum p. cxii.

47 Comm. in Plotinum. Eunap. V. Plotini p. 13 Πορφύριος—πολλὰ τῶν βιβλίων ἑρμηνεύσας αὐτοῦ φαίνεται.

48 περὶ ὕλης libri VI. Suid. p. 3054 A Eudoc. p. 364. Fabricius tom. 5 p. 746 "Æneas Gazæus in Theophrasto p. 56 ait eum in illo opere Plotini διανοῖξαι βιβλίον."

49 περὶ ἀρχῶν libri II. Suid. Eudoc.

50 περὶ ἀσωμάτων. Suid. Eudoc.

51 περὶ αἰσθήσεως. Nemesis c. 7 p. 182 Πορφύριος ἐν τῷ Περὶ αἰσθήσεως.

52 περὶ τοῦ γνῶθι σεαυτὸν libri IV. Suid. Eudoc. Stobæus Serm. 21, 26 Πορφυρίου. Ex Sermone de hoc dicto Nosce teipsum. Gesn. 21, 27 Πορφυρίου ἐκ τοῦ α' περὶ τοῦ Γνῶθι σεαυτὸν. 21, 28 τοῦ αὐτοῦ ἐκ τοῦ τετάρτου.

53 αἱ πρὸς τὰ νοητὰ ἀφορμαί. For the editions see Fabricius tom. 5 p. 733. Quoted by Stobæus Serm. I, 88 Πορφυρίου ἐκ τοῦ περὶ τῶν πρὸς τὰ νοητὰ ἀφορμῶν. Idem Eclog. I. 43, 3 p. 716 Πορφυρίου ἐκ τῶν πρὸς κ. τ. λ. Again Ecl. I. 51, 4. 5 p. 778 I. 52, 13—19. 50 p. 1038. Idem Serm. 118, 19 Πορφυρίου τῶν πρὸς θάνατον ἀφορμῶν. 118, 32 Πορφ. ἐκ τῶν πρὸς θάνατον ἀφορμῶν. For θάνατον Gaisford reads τὰ νοητά.

54 Κρατύλος. Bekker Anecd. Gr. p. 1374 ἐπιστήμη ὥς εἰς ἐπίστασιν ἀγούσα τὸν νοῦν, φησὶν ὁ Πορφύριος ἐν Κρατύλῳ.

55 εἰς τὰ Ἰουλιανοῦ τοῦ Καλδαίου. Suidas p. 3053 B εἰς τὴν τοῦ Ἰουλιανοῦ τοῦ Καλδαίου φιλοσόφου ἱστορίαν ἐν βιβλίοις δ'. Eudocia p. 264 εἰς τοῦ Ἰουλιανοῦ τοῦ Καλδαίου φιλοσόφου ἱστορίαν βιβλία δ'. Valesius p. 103 ad Sozomen. I. 18 p. 433 A (who has Ἰουλιανῷ τῷ καλουμένῳ Καλδαίῳ) reads εἰς τὰ Ἰουλιανοῦ τοῦ Καλδαίου φιλοσόφου. then φιλοσόφων ἱστορίαν ἐν βιβλίοις δ'. and separates the two articles which had been improperly combined.

56 φιλόσοφος ἱστορία libri IV. Suid. Eudoc. (ubi male præcedentibus adhærent. conf. n. 55.) Eunapius proem. p. 5 τὴν φιλόσοφον ἱστορίαν καὶ τοὺς τῶν φιλοσόφων ἀνδρῶν βίους Πορφύριος καὶ Σωτῖον ἀνελέξαντο κ. τ. λ. conf. F. H. III p. 526 v. Socrates H. E. III. 23 p. 197 D Πορφύριος μὲν γὰρ τοῦ κορυφαίου τῶν φιλοσόφων Σωκράτους τὸν βίον διέσπειν ἐν τῇ γεγραμμένῃ αὐτῷ φιλοσοφῇ ἱστορίᾳ. Repeated by Nicephorus X. 36 p. 87 A. Theodoret. Serm. 4 p. 61. 22 Πορφυρίου ἡ φιλόσοφος ἱστορία. de Socrate. These passages were in the third book, as we shall see below. Cyrill. adv. Julian. I p. 19 C Πορφύριος ἐπὶ παιδείᾳ κοσμητῇ δόξαν ἔχων παρ' ἐκείνοις οὐκ ἀγεννή ἐν τῷ πρώτῳ λόγῳ τῆς φιλοσόφου ἱστορίας. Idem p. 28 A de seriptis sapient. Πορφύριος—γράφει οὕτως ἐν τῷ πρώτῳ βιβλίῳ τῆς φιλοσόφου ἱστορίας κ. τ. λ. Idem IX p. 300 B γέγραπεν ὡδὶ περὶ αὐτοῦ [de Pythagora] Πορφύριος ἐν βιβλίῳ πρώτῳ φιλοσόφου ἱστορίας.

Lib. III: Steph. Byz. Γάδαρα. πόλις Παλαιστίνης:

ἔγραψε βιβλία πάμπλειστα, φιλόσοφά τε καὶ ῥητορικὰ καὶ γραμματικά. An imperfect account of the time of *Porphyry*. He flourished indeed in the reign of *Aurelian*, but he was born

Πορφύριος τρίτῃ φιλοσόφου ἱστορίας. Cyrill. adv. Julian. VI p. 208 A de *Socrate*: γράφει δὲ οὕτω περὶ αὐτοῦ Πορφ. ἐν τῇ τρίτῃ φιλοσόφων [i. φιλοσόφου] ἱστορίας. Theodoret. Serm. I p. 8. 10 καὶ ὁ Πορφ. δὲ ἐν τῇ τρίτῃ τῆς φιλοσόφου ἱστορίας τοῦτο συνέγραψεν. To *Lib. III* may be referred Theodoret Serm. 4 p. 56. 18 de *Socrate*. Idem Serm. 12 p. 174. 22 ὁ Πορφ. δὲ τὴν φιλόσοφον ἱστορίαν συγγράψας πρῶτον μὲν αὐτὸν [sc. *Socratem*] ἀκρόχολον καὶ εὐδόγητον εἶρηκε γεγενῆσθαι. p. 175. 1 καὶ ταῦτα δὲ περὶ τοῦ βίου Σωκράτους ὁ Πορφ. ἔφη κ. τ. λ. Cyrill. VI p. 186 C γέγραφε γὰρ ὡδὶ πάλιν περὶ αὐτοῦ Πορφύριος κ. τ. λ.

Lib. IV: Cyrill. adv. Julian. I p. 31 A Πορφ. δὲ φησιν ἐν βιβλίῳ τετάρτῃ φιλοσόφου ἱστορίας. de *Platonē*. p. 32 C φησὶ γὰρ ὁ Πορφ. ἐν δ' βιβλίῳ φιλοσόφου ἱστορίας ὡς εἰπόντος Πλάτωνος περὶ τοῦ ἀγαθοῦ οὕτως. κ. τ. λ. Perhaps in *lib. IV* the following: p. 34 A Πορφ. γὰρ φησι, Πλάτωνος ἐκτιθέμενος δόξαν κ. τ. λ. p. 47 E φησὶ μὲν γὰρ ὁ Πορφ. δοξάζει τὸν Πλάτωνα περὶ οὐρανοῦ—Idem VIII p. 271 A γράφει τοίνυν Πορφ. ἐν βιβλίῳ τετάρτῃ φιλοσόφου ἱστορίας ἄχρι γὰρ τριῶν ὑποστάσεων ἔφη Πλάτων τὴν τοῦ Θεοῦ προελθεῖν οὐσίαν κ. τ. λ.

57 Πυθαγόρου βίος. Lips. 8vo. 1816 pp. 98 Kiessling cum Iamblichō. In the opinion of Vossius probably a part of the φιλόσοφος ἱστορία. Quoted by Cyrill. adv. Julian. VI p. 209 B γράφει δὲ ὡδε καὶ τὸν Πυθαγόρου βίον ἐξηγουμένους. Conf. p. 36 Kiessl. Cyrill. X p. 340 D ὁ Πορφ. τὸν Πυθαγόρου βίον ἐναργῆ καθιστὰς ὡδε πη φησί.— Conf. p. 14—18 Kiessl. Cyrill. X p. 342 A Πορφ. δὲ Πυθαγόρου πέρι πάλιν ὡδε φησίν.— Conf. p. 30 Kiessl.

58 Πλωτίνου βίος. Written in the 17th year of *Diocletian* A. D. 301. See the Tables p. 345.

59 περὶ ἀποχῆς ἐμψύχων *libri IV*. Suid. Eudoc. Edidit de Rhoer 4to. Traj. Rhen. 1767 pp. 380. Quoted by Cyrill. adv. Julian. IV p. 124 C γράφει γοῦν ὁ Πορφ. ὡδὶ περὶ αὐτῶν ἐν βιβλίῳ δευτέρῃ Περὶ ἐμψύχων ἀποχῆς κ. τ. λ. Conf. de Abst. II, 41—43. Cyrill. IV p. 128 D γράφει δὲ καὶ Πορφύριος ἐν βιβλίῳ δευτέρῃ Περὶ ἀποχῆς ἐμψύχων κ. τ. λ. Conf. de Abst. II. 43. Cyrill. V p. 180 B διαμέμνηται δὲ καὶ Πορφ. τῶν κατὰ τὴν Ἰουδαίαν Ἑσθαιῶν κ. τ. λ. Conf. de Abst. IV. 13.

60 περὶ τῆς ἐκ λογίων φιλοσοφίας. Large fragments in Eusebius. Euseb. Præp. III. 14 p. 123 C γράφει δὲ ὁ Πορφύριος καὶ ταῦτα ἐν οἷς ἐπέγραψε Περὶ τῆς ἐκ λογίων φιλοσοφίας, ἔνθα καὶ τῶν χρησμένων ἐμνημόνευσεν ὡδὲ πως ἐχόντων κ. τ. λ. IV. 6 p. 143 A—C οὗτος τοιγαροῦν ἐν οἷς ἐπέγραψε Περὶ τῆς ἐκ λογίων φιλοσοφίας συναγωγὴν ἐποίησατο χρησμάτων.—πρῶτον δὲ θεασάμεθα ὅπως τῆς γραφῆς ὁ δηλωθεὶς ἀνὴρ ἀρχόμενος ἀληθεύειν ἐπόμενται. Repeated by Theodoret Serm. 10 p. 138. 39. Euseb. IV. 8 p. 144 D ἀκούει τῶν πρώτων αὐτοῦ φωνῶν δι' ὧν τὰ περὶ τῆς ἐκ λογίων φιλοσοφίας συνάγων κ. τ. λ. p. 147 C τοιαῦτα μὲν τὰ ἀπὸ τῆς ἐκ λογίων φιλοσοφίας τοῦ θαυμαστοῦ θεοσόφου. Conf. p. 147 D.

Repeated by Theodoret Serm. 10 p. 138. 11. Euseb. IV. 18 p. 166 B. repeated by Theodoret p. 138. 22. Euseb. IV. 19 p. 168 A τοῦτον δὲ μάρτυς ὁ καὶ πρόσθεν, ἐν οἷς ἐπέγραψε τῆς ἐκ λ. φ. ὡδε ἱστορῶν κατὰ λέξιν. Cf. p. 173 A repeated by Theodoret Serm. 3 p. 47. 14. Euseb. IV. 22 p. 174 A ἀκούει δ' ὅπως καὶ περὶ τοῦτον γράφει ἐν τοῖς περὶ τῆς ἐκ λ. φ. V. 5 p. 189 C γράφει δὲ ταῦτα ὁ δεδωλμένος ἐν οἷς ἐπέγραψε περὶ τῆς ἐκ λ. φ. V. 7 p. 192 A ἐν δὲ τῇ προλεχθείσῃ πραγματείᾳ τῆς ἐκ λ. φ.—λέγων ὡδε κ. τ. λ. V. 8 p. 193 repeated by Theodoret Serm. 10 p. 139. 14. Euseb. V. 10 p. 199 D ὁ δὲ οὖν αὐτὸς ἐν τῇ δηλωθείσῃ τῶν λογίων συναγωγῇ ταῦτα λέγει.— V. 14 p. 203 C προστίθῃσι τοῖς εἰρημένους καὶ ταῦτα.— V. 15 p. 204 D ἀκούει οἷα ὁ αὐτὸς συγγραφεὺς φησι περὶ τοῦ ἐκλελοιπέναι αὐτῶν τὰ βοώμενα χρηστήρια. V. 36 p. 234 C μεταβάς αὖθις ἐπὶ τὴν ἐκ λογίων φιλοσοφίαν τοῦ τὴν καθ' ἡμῶν διαβολὴν πεποιημένου ἀναγνῶθι ἐκ τῶν περὶ εἰμαρμένης τοῦ Πυθίου χρησμάτων. Conf. VI. 1 p. 236 D VI. 5 p. 241 C repeated by Theodoret Serm. 10 p. 137. 37. Euseb. XIV. 10 p. 741 A ἀπὸ τῆς πρὸς Ἀνεβῶ τὸν Αἰγύπτιον ἐπιστολῆς Πορφυρίου [n. 31], καὶ ἀφ' ὧν ἀντέγραψε Βοηθῶ περὶ ψυχῆς [n. 43], καὶ ἀπὸ τῆς περὶ τῆς ἐκ λογίων φιλοσοφίας. Conf. p. 742 A repeated by Theodoret Serm. 1 p. 10. 20. Euseb. IX. 10 p. 412 D ὁ δὲ Πορφ. ἐν τῇ πρώτῃ τῆς ἐκ λ. φ. αὐτὸν εἰσάγει τὸν ἑαυτοῦ θεόν. Theodoret. Serm. 10 p. 141. 50 συνήγαγε διὰ τούτους οὐ μόνον ὁ Πορφ. ἐν τοῖς περὶ τῆς ἐκ λ. φ. ἀλλὰ καὶ ὁ κυνικός Οἰνόμας [Nº 90] διελέγχων τῶν χρησμολόγων τὸ ψεῦδος. Augustin. C. D. XIX. 23 Nam in libris quos ἐκ λογίων φιλοσοφίας appellat, in quibus exsequitur atque conscribit rerum ad philosophiam pertinentium velut divina responsa &c. Philoponius de Mundi Creatione IV. 20 p. 181 Πορφύριος ὁ περὶ πᾶσαν ἀγυρτίαν ἐσπουδακῶς ἐν τῇ δευτέρῃ λόγῳ τοῦ περὶ τῆς ἐκ λογίων [sic lege cum Fabricio] φιλοσοφίας συντάγματος κ. τ. λ.

61 κατὰ Χριστιανῶν *libri XV*. Suidas p. 3053 B Eudocia p. 365. Cyrill. adv. Julianum I p. 28 A Πορφ. ὁ πικροὺς ἡμῶν καταχέας λόγους, καὶ τῆς Χριστιανῶν θρησκείας μονονουχὶ κατορχούμενος. Theodoret. Serm. 12 p. 179. 40 ὁ Πορφ. ἐν οἷς καθ' ἡμῶν ἐνέγραψεν εἶρηκε κ. τ. λ. Euseb. Præp. I. 9 p. 31 A de *Sanchoniathone* et *Philonē Bybliō* (see Nº 58): μέμνηται τούτων ὁ καθ' ἡμᾶς τὴν καθ' ἡμῶν πεποιημένους συσκευὴν, ἐν τετάρτῃ τῆς πρὸς ἡμᾶς ὑποθέσεως ὡδε τῷ ἀνδρὶ μαρτυρῶν πρὸς λέξιν. Idem X. 9 p. 485 A γράφει τοίνυν ἐν τῇ τετάρτῃ τῆς καθ' ἡμῶν συσκευῆς ὁ Πορφ. ῥήμασιν αὐτοῖς τάδε— V. 1 p. 179 D αὐτὸς ὁ καθ' ἡμᾶς τῶν δαιμόνων προήγωρος ἐν τῇ καθ' ἡμῶν συσκευῇ τοῦτόν που λέγων μαρτυρεῖ τὸν τρόπον. Idem H. E. VI. 19 ὁ καθ' ἡμᾶς ἐν Σικελίᾳ καταστὰς Πορφύριος συγγράμματα καθ' ἡμῶν ἐνστησάμενος καὶ δι' αὐτῶν τὰς θείας γραφὰς διαβάλλειν πεπειραμένος. Written therefore after A. D. 268. See the Tables p. 299. Testimonies from *lib. III* are quoted in the Tables A. D. 206 p. 213. Socrates H. E. III. 23 p. 200 B relates the account of the adversaries of *Porphyry*: Πορφύ-

in the 12th year of *Alexander Severus* and lived through nearly the whole reign of *Diocletian*. See the Tables A. D. 301 and Eunapius there quoted. Eunapius adds πολλὰς γοῦν τοῖς ἤδη προπεπραγματουμένοις βιβλίοις θεωρίας ἐναντίας κατέλιπε, περὶ ὧν οὐκ ἔστιν ἕτερόν τι δοξάζειν ἢ ὅτι προῶν ἕτερα ἐδόξασεν.

236 *Anatolius*. Tables A. D. 312. The preceptor of *Iamblichus*.

237 *Ephorus*. Suidas p. 1553 C Ἐφορος [Κυμαῖος] ἱστορικὸς ὁ νεώτερος. ἔγραψε τὰς Γαλιηνῶν ἱστορίας [A. D. 253—268] ἐν βιβλίοις κζ'. Κορινθιακά. Περὶ τῶν Ἀλεξάνδρων. καὶ ἄλλα.

238 *Callicrates Tyrius*. Tables A. D. 276.

239 *Minucianus sophista*. Tables A. D. 255.

240 *Agapetus*. Tables A. D. 255. Contemporary with *Minucianus*.

ριος μὲν γὰρ πληγὰς ἐν Καισαρείᾳ τῆς Παλαιστίνης ὑπὸ τῶν Χριστιανῶν εἰληφῶς καὶ μὴ ἐνεγκῶν τὴν ὀργὴν ἐκ μεταλλοχολίας τὸν μὲν Χριστιανισμὸν ἀπέλειπε, μίσει δὲ τῶν τυπτησάντων αὐτὸν εἰς τὸ βλάσφημα κατὰ Χριστιανῶν γράφειν ἐξέπεσεν, ὡς αὐτὸν Εὐσέβιος ὁ Παμφίλου ἐξήλεγξεν. Which Nicephorus repeats H. E. X. 36 p. 88 D.

Hieronimus adv. Rufinum p. 892 *Adversum impiissimos Celsum atque Porphyrium quanti scripsere nostrorum*. Idem Magno p. 1082 *Scripserunt contra nos Celsus atque Porphyrius. priori Origenes alteri Methodius Eusebius et Apollinarius fortissime responderunt*.—*Methodius usque ad decem millia procedit versuum, Eusebius et Apollinarius XXV et XXX volumina condiderunt*. In Rufinum p. 854 *Asserui Porphyrium contra hunc prophetam [sc. Daniele] multa dixisse vocavique hujus rei testes Methodium Eusebium et Apollinarium, qui multis versuum millibus illius vesaniae responderunt*. For *Methodius* see the Tables A. D. 300. Upon *Eusebius* Hieronymus Catal. c. 81 *Eusebius*.—*Contra Porphyrium, qui eodem tempore scribebat in Sicilia ut quidam putant, libri XXX, de quibus ad me XX tantum pervenerunt*. *Eusebius* was contemporary with the latter years of *Porphyry*. See the Tables A. D. 297. Perhaps 32 years younger than *Porphyry*. For *Apollinarius* see the Tables A. D. 366. *Constantine* in his epistle apud Socratem H. E. I p. 32 A affirms that the work of *Porphyry* had been destroyed—ἀφανισθῆναι τὰ ἀσεβῆ αὐτοῦ συγγράμματα—before A. D. 325. But *Apollinarius* must have composed his 30 books against it after that date.

Hieron. Præf. ad Danielelem tom. 5 p. 481. 482 *Contra prophetam Danielelem XII^{um} librum scribit Porphyrius nolens eum ab ipso cujus inscriptus est nomine esse compositum, sed a quodam qui temporibus Antiocchi qui appellatus est Epiphanes fuerit in Judæa*.—*Cui solertissime responderunt Eusebius Cæsariensis episcopus tribus voluminibus, id est, XVIII et XIX et XX [conf. comm. in Matthæum XXIV tom. 9 p. 58 C], Apollinarius quoque uno grandi libro, hoc est, XXVI^o; et ante hos ex parte Methodius*.—*Sed et hoc nosse debemus, inter cætera Porphyrium de Danielis libro nobis objicere, idcirco illum apparere confictum nec haberi apud Hebræos sed Græci sermonis esse commentum, quia in Susanna fabula contineatur dicente Daniele ad presbyteros ἀπὸ τοῦ σχίνου σχίσαις καὶ ἀπὸ τοῦ πρίνου*

πρίσαι. quam etymologiam magis Græco sermoni convenire quam Hebræo. Cui et Eusebius et Apollinarius pari sententia responderunt Susannæ Belisque ac Draconis fabulas non contineri in Hebraico sed partem esse prophetiæ Habacuc filii Jesu de tribu Levi, sicut juxta LXX interpretes in titulo ejusdem Belis fabulæ ponitur.—Unde et nos ante annos plurimos, quum vertere-
mus Danielelem, has visiones obelo prænotavimus, significantes eas in Hebræo non haberi. Et miror quosdam μεμφιμοίρους [sc. Rufinum: conf. Hieron. in Rufinum p. 854] indignari mihi quasi ego decurtaverim librum, quum et Origenes et Eusebius et Apollinarius alique ecclesiastici viri et doctores Græciæ has, ut dixi, visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his quæ nullam Scripturæ Sanctæ auctoritatem præbeant. The cavil of *Porphyry* founded upon Acts V. 1—11 is answered by Hieronymus *Demetriadi* tom. 1 p. 81. Another cavil founded upon John VII. 8—10 is noticed by Hieron. adv. Pelag. p. 1004. A frivolous objection to Matt. IX. 9 is recorded in Hieron. comm. in locum: *Arguit [l. arguunt] in hoc loco Porphyrius et Julianus Augustus vel imperitiam historici mentientis vel stultitiam eorum qui &c. Porphyry* ascribed the miracles of the Apostles to magic arts: conf. Hieron. comm. in Psalm. 81 tom. 8 p. 97 A. *Porphyry* apud Hieron. ad Ctes. p. 907 founds an objection upon the time of *Christ's* appearance: *Solet nobis objicere contubernalis vester Porphyrius qua ratione clemens et misericors Deus ab Adam usque ad Moysem et a Moyse usque ad adventum Christi passus sit universas gentes perire ignorantia legis et mandatorum Dei*.—*Quid necesse fuit eum in ultimo venire tempore et non priusquam innumerabilis periret hominum multitudo?* Hieronymus evades this question by observing "Consent to be ignorant. Concede to God the power over his own acts." But it may be answered to *Porphyry* that the benefits of the Atonement were not limited to those who were born after the Advent of *Christ*.

Porphyry is referred to in A. D. 364 by Greg. Naz. Or. 5 adv. Julian. p. 175 C οὗτος ὁ λόγος σοι τῶν Πορφυρίου ψευσμάτων καὶ ληρημάτων, οἷς ὑμῖς ὡς θεῖαις φωναῖς ἀγάλλεσθε. *Elias Cretensis* comm. ad locum p. 482 thinks that *Porphyry* gave the first hint to *Arius*: *Ab hoc Arianismus initium cepisse videtur*.

241 *Callinicus historicus*. Tables A. D. 266.

242 *Soterichus*. Suid. p. 3377 Ο Σωτήριχος Ὀασίτης, ἐποποιὸς, γεγωνὸς ἐπὶ Διοκλητιανοῦ [A. D. 284—304]ⁿ. Steph. Byz. Ὀασίς: πόλις Λιβύης. λέγεται δὲ καὶ Ὀασίς, καὶ ὁ πολίτης Ὀασίτης. ὡς ὁ ποιητὴς Σωτήριχος.

243 *Genethlius Palæstinus sophista*. Tables A. D. 255.

244 *Charax*. Suid. p. 3877 D Χάραξ Περγαμηνὸς, ἱερεὺς καὶ φιλόσοφος. ὡς εὖρον ἐν ἀρχαίῳ βιβλίῳ ἐπίγραμμα οὕτως ἔχον.

εἰμὶ Χάραξ ἱερεὺς γεραρῆς ἀπὸ Περγάμου ἄκρης,
ἔνθα ποτὲ πτολέμιζεν Ἀχιλλῆϊ πτολιπόρθῳ
Τήλεφος Ἡρακλῆος ἀμύμονος υἱὸς ἀμύμων.

ἔστι δὲ τῶν μετὰ Αὐγουστον πολλῶν νεώτερος· μέμνηται γοῦν ἐν τῷ β' τῶν βιβλίων Αὐγούστου ὡς πάλαι γενομένου Καίσαρος, καὶ ἐν τῷ ζ' Νέρωνος καὶ τῶν μετ' αὐτὸν βασιλευσάντων. ἔγραψεν Ἑλληνικῶν ἱστοριῶν βιβλία μ'.^o

245 *Ulpianus Antiochenus*. Tables A. D. 276. 308. The preceptor of *Proæresius*.

246 *Helladius Besantinus*. Tables A. D. 308. Quoted by Orion p. 153. 3 Βησαντίνος ἐν τῷ περὶ Χρηστομαθίας. Idem p. 135. 6 οὕτω Βησαντίνος. Lege cum Larchero Βησαντίνος.

247 *Julianus sophista*. Tables A. D. 308. 340. Taught at Athens cir. 306—340.

248 *Gymnasius sophista*. Suid. p. 853 A Γυμνάσιος Σιδώνιος, σοφιστὴς, ἐπὶ τῶν Κωνσταντίνου τοῦ βασιλέως χρόνων. ἔγραψε μελέτας, καὶ εἰς Δημοσθένην ὑπόμνημα, καὶ ἄλλα τινά.

249 *Onasimus sophista*. Tables A. D. 309.

250 *Dionysius periegeta*. Within A. D. 280—300. See F. H. III p. 576.

251 *Alypius*. Tables A. D. 312. Died γηραιὸς before *Iamblichus*. Ibid. p. 363.

ⁿ Suidas adds the following list of his works :

ἐγκόμιον εἰς Διοκλητιανόν.

* Βασσαρικὰ ἦτοι Διονυσιακὰ, βιβλία 8.
τὰ κατὰ Πάνθειαν τὴν Βαβυλωνίαν. ["Xenoph. Inst. Cyri V. VII." Kuster.]

τὰ κατὰ Ἀριάδην.

βίον Ἀπολλωνίου τοῦ Τυανέως.

Πύθωνα ἢ Ἀλεξανδριакόν. ἔστι δὲ ἱστορία Ἀλεξάνδρου τοῦ Μακεδόνα ὅτε θῆβας παρέλαβε.

ο Steph. Byz. Ἀθῆναι :—πόλις ἐν Ἀττικῇ περὶ ἧς φησι Χάραξ, ὅτι ὁ Θησεὺς τὰς ἑνδεκα πόλεις τὰς ἐν τῇ Ἀττικῇ συνοικίας εἰς Ἀθήνας συνοικία ἰορτὴν κατεστήσατο. Schol. Apollon. IV. 1470 in Cod. Par. ὁ δὲ Πολύφημος ὅτι καταλειφθεὶς ἐν Μυσίᾳ πῶλιν ἔκτισε Κίον—Χάρης φησὶν ἐν α' Χρονικῶν. Schol. Edita :—εἰρηκεν αὐτῷ Χάρις ἐν πρώτῳ χρόνῳ. Lege cum Schæfero Χάραξ ἐν πρώτῳ Χρονικῶν. Steph. Byz. Ἀδράστεια :—Χάραξ Ἑλληνικῶν δευτέρᾳ. Idem Ταίναρος :—εἰσὶ δὲ καὶ Ταϊνάριοι θῆβαι, ὡς Χάραξ Ἑλληνικῶν δευτέρᾳ. Ἀγρίαι :—Χάραξ ἐν δευτέρῳ Χρονικῶν. Schol. Aristoph. Nub. 508 οὕτως ὁ Χάραξ ἐν τῷ 8. "Ἀγαμέδης ἀρχὼν Στυμφαλίου τῆς Ἀρκαδίας ἐγάμει Ἐπικαστήν" κ. τ. λ. Steph. Byz. Αὐταριάται : ἔθνος Θεσπρωτικόν Χάραξ ἐβδόμῳ Χρονικῶν. Idem Ἀλαβούριον : πόλις Συρίας Χάραξ ὀγδόῳ Χρονικῶν. Ἄρσα : πόλις Ἰσπανίας, ὡς Χάραξ ἐν δεκάτῳ Χρονικῶν. Ἠφαιστία : πόλις ἐν Λήμνῳ.—Χάραξ 8' ἐν δεκάτῳ χρ. φησιν ὅτι Μυρηναῖοι—ἀπέκλεισαν τῷ Μιλτιάδῃ τὰς πύλας κ. τ. λ. Idem Σάλυνες :—Χάραξ ἐν δεκάτῳ Χρονικῶν. Ὠρεὸς : πόλις Εὐβοίας.—μέμνηται τοῦ ἔθνικου καὶ Χάραξ ἐν Χρονικῶν ἑκαυ-

δεκάτῳ "Ἀθηναῖοι ἅμα Χαλκιδεῦσι τοῖς ἐν Εὐβοίᾳ καὶ Μεγαρεῦσι στρατεύσαντες εἰς Ὠρεὸν Φιλιστίδην τὸν τύραννον ἀπέκτειναν καὶ Ὠρεΐτας ἠλευθέρωσαν."

Anonym. περὶ ἀπίστων c. 15 p. 92 Gale περὶ Ἰοῦς καὶ Ἀργου.—οὕτω Χαράξ ἐν Ἑλληνικοῖς. Idem c. 16 p. 92 περὶ Διονύσου, ὁ Χάραξ οὕτω φησὶν. ὅτι Σεμέλη κ. τ. λ. Eustathius ad Odys. δ p. 1504. 55 τὰ τέρατα τὸ πολυκέφαλον τὸ μυριόφθαλμον κ. τ. λ. ἔχουσι τοὺς θεραπεύοντας. ὁποῖοι τινες ὁ Παλαίφατος, ὁ Ἡράκλειτος (οὐχὶ ὁ σκοτεινὸς ἀλλ' ἕτερός τις ὁ τοῖς ἀπίστοις προθέμενος ἐμφῆναι πίστιν), ὁ Χάραξ. Idem ad Odys. τ p. 1859. 44—θεραπεύσαντος μύθους πρὸς ἱστορίαν· εἰς δὲ καὶ τις Ἡράκλειτος ἐπονῆσατο, ἔτι δὲ καὶ Χάραξ. Schol. Hom. II. σ. 483 γάμος μὲν Ἀθήνῃσι πρῶτον εὐρηται δὲ ὑπὸ Κέκροπος· ὅθεν καὶ διφυᾶ φησὶν αὐτὸν λέγεσθαι ὁ Χάραξ. Eustathius ad Dionys. Perieg. 687 ἱστορεῖ δὲ Χάραξ τοὺς Ἀργοναύτας οὐ μᾶν νηϊ—ἀλλὰ πολλοῖς πλοίοις εἰσπλεῦσαι τὸν Εὐξείνου. ad 689 ὁ Χάραξ τὸ χρυσοῦν δέρμα μέθοδον εἶναι λέγει χρυσογραφίας μεμβράναις ἐμπεριειλημμένην, δι' ἣν, ὡς λόγου ἀξίαν, τὸν τῆς Ἀργούς καταρτισθῆναι στόλον φησὶ. Tzetz. ad Lycophron. 111 p. 388 Σαῖς κατ' Αἰγυπτίους ἢ Ἀθηναῖα λέγεται, ὡς φησι Χάραξ. Suidas Ὅμηρος p. 2666 D—ὡς δὲ Χάραξ ὁ ἱστορικὸς, Μαίονος ἢ Μητίου, καὶ Εὐμήτιδος μητρός. Etymol. p. 525. 52 Κολώνεια :—φασὶ τὸν Διόνυσον τὸν ἐπὶ Ταρσηνοῦς ἀπιδόντα πόλεμον κ. τ. λ.—ταῦτα εἴρηται Χάρακι ἱστοριογράφῳ. Eustath. ad Hom. II. ι p. 734. 48 τὴν Αὐλωνίαν [conf. Etymol. p. 170. 7 p. 494. 8] Χάραξ Καυλωνίαν φησὶν ἐν Ἰταλικοῖς.

252 *Iamblichus*. Tables A. D. 312. conf. a. 367. The proceptor of *Ædesius*. Taught cir. A. D. 309—329. P

P Works of *Iamblichus*.

1 Πυθαγόρου βίος. Exstat apud Kiessling 8^{vo} Lips. 1815 pp. 534.

2 προτρεπτικός εἰς φιλοσοφίαν. Ibid. Lips. 1815 pp. 378. Quoted by Stobæus Serm. 1, 59 προτρεπτικῶν εἰς φιλοσοφίαν λόγων. conf. p. 16 Kiessl. Idem 2, 40 Ἰαμβλίου ἐκ τῶν προτρεπτικῶν εἰς φιλοσοφίαν λόγων. Repeated at 43, 71. Conf. p. 18 Kiessl. Idem 46, 70 Ἰαμβλίου ἐκ τῶν π. πρὸς φ. λ. Conf. p. 18 Kiessl. Iamblichus ipse Vit. Pythag. c. 30 p. 388 ἐν τοῖς Περὶ συμβόλων δειχθήσεται. sc. προτρεπτικ. p. 318—378.

3 περὶ μυστηρίων λόγος πρὸς τὴν Πυρφυρίου πρὸς Ἀνεβῶ ἐπιστολὴν ἀπόκρισις, καὶ τῶν ἐν αὐτῇ ἀπορημάτων λύσεις. Exstat 8^{vo} Oxon. Gale 1678.

4 *Comm. in Pythagoræ χρυσᾷ ἔπη*. Hieron. in Rufin. III p. 889 *Cujus sunt illa χρυσᾷ παραγγέλματα? Nonne Pythagoræ? in quibus omnia ejus breviter dogmata continentur, et in quæ latissimo opere philosophus commentatus est Iamblichus, imitatus ex parte Moderatum* [N^o 15] *virum eloquentissimum, et Archippum ac Lysidem Pythagoræ auditores, quorum Archippus ac Lysides in Græcia, id est Thebis, scholas habuere*. Schol. Hermogen. p. 383. 6 Ἰαμβλιχὸς φησιν ἐν τῷ περὶ τῆς Πυθαγορείου αἰρέσεως. Fabricius tom. 5 p. 770 “Decem libris universum opus Iamblichi περὶ Πυθαγορείου αἰρέσεως, sive collectionis Pythagoricorum dogmatum, ut Syrianus p. 57 b in Aristot. Metaphys. appellat, absolvebatur, facitque Iamblichus horum omnium mentionem in extremo commentarii ad Nicomachi Arithmeticon.”

5 περὶ ἀγαλμάτων. Phot. Cod. 215 ἀνεγνώσθη Ἰωάννου τοῦ Φιλοπόνου κατὰ τῆς σπουδῆς Ἰαμβλίου ἣν ἐπέγραψε Περὶ ἀγαλμάτων. ἔστι μὲν οὖν ὁ σκοπὸς Ἰαμβλίου θεῖα τε δείξει τὰ εἶδωλα κ. τ. λ. See below, *Philoponus* N^o 381 works n. 14.

6 Ἀλυσίου βίος. Eunapius Vit. Iamblichi p. 30 ἀπελθὼν (ὁ Ἰαμβλιχος) καὶ γενόμενος ἐφ’ ἑαυτοῦ καὶ τὴν ὀξύτητα θαυμάσας—οὕτως ὑπερηγάσθη τὸν ἄνδρα [sc. *Allyrium*] τῆς ἀκριβείας καὶ συνέσεως ὥστε καὶ ἀπελθόντος τὸν βίον συνέγραψε. καὶ ἐνέτυχεν ὁ ταῦτα γράφων τοῖς γεγραμμένοις.

7 ἐπιστολαί. Fragments in Stobæus.

πρὸς Ἀγρίππαν Serm. 46, 76. τοῦ αὐτοῦ 46, 77.

πρὸς Ἀνατόλιον περὶ δικαιοσύνης Serm. 9, 38. ἐν ταύτῃ 9, 39.

πρὸς Ἀρετὴν περὶ σωφροσύνης Serm. 5, 136. ἐκ τῆς ἐπιστολῆς τῆς περὶ σωφροσύνης 5, 61. ἐν ταύτῃ 5, 62—66.

πρὸς Ἀσφάλιον περὶ φρονήσεως Serm. 3, 55.

ἐπιστολὴ περὶ γάμου χρήσεως Serm. 74, 57.

πρὸς Δέξιππον περὶ διαλεκτικῆς Serm. 81, 17.

πρὸς Δυσκόλιον Serm. 46, 74. ἐν τῷ αὐτῷ 46, 75.

πρὸς Μακεδόνιον περὶ εἰμαρμένης Eclog. II. 8, 41 p. 394. 42. 43 p. 396. 44 p. 400. 45 p. 402. Eclog. I. 7, 17 p. 184.

πρὸς Ὀλύμπιον περὶ ἀνδρίας Serm. 7, 41. ἐν ταύτῃ 7, 42.

πρὸς Ποιμένιον. Eclog. I. 3, 34 p. 80.

πρὸς Σώπατρον περὶ διαλεκτικῆς Serm. 81, 18. ἐν τῷ αὐτῷ 81, 19. Σωπάτρω Serm. 11, 14. ἐκ τῆς πρὸς Σώπατρον ἐπιστολῆς Eclog. I. 6, 18 p. 186.

8 περὶ Θεῶν. Damascius περὶ ἀρχῶν c. 61 p. 171 ὁ Ἰαμβλιχος—ἐν τῇ περὶ Θεῶν. Julianus Or. IV p. 146 A Ἰαμβλιχον—ὅς ἡμᾶς—ταῦτα διὰ τῶν λόγων ἐμήνησεν. p. 150 D Ἰαμβλιχος—παρ’ οὐπερ καὶ τὰλλα πάντα ἐκ πολλῶν μικρὰ ἐλάβομεν. p. 157 D θεραπεύομεν τὸν τῷ Θεῷ φίλον Ἰαμβλιχον, ὅθεν δὴ καὶ νῦν ὀλίγα ἐκ πολλῶν ἐπὶ νῦν ἐλθόντα διεληλύθαμεν. ἐκείνου δὲ εὖ οἶδα ὡς οὐδεὶς ἐρεῖ τι τελειώτερον.

9 περὶ κρίσεως ἀρίστου λόγου. Schol. Hermogen. p. 378. 6 ὅθεν καὶ Ἰαμβλιχος ἐν τῷ Περὶ κρ. ἀρ. λόγου φησὶ κ. τ. λ.

10 *Comm. in Aristotelem. In Categorias*. Described under *Porphyrus* N^o 235 in his works n. 21. Simplicius ad Aristot. de Cælo p. 38 b l. 13 ὁ θεῖος Ἰαμβλιχος ἐν τῷ εἰς τὰς κατηγορίας ὑπομνήματι. *Iamblichus* upon *Aristotle* is often quoted by Simplicius, as apud Schol. Berolin. p. 42 b l. 40 ὁ Πορφύριος ἐν τῷ κατὰ πεύσιν καὶ ἀπόκρισιν [n. 14] οὕτως ἔγραψεν—ὁ δὲ Ἰαμβλιχος χωρὶς τοῦ τῆς οὐσίας “συνώνυμα λέγεται ὃν τό τε ὄνομα κοινὸν καὶ ὁ κατὰ τοῦτομα λόγος ὁ αὐτός.” ἐπεσημῆνατο δὲ ὅτι ἐν ἐνίοις ἀντιγράφοις οὐ φέρεται τὸ “καὶ ὁ κατὰ τοῦτομα λόγος.” καὶ ὅτι προσυπακούειν δεῖ. ἠκολούθησε δὲ καὶ τῇ Ἰαμβλίου γραφῇ ὁ Συριανός. p. 47 a l. 4 καλεῖ δὲ ὁ Ἰαμβλιχος κ. τ. λ. p. 64 b l. 10 τετραγωνισμὸς κύκλου κ. τ. λ. τοῦτο δὲ Ἀριστοτέλης μὲν, ὡς ἔοικεν, οὕτω ἐγνώκει, παρὰ δὲ τοῖς Πυθαγορείοις ἡρῶσθαι φησιν Ἰαμβλιχος ὡς δηλὸν ἐστὶν ἀπὸ τῶν Σέξτου τοῦ Πυθαγορείου ἀποδείξεων, conf. Simplicium in Phys. p. 13 b l. 26. Idem apud Schol. Berolin. p. 89 a l. 20 πρὸς δὴ ταῦτά φησιν Ἰαμβλιχος. p. 90 b l. 22 λέγει δὲ ὁ Ἰαμβλιχος ἀντικεῖσθαι τούτῳ τὰ κατὰ προτέραν καὶ ὑστέραν γινόμενα διαίρεσιν. Simplicius in phys. p. 186 b l. 8 ὁ θεῖος Ἰαμβλιχος ἐν τῷ α’ τῶν εἰς τὰς κατηγορίας ὑπομνημάτων τὸν Ἀρχύταν ὀρίζεσθαι φησὶ τὸν χρόνον κ. τ. λ. p. 188 a l. 1 μετὰ δὲ τὸν Πλωτῖνον καὶ ὁ Ἰαμβλιχος ἡμῖν ἡκέτω—λέγει οὖν καὶ αὐτὸς περὶ τοῦ πρώτου καὶ ἀμεθέκτου χρόνου ἐν τῷ εἰς τὰς κατηγορίας ὑπομνήματι τὴν Ἀρχύτου λέξιν ἐξηγούμενος.

11 *Comm. in Platonem. In Alcibiadem I*. Proclus ad Alcib. I p. 11 ed. Creuzer καὶ μοι δοκεῖ καὶ διὰ ταύτην τὴν αἰτίαν ὁ θεῖος Ἰαμβλιχος τὴν πρώτην αὐτῷ διδόναι τάξιν ἐν τοῖς δέκα διαλόγοις ἐν οἷς οἴεται τὴν δλην τοῦ Πλάτωνος περιέχεσθαι φιλοσοφίαν. Olympiodorus ad Alcibiad. I ed. Creuzer p. 110 οὕτω μὲν κατὰ τὸν φιλόσοφον Πρόκλον ὁ δὲ θεῖος Ἰαμβλιχος οὐ διακρίνει τὰ ὑψηλότερα ἀπὸ τῶν κοινοτέρων τῇ πλείονι μεταδόσει. In *Phædrum*: Proclus apud Fabricium tom. 9 p. 435 Ἰαμβλιχος—ἐν τοῖς τοῦ Φαιδρου ὑπομνήμασιν. In *Parmenidem*: Syrianus in Metaph. Aristot. *lib. III* apud Fabricium tom. 9 p. 361 tom. 3 p. 79 tom. 5 p. 771.

253 *Proceresius*. Born in 276: *Tables* p. 313. He visited Gaul between 341 and 345: *Ibid.* p. 405. And before that visit had already succeeded *Julianus* at Athens: *Tables* A. D.

In *Timæum*. Simplicius ad phys. Aristot. p. 149 b l. 33 τὸ δ' αὐτὸ δείξω τὸν θεῖον Ἰάμβλιχον μαρτυρούμενον· καὶ γὰρ οὗτος ἐν τῷ πέμπτῳ βιβλίῳ τῶν εἰς τὸν Τίμαιον ὑπομνημάτων ἐν κεφαλαίῳ δευτέρῳ τάδε γέγραφε κ. τ. λ. Idem p. 165 b l. 42 Ἰάμβλιχος ἐν τῷ ὀγδόῳ τῶν εἰς Τίμαιον ὑπομνημάτων. p. 188 a l. 29 ἐν τοίνυν τῷ ὀγδόῳ βιβλίῳ τῷ Πλάτῳ μάλιστα παρακολουθῶν κ. τ. λ. l. 32 λέγει δὲ ἐν τῷ ἕκτῳ κεφαλαίῳ ταῦτα κ. τ. λ. l. 53 ἐν τῷ δεκάτῳ κεφαλαίῳ τάδε γέγραφε. Idem in Aristot. de anima p. 37 a l. 17 ἐκ τῶν Ἰαμβλίχου ληπτέον εἰς τὸν Τίμαιον ὑπομνημάτων. Largely quoted by Proclus in *Timæum*; as at p. 5 A ὁρθῶς φησὶν ὁ θεῖος Ἰάμβλιχος τὴν ὅλην τοῦ Πλάτωνος θεωρίαν ἐν τοῖς δύο τούτοις περιέχασθαι διαλόγοις, Τιμαίῳ καὶ Παρμενίδῃ. p. 26 A ὁ δὲ γε θεῖος Ἰάμβλ. ἄλλως πως παραδίδωσι τὴν τοῦ γένους [sc. *Platonis*] διαδοχὴν. p. 63 B μέχρι τούτων συμπληρῶται τὸ τοῦ Τιμαίου προοίμιον, ὑπερ Σεβήρος μὲν οὐδὲ ἐξηγήσεως ἤξεισε τὸ παράπαν, Λογγίνος δὲ οὐ πᾶν ἔλεγε περιττόν—Πορφύριος δὲ καὶ Ἰάμβλιχος τῇ πάσῃ τοῦ διαλόγου προθέσει σύμφωνον ἀπέφηναν, ὃ μὲν μερικώτερον ὁ δὲ ἐποπτικώτερον. p. 67 B ὁ δὲ γε θεῖος Ἰάμβλιχος πῇ μὲν περὶ τοῦ παντός ἵσασθαι φησὶ τὸν λόγον πῇ δ' οὐκ κ. τ. λ. p. 67 D “ἡ γένεσις ἡ ἀγενέσις ἐστὶ.”—Πορφύριος καὶ Ἰάμβλιχος ἀμφότερα ψιλοῦσιν, ὡς ἡ τὸ λεγόμενον “Πότερον γέγονε τὸ πᾶν ἢ ἀγενέσις ἐστὶ.” p. 79 C ὥσπερ καὶ ὁ θεῖος Ἰάμβλ. ἐπέκρινεν. p. 85 A οἱ περὶ Κράντορα τοῦ Πλάτωνος ἐξηγηταὶ φασὶ γενετὴν λέγεσθαι τὸν κόσμον ὡς ἀπ’ αἰτίας ἄλλης παραγόμενον καὶ οὐκ ὄντα αὐτόγονον οὐδὲ αὐθιπύστατον, Πλωτίνος δὲ καὶ οἱ μετὰ Πλωτίνον φιλόσοφοι Πορφύριος καὶ Ἰάμβλιχος τὸ σύνθετόν φασιν ἐν τούτοις κεκλησθαι γενετὴν, τούτῳ δὲ συνυπάρχειν καὶ τὸ ἀπ’ ἐτέρας οὐσίας ἀπογενεῖσθαι. p. 125 E Ἰάμβλιχος τὸ μὲν ζῶον ἐπὶ πάντως τάττει τοῦ ζῶντος ἔχοντος. p. 131 C ὁ μὲν Ἀττικὸς [N^o 113] ἐν τούτοις ἠπόρησεν, εἰ καὶ ὁ δημιουργὸς ὑπὸ τοῦ νοητοῦ ζώου περιέχεται—καὶ ἀπορήσας ἔθετο βραδίως ὑπὲρ τὸ αὐτοζῶον εἶναι τὸν δημιουργόν. τούτῳ δὲ ἀπ’ ἐναντίας ὁ Πορφύριος ὑφειμένῃ τῷ δημιουργῷ δίδωσι τάξιν παρὰ τὸ νοητόν.—μέσος δὲ ἀμφοῖν ὁ θεῖος Ἰάμβλιχος συνάπτων καὶ ἐνίζων τῷ δημιουργῷ τὸ παράδειγμα διὰ τὴν ἔνωσιν τὴν τοῦ νοῦ πρὸς τὸ νοητόν. Ἀμέλιος δὲ [N^o 219] τὸν μὲν δημιουργόν εἰς ταῦτόν ἄγει τῷ νοητῷ. p. 234 D τὸν λόγον τοῦτον ὁ μὲν Ἀττικὸς ἐπὶ τῆς προσηκτικῆς δυνάμεως ἡκούσεν· ὁ δὲ Πορφύριος ἐπὶ τοῦ ἡνιόχου τοῦ κινούντος τοὺς διττοὺς ἵππους, ὁ δὲ Ἰάμβλιχος ἐπὶ τῆς ὅλης ψυχῆς. p. 315 A καὶ ἔγωγε καὶ τὸν φιλοπονώτατον Ἀττικὸν ἐθαύμασα διττόν που τὸν κρατῆρα λέγοντα εὐρὼν, καὶ ταῦτα εἰσθότα σφόδρα παρῆπτεσθαι ταῖς ῥήσεσι· μέμνηται δὲ ἄλλῳς ἐκείνους τοῦ διττοῦ κρατῆρος καὶ τὸν Φαίδρον ἐξηγούμενος. κατὰ δὲ τὸν θεῖον Ἰάμβλιχον ὁ κρατῆρ ἐστὶν εἰς μὲν ζωογόνος δὲ τις αἰτία κ. τ. λ. See also among other passages the following: p. 121 DF. 173 A. 236 F. 275 D. 282 A. 290 F. 311 B. 316 C. 324 D. 338 C. He is preferred by Proclus to the other commentators: p. 150 C Ἰάμβλιχος· οὗτος γὰρ ὁ ἀνὴρ διαφερόντως ἀτελέατο τῆς τοιαύτης θεωρίας, τῶν ἄλλων ὥσπερ καθυδόντων καὶ περὶ τὸ μαθηματικὸν καλῶν δυνάμεων μέδων. Conf. p. 249 A. *Iamblichus* often

criticises other interpreters: Proclus p. 47 B ὁ δὲ γε θεῖος Ἰάμβλιχος ἐπιτιμήσας τούτοις κ. τ. λ. p. 64 C ταύτῃ μὲν ὁ Πορφύριος ὡς σφωτόμως εἰπεῖν· ὁ δὲ γε θεῖος Ἰάμβλιχος τὴν μὲν τοιαύτην ἱστορίαν οὐδὲν ἡγείται προσήκειν ἐν τοῖς προκειμένοις. p. 94 A B μετὰ δὲ τὸν Ἀμέλιον ὁ Πορφύριος οἰόμενος τῷ Πλωτίνῳ συναδεῖν τὴν μὲν ψυχὴν τὴν ὑπερκόσμιον ἀποκαλεῖ δημιουργόν.—ἀλλὰ δὲ μετὰ τοῦτον ὁ θεῖος Ἰάμβλιχος πολλὰ μὲν ἀντιγράψας πρὸς τὴν Πορφυρίου δόξαν καὶ ὡς Πλωτίνειον αὐτὴν οὖσαν καταβαλὼν αὐτὸς δὴ τὴν ἑαυτοῦ παραδιδούς θεολογίαν πάντα τὸν νοητὸν κόσμον ἀποκαλεῖ δημιουργόν. p. 116 C οἱ μὲν περὶ Πλούταρχον τὸν Χαιρωνέα καὶ Ἀττικὸν λιπαρῶς ἀντέχονται τούτων τῶν ῥημάτων [sc. *Platon*. p. 30 A] ὡς τὴν ἀπὸ χρόνου τῷ κόσμῳ γένεσιν αὐτοῖς μαρτυρούντων· καὶ δὴ καὶ φασὶ προεῖναι μὲν τὴν ἀκόσμητον ὅλην πρὸ τῆς γενέσεως, προεῖναι δὲ καὶ τὴν κακεργάτην ψυχὴν τὴν τοῦτο κινούσαν.—οἱ δὲ περὶ Πορφύριον καὶ Ἰάμβλιχον ταύτην μὲν ἀπορραπίζουσι τὴν δόξαν ὡς τὸ ἄτακτον πρὸ τοῦ τεταγμένου καὶ τὸ ἀτελὲς πρὸ τοῦ τελείου καὶ πρὸ τοῦ νοεροῦ τὸ ἀνόητον ἐν τοῖς ὅλοις ὑποτιθεμένην. p. 31 C Ἀσσύριοι δὲ, φησὶν Ἰάμβλιχος, οὐχ ἑπτά καὶ εἴκοσι μυριάδας ἐτῶν μόνας ἐτήρησαν. ὡς φησὶν Ἰππαρχος, ἀλλὰ καὶ ὅλας ἀποκαταστάσεις καὶ περιόδους τῶν ἐπὶ τὰ κοσμοκρατόρων μνήμη παρέδωκαν. See p. 51 B p. 54 A where he differs from *Porphyrus*. Other passages are quoted under *Porphyrus*, *Works* n. 11, and *Theodorus* N^o 302 note. Proclus p. 226 B ὁ μὲν οὖν Θεόδωρος τοιαῦτα ἅττα φιλοσοφεῖ περὶ τούτων—ὁ δὲ γε θεῖος Ἰάμβλιχος ἅπασαν τὴν τοιαύτην θεωρίαν ἀπερράπισεν ἐν ταῖς πρὸς τοὺς ἀμφὶ Ἀμέλιον (οὕτω γὰρ ἐπιγράφει τὸ κεφάλαιον) καὶ δὴ καὶ Νουμήνιον [N^o 132] ἀντιρρήσει. p. 341 D παραρησιάζομεθα πρὸς Πλωτίνον καὶ τὸν μέγαν Θεόδωρον ὁπαθεῖ τι φυλάττοντας ἐν ἡμῖν καὶ ἀεὶ νοοῦν.—ὁρθῶς ὁ θεῖος Ἰάμβλιχος διαγωνίζεται πρὸς τοὺς ταῦτα οἰομένους. p. 45 DE ὁ φιλόσοφος Πορφύριος ταῦτα ἐξηγούμενος κ. τ. λ.—πᾶσαν δὲ ταύτην τὴν ἐξήγησιν ὁ θεῖος Ἰάμβλιχος ἀποδοκιμάζει λέγων μὴ περὶ βίων εἶναι τὸν λόγον ἐν τούτοις.

12 περὶ τῆς τελειοτάτης Χαλδαϊκῆς φιλοσοφίας. *Damascius* περὶ ἀρχῶν c. 43 p. 115 μετὰ δὲ ταῦτα ἐκεῖνο προβαλλόμεθα εἰς ἐπίσκεψιν, πότερον δύο εἰσὶν αἱ πρῶται ἀρχαὶ πρὸ τῆς νοητῆς πρώτης τριάδος, ἢ τε πάντῃ ἄρρητος καὶ ἡ ἀσύνητος πρὸς τὴν τριάδα, καθάπερ ἤξειωσεν ὁ μέγας Ἰάμβλιχος ἐν τῷ κη' βιβλίῳ τῆς Χαλδαϊκῆς τελειοτάτης φιλοσοφίας. c. 70 p. 195 ὡς ἐν τοῖς Χαλδαϊκοῖς ὁμολογουμένως ὁ Ἰάμβλιχος.

13 μονόβιβλον ὅτι οὐκ ἀνθρώπων κ. τ. λ. *Nemesius* c. 2 p. 117 Κρόνιος μὲν γὰρ [N^o 133]—ὁμοίως δὲ καὶ Θεόδωρος ὁ Πλατωνικὸς [N^o 302]—καὶ Πορφύριος ὁμοίως· Ἰάμβλιχος δὲ τὴν ἐναντίαν τούτοις δραμένην κατ' εἶδος ζώων ψυχῆς εἶδος εἶναι λέγει, ἡγοῦν εἶδη διάφορα. γέγραπται γοῦν αὐτῷ μονόβιβλον ἐπιγράφον ὅτι οὐκ ἀπ' ἀνθρώπων εἰς ζῶα ἄλογα οὐδὲ ἀπὸ ζώων ἀλόγων εἰς ἀνθρώπους αἱ μεταστροφῶσι γίνονται, ἀλλὰ ἀπὸ ζώων εἰς ζῶα καὶ ἀπὸ ἀνθρώπων εἰς ἀνθρώπους.

14 περὶ ψυχῆς. Simplicius in Aristot. de anima p. 67 b l. 31 ὡς καὶ τῷ Ἰαμβλίχῳ ἐν τῇ ἰδίᾳ περὶ ψυχῆς πραγματείᾳ δοκεῖ. p. 52 b l. 4 καὶ ἔστιν ὁ φησὶν ὁ Ἰαμ-

340. He still taught at Athens in 362: *Ibid.* p. 455, and died at the age of 91 in 367: *Ibid.* p. 469. *Proceresius* was heard at Athens by *Gregory of Nazianzus* and *Basil* in 355: *Tables* p. 431.

254 *Anatolius Berytius*.^{*} *Eunapius* V. *Proceres*. p. 149. 150 κατὰ δὲ τούτους τοὺς χρόνους ἤνεγκεν ὁ βασιλικὸς τῆς αὐλῆς ὁμιλος ἄνδρα καὶ δόξης ἐραστὴν καὶ λόγων [See the *Tables* A. D. 342. 3 p. 405]. ἦν μὲν γὰρ ἐκ Βηρυτοῦ πόλεως καὶ Ἀνατόλιος ἐκαλεῖτο.—δόξης δὲ ἐραστὴς ὁ Ἀνατόλιος καὶ λόγων γενόμενος ἀμφοτέρων ἔτυχε· καὶ τῆς τε νομικῆς τελουμένης παιδείας εἰς ἄκρον ἀφικόμενος, ὥσταν πατρίδα ἔχων τὴν Βηρυτὸν, ἢ τοῖς τοιούτοις μήτηρ ὑποκάθηται παιδεύμασι, καὶ διαπλεύσας εἰς Ῥώμην—εἰσφρήσας τε εἰς τὰ βασιλεῖα ταχὺ μάλα πρῶτος ἦν, καὶ διὰ πάσης ἐλθὼν ἀρχῆς ἐν πολλαῖς τε ἀρχαῖς εὐδοκίμησας—προῖδων καὶ εἰς τὸν ἐπαρχον τῆς αὐλῆς ἦλασεν.—τυχὼν δὲ κατὰ τὴν ἑαυτοῦ φιλοτιμίαν τύχης ἀξίας (τὸ γὰρ καλούμενον Ἰλλυρικὸν ἐπετέτραπτο) καὶ φιλοθύτης ὢν καὶ διαφερόντως Ἕλληνα (καὶ τοι γε ἡ κοινὴ κίνησις πρὸς ἄλλας ἔφερε ῥοπὰς), ἐξὸν αὐτῷ πρὸς τὰ καίρια τῆς ἀρχῆς ἐλθεῖν καὶ διοικεῖν ἕκαστα πρὸς ὃ βούλοῖτο,—πρὸς τὴν Ἑλλάδα ἔσπευσε. *Anatolius* held great offices from A. D. 339 till his death in 360.⁴

Ὀλιγὸς ὁμώνυμος ἡ ἡμετέρα αἴσθησις τῇ ἀλόγῳ. p. 69 a l. 14 ἡ φαντασία ἐν τῷ σωματικῷ καὶ τυπωτικῷ καὶ μεριστῷ κατέχεται. καὶ γὰρ εἰ καὶ τὰς λογικὰς ἡμῶν ὡς ὁ Ἰάμβλιχος βούλεται ἀποτυπῶνται ἐνεργείας πάσας, ὁμῶς κατὰ τὰ αἰσθητὰ ἀπεικονίζεται εἶδη μορφωτικῶς καὶ μεριστῶς. p. 61 a l. 23—28 τί μὲν καὶ ποῖος ὁ χωριστὸς τῶν ψυχῶν νοῦς κ. τ. λ.—εὐκαιρότερον ἡμῖν καὶ τελειότερον ἐν τοῖς εἰς τὸ λῑμβδα τῆς μετὰ τὰ φυσικὰ γεγραμμένοις, ἐπομένως ταῖς Ἰαμβλίχου περὶ αὐτοῦ κατὰ τὸν Ἀριστοτέλους σκοπὸν θεωρίας, πεφιλοσόφηται. *Idem* *prooem.* ad *Aristot.* de *anima* lin. penult. ἀλλὰ ταῦτα μὲν σαφέστερον καὶ ἡ ὅλη τῶν λόγων ἐπιδείξει διεξόδος, ὡς καὶ Ἀριστοτέλει δοκοῦντα καὶ ὑπὸ τοῦ Ἰαμβλίχου ἐναργέστερον ἐκπεφασμένα. *Philoponus* *comm.* ad *Aristot.* de *anima* p. q 10 l. 4 [Aristot. III. 4, 12] “ὥσπερ ἐν γραμματείῳ.”—ὅρα ὅτι “γραμματεῖον” εἶπε, φησὶν ὁ Ἰάμβλιχος, καὶ οὐ “Χαρτεῖον.” *Stobaeus* *Serm.* 25, 6 Ἰαμβλίχου ἐκ τοῦ περὶ ψυχῆς. *Idem* *Eclg.* I. 51, 8 p. 790 Ἰαμβλίχου ἐκ τοῦ περὶ ψυχῆς. *Item* I. 52, 28 p. 858. 29—39 p. 872—926. 59 p. 1056. 60 p. 1064. In these fragments besides *Plato* *Aristotle* *Plotinus* *Porphyrus*, who are often referred to, he quotes among others *Moderatus* p. 862. 864 *Cornutus* p. 922 *Albinus* p. 896 *Taurus* p. 906 *Numenius* p. 866. 894. 896. 1066. *Cronius* p. 910 *Amelius* p. 864. 866. 888. 898. 902.

⁴ *Anatolius* is *vicarius Asiae* in November A. D. 339: *Cod. Theod.* Vol. 4 p. 241. Vol. 4 p. 370 l. 28 de *decur.* (ubi male *vic. Afric.* conf. *Gothofred.* ad *locum.*) Given in the *Tables* p. 400. He is *pf. p.* in May 346: l. 38 de *decur.* *Tables* p. 410. and April 1 A. D. 349: l. 39 de *decur.* *Tables* p. 414. He is *præf. Illyrici* in A. D. 359: *Ammianus* XIX. 11, 2 quoted in the *Tables* 358. 3 p. 439. His death in 360 is mentioned by *Ammianus* XXI. 6, 5 *Habita est iisdem diebus etiam Florentii ratio—et, Anatolio recens mortuo præfecto prætorio per Illyricum, ad ejus mittitur locum. cumque Tauro itidem pf. p. per Italiam amplissimi suscepit insignia magistratus.* [sc. *coss.* A. D. 361.]

Of the numerous letters of *Libanius* inscribed Ἀνα-

τολίῳ some may be addressed to another *Anatolius* who was slain in the Persian war in 363 (*Ammian.* 25. 3, 21 *Zosim.* III. 29, 5). These however may belong to *Anatolius of Berytus*: Ep. 18 *Anatolio*. To whom *Libanius* ascribes ἐπιμέλειαν ἀγρυπνίαν πόνους ψῆφον ὀρθὴν, πρόνοιαν μέλλοντος, φρόνημα δίκαιον, γνώμη οὐδύτητα, γλώττης ἰσχύον. He adds σοὶ τῆς ἀρχῆς ὁ χρόνος τὰς οἰκίας πεποίηκε πόλεις. Ep. 78. 79. 317 τὰ δὲ ἐν Ἰλλυριοῖς αὐτὸς μὲν πεποιηκὼς κ. τ. λ. Ep. 336 ὅπως ὄντως ἀρχεῖς. Ep. 342 διατρίβων ἐν Παίσοις οὐκ ἐπελάθου τῶν τῆδε.—οὗτος—ὁρμήσας μὲν εἰς τὴν σὴν πόλιν [sc. *Berytium*] ἐπὶ κτήσει νόμων κ. τ. λ. τῆς δὲ σῆς ἀρχῆς ἐπαινουμένης κ. τ. λ. Ep. 351—ἀ περὶ Τουσκιανὸν [N^o 266] πέπρακται σοι. ὡς γὰρ ἀψάμενος τῆς ἀρχῆς ἐκάλες τὸν ἄνδρα καὶ παρέδρον ἐποιῶ καὶ διέθει τὰς πόλεις ὁ λόγος τοῦ ἔργου,—ὃ δεῖνα τὸν δεῖνα κέκληκεν εἰς Παιονίαν ἀπὸ Φρυγίας. Ep. 1280 *Anatolio*. σὺ γὰρ δὴ Φοινίξ ὢν κ. τ. λ. Ep. 365 *Anatolio*.—λέγεται δὲ Μουσωνίῳ τὸ σὸν νεῦμα νόμος εἶναι κ. τ. λ. Perhaps *Musonius* who is described at N^o 256. Ep. 366 *eidem*.—ἐθέλεις τοῖς ἐνθόνδε βοηθεῖν. Ep. 394 p. 200—202 δύο νίκας ἡμῖν ὁ καλὸς Ἀνατόλιος ἀνήρηται, τὴν μὲν ὡς ἄριστος δικαστὴς τὴν δὲ ὡς κράτιστος σοφιστὴν.—μεγαλαυχούμεθα γε Σύροι Ῥωμαῖοι ἄνδρα διδόντες δεινὸν κοσμήσαι πόλεων πράγματα. Ep. 993 *Anatolio*.—Σύρος τε σὺ κ. τ. λ. Ep. 1242 *Anatolio*.—εἰ τὸ σὸν ἰδῶν πρὸ τοῦ κοινοῦ, συνενθέμην ἂν σοι οἶκοι καθήμενῳ κτήμασι τέρπεσθαι καὶ Βηρυτῷ τῇ παγκάλῃ. These also may be to *Anatolius of Berytus*: Ep. 423—ἐξὸν ἀρχεῖν, οὐκ ἐθέλεις. Ep. 426—ὡς ἀρξείς κ. τ. λ. Ep. 449. Ep. 463. Ep. 466 conf. *Vales.* ad *Ammian.* 10. 11, 2. Ep. 490 ἐν Ἰλλυριοῖς ὄψει κ. τ. λ. Ep. 494 a—σὺ μὲν ὅπως λάβης τὴν ἀρχὴν οὐκ ἐκολάκευσας κ. τ. λ. Ep. 498—ἀρχοντι—Ep. 551. 555. 556 (perhaps also 478) are written to *Anatolius* presiding over Phœnicia who is also marked in Ep. 588 *Magno*: τῷ καλὸν κάγαθον Ἀέτιον εἶναι τούτον μὴ ζῆται καλλίω μάρτυρα τῆς Ἀνατολίου γνώμης. εἰ μὲν γὰρ ἐκεῖνος περιῆν, Φοινίαν ἂν οὗτος ᾔδει. Ep. 588 is therefore written after A. D. 360. Ep. 587 *Anatolio* refers to the same facts, and speaks of *Anatolius*: ἔγωγε ταῦτα Ἀνα-

255 *Metrodorus philosophus*. Tables A. D. 330.

256 *Musonius*. At first a sophist, the rival of *Proceresius*, he afterwards engaged in public affairs: Eunapius in *Vita Proceres*. p. 161 ἐπανέστη δὲ αὐτῷ ὁ Μουσώνιος, εἰς σοφιστικὴν ὁμιλητὴς ὢν αὐτοῦ (περὶ οὗ πολλὰ διὰ τὰς ἄλλας ἐν τοῖς διεξοδικοῖς γέγραπται). καὶ ὅτε γε ἀντὶνρε, καταμαθὼν πρὸς τίνα ἔχει τὸν ἀγῶνα ταχὺ μάλα ἐπὶ τὴν πολιτικὴν κατεπήδησεν. Zosimus V. 5, 3 Μουσώνιος "Ἑλλην ἀνὴρ, καὶ παιδείας ἦκων εἰς ἄκρον. He was proconsul of Achaia: Himerius Eclog. 21 apud Photium Cod. 243 p. 1133 ἐκ τοῦ εἰς Μουσώνιον τὸν ἀνθύπατον Ἑλλάδος τὸ προοίμιον. Libanius Ep. 472 Μουσωνίῳ.—σὺ γὰρ δῆπουθεν ὁ τὴν Ἑλλάδα σεσωκῶς καὶ νῦν ἀνολίξας τὰ βασίλεια τοῖς λόγοις. *Musonius* is addressed as *vicarius* at Thessalonica by *Himerius* in 362.^c He was *vicarius Asiae* and slain in battle by the Isaurians in 367.^c

257 *Aidesius*. Succeeded *Iamblichus* about A. D. 329, died in 355. Tables A. D. 312. 355. 2. 3. Libanius περὶ τοῦ μὴ ληρεῖν tom. 1 p. 210 in A. D. 388 (see the Tables p. 517) mentions *Aidesius*: οὐκουν ὑγιαίνων μὲν Αἰδέσιος τὰς φρένας ᾤχετο, ταῦτό δὲ ὑπῆρξε τοῖς μετ' ἐκείνον ὦν ἐγὼ τῷ πρεσβυτέρῳ τὸν ἴσον βεβίλωκα χρόνον.

258 *Theodorus*.

259 *Euphrasius*.

} Disciples of *Iamblichus*: Tables 312. 3.

τόλιος καλῶς, ὃς πολλὰ μὲν αὐτὸν [sc. *Aetium*] ἐθαύμασεν κ. τ. λ. And Ep. 587 thus speaking of the *Berytian* may be addressed to the other *Anatolius*, to him who fell in Persia; of whom *Libanius* says in that letter ἱυλάταις ὦν ἤρξας. To whom also may be given Ep. 651 *Anatolio*, written in the reign of *Julian*, in A. D. 362, and therefore after the death of *Anatolius* of *Berytus*. Other epistles inscribed Ἀνατολίῳ, as Ep. 211. 298. 306. 314. 436. 596. 846. 920. 925. 1209 (where οἷς ὑπέσχου σώσειν τὰ περὶ Εὐφράτην) have no distinctive marks to assign them to the *Berytian*. *Anatolius* of *Berytus* however may be addressed in Ep. 943. 945. 1201.

The testimonies to *Anatolius* of *Berytus* are quoted by Valcsius ad Ammian. 19. 11, 2 Gothofredus Cod. Theod. Vol. 6 p. 349 and Wernsdorf ad Himerium p. 297.

^c *Musonius* is celebrated again by Libanius Ep. 519 Μουσωνίῳ.—λογίζομαι γὰρ ὡς εἴης μὲν ἡμερος εἴης δὲ λόγων ἐπιστῆς τε καὶ ποιητῆς. πολλὰ δὲ σοι πεπόνηται βοηθοῦντι πολλοῖς, ἄλλοις τε καὶ μάλιστα γὰρ δὴ τοῖς περὶ τοὺς λόγους κ. τ. λ.

^s See the Tables A. D. 362. 3 p. 449.

^t Ammianus XXVII. 9, 6 *At in Isauria globatim per vicina digressi prædones oppida villasque uberes libera populatione vexantes magnitudine jacturarum Pamphyliam afflictabant et Cilicias. Quos cum nullis arcentibus internecive cuncta disperdere Asiae vicarius ea tempestate Musonius advertisset, Athenis Atticis antehac magister rhetoricus; deploratis novissime rebus luxurque adumento militari marcante, adhibitis semiermibus paucis—unum grassatorum cuneum—adoriri conatus, per angustum quemdam transiens devesitatis amfractum ad inevitabiles venit insidias, et ibi cum his confossus est quos ducebat.* Fixed by Ammianus to A. D. 367; for it happened at the time of a revolt in Britain: XXVII. 8, 1. and when *Prætextatus* was *præfectus urbis* at Rome: XXVII. 9, 8 *Hæc inter*

Prætextatus præfecturam urbis sublimius curans &c. But the revolt in Britain was in 367, and *Prætextatus* was præfect in the Cod. Theod. at Aug. 18 Sept. 24 Nov. 18 A. D. 367: see the Tables p. 468. And his successor *Olybrius* was in office in 368: Ammian. XXVIII. 1, 8 *Olybrium ea tempestate urbi præfectum.* The character and the acts of *Musonius* are in the fragments of Eunapius apud Maium Cod. Vatican. tom. 2 p. 270 φιλόκυλος γὰρ ὢν καὶ φιλάγαθος ὁ Μουσώνιος τοὺς πανταχόθεν καθεῖλκεν παρ' ἐαυτὸν ὥσπερ ἡ μαγνήτης λίθος τὸν σίδηρον. οὐκ ἦν δὲ βασιανίζειν ὑποῖός τις ὁ δεῖνα, ἀλλὰ Μουσώνιον φίλον ἀκούσαντα ὅτι καλὸς ἦν εἰδέναι.—συνηρῆσθαι τοῦ πολέμου δοκοῦντος, Μουσώνιος ἱπποῦ ἐπιβάς ἐξῆλθε τῶν Σάρδεων, καὶ ὁ Θεόδωρος τὸν συγγραφεῖ μεταπεμφόμενος ἐδάκρυσε τὴν ἔξοδον καὶ ἀνδρὶ τάλλὰ γὰ ἀτεράμονι καὶ ἀτέγκτῳ δάκρυα κατεχεῖτο τῶν παρειῶν ἀκραιτέστερον. τὸ ἐπὶ Μουσώνιον ἐπίγραμμα τὸ παρὰ Θεοδώρου τοιοῦτόν ἐστιν

ἔνθα μὲν Αἴας κείται ἀρήϊος ἔνθα δ' Ἀχιλλεύς,
ἔνθα δὲ Πάτροκλος θεόφιλον μῆστωρ ἀτάλαντος,
ἔνθα δ' ἐπὶ τρισσοῖσι πανείκελος ἥρωεςσι
ψυχὴν καὶ βιοτοῖο τέλος Μουσώνιος ἥρωος.

οἱ Ῥωμαῖοι κατεκύπησαν παρὰ Ἰσαύρων, καὶ τοῦτο ὥσπερ δράματι μεγάλῳ καὶ τραχεῖ τὸ κατὰ Μουσώνιον ἐπεισέδιδον οὐκ ἔλαττον ὁ δαίμων ἐπήνεγκεν. Conf. Suid. p. 1338 C. Suidas also gives another passage from Eunapius p. 2532 C Μουσώνιος. ἐπὶ Ἰοβιανοῦ ἦν βασιλείως. What follows is from Eunapius, to whom it is given by Vales. ad Ammian. 27. 9, 6 πάντα ὅσα ἦν ἀριστα μικρὰ ἐφαίνετο πρὸς τὸν ὄγκον Μουσωνίου καὶ τὴν σὺν τῷ δραστηρίῳ τῆς γνώμης βαθύτητα δι' ἃ καὶ κατὰ λόγον εὐδοκιμῶν τὴν τε ἀλιτενὴν χώραν τῆς Ἀσίας ἐπήλθε καὶ ὁ τὴν ἀνθύπατον καὶ μείζονα ἔχων ἀρχὴν πρὸς τὰς ἐπιδημίας ἐξίστατο κακείνος ἀπαντα ἐπὶ τῶν ἐν ὀλίγαις ἡμέραις τὴν θάλασσαν ἐπλήρωσε τῶν ἀπὸ τῆς Ἀσίας εἰσφορῶν. ἐπεκάλει δὲ οὐδεὶς ἄδικον οὐδὲν τοῖς γινόμενοις, ἀλλὰ παιδιὰ τις ἦν ἀπασιν τοῖς καταβάλλουσι τὰ εἰσφερόμενα.

- 260 *Dexippus philosophus*. The disciple of *Iamblichus*: Simplicius ad Aristot. Categor. apud Schol. Berolin. p. 40 b l. 7 καὶ Δέξιππος δὲ ὁ Ἰαμβλίχου καὶ αὐτὸς μὲν τὸ τοῦ Ἀριστοτέλους βιβλίον συντόμως ἐξηγήσατο, προηγουμένως δὲ τὰς Πλωτίνου ἀπορίας ὡς ἐν διαλόγῳ προτεινομένας αὐτῷ διαλύειν προτίθεται, οὐδὲν δὲ οὐδὲ οὗτος σχεδὸν τοῖς Πορφυρίου καὶ Ἰαμβλίχου προστεθεικώς. Buhle ad Aristot. tom. 1 p. 298 gives the title of that work: Δέξιππου φιλοσόφου Πλατωνικοῦ τῶν εἰς τὰς Ἀριστοτέλους κατηγορίας ἀποριῶν τε καὶ λύσεων κεφάλαια μ'. "Sunt dialogi tres, quibus auctor Seleuco cuidam Categorias explicat, simulque Plotini objectionibus Ennead. VI. 1. 2. 3 respondet." Buhle^v.
- 261 *Apsines*. The son of *Onasimus*: Tables A. D. 309. the rival of *Proceresius*: Tables A. D. 340.
- 262 *Epagathus*. Tables A. D. 340 p. 401.
- 263 *Hephæstio*. Contemporary with *Proceresius*. Tables A. D. 340.
- 264 *Epiphanius Syrus*. Tables A. D. 340.
- 265 *Diophantus Arabs*. Tables A. D. 340. 367. The preceptor of *Libanius*: Tables A. D. 314.
- 266 *Tuscianus Syrus*. Tables A. D. 340 p. 403. Τουσκιανὸς ὁ ἐκ Φρυγίας apud Suidam p. 132 B Libanium Ep. 351. Contemporary with *Proceresius*^{vv}.
- 267 *Sopolis*. Tables A. D. 340.
- 268 *Milesius poeta*. Admired by *Anatolius* at Athens in the time of *Proceresius*, after A. D. 347: Eunap. V. Proeres. p. 154 ὁ δὲ Ἀνατόλιος καὶ τὸν Μιλήσιον ὑπερεθαύμαζεν, ὃς ἦν μὲν ἐκ Σμύρνης τῆς Ἰωνικῆς, φύσεως δὲ ἀρίστης τυχὼν ἐς ἀφιλότιμόν τινα καὶ σχολαστὴν ἑαυτὸν ἐμβαλὼν βίον πρὸς τε ἱεροῖς ἦν καὶ γάμων ἡμέλησε πόλιν τε ἀπασαν καὶ μέλος ἐξήσκησε.—οὕτω γοῦν εἶλε τὸν Ἀνατόλιον ὥστε καὶ μούσαν ἐκάλει τὸν ἄνθρωπον. *Milesius* afterwards consoled *Proceresius* in a domestic calamity: πρὸς τοῦτο μὲν ἤρκεσεν ἡ Μιλησίου μούσα Eunap. Ibid. p. 161.
- 269 *Eusebius Alexandrinus*. Eunap. V. Proeres. p. 161 τοῖς Ῥωμαίοις ἀξιούσιν ὁμιλητὴν ἴδιον ἀποπέμπειν ὁ Προαιρέσιος τὸν Εὐσέβιον ἐξέπεμψεν, ὃς ἦν μὲν ἐξ Ἀλεξανδρείας κ. τ. λ.
- 270 *Alexander sophista*. Suidas p. 182 A Ἀλέξανδρος—ὁ Κασίλωνος, σοφιστῆς, ἀδελφὸς Εὐσεβίου τοῦ σοφιστοῦ μαθητῆς δὲ Ἰουλιανοῦ. His brother was either *Eusebius* of *Caria* N° 275 (which is the opinion of the editor ad Suidam p. 182 D) or *Eusebius* of *Alexandria* N° 269.
- 271 *Maximus Ephesius*^w. Tables A. D. 355. 2 363. 3 A. D. 364 p. 463 Appendix c. 1 *Julianus* p. 102. For his death—see A. D. 372. 3.

^v This work of *Dexippus* is quoted in Schol. Berolin. ad Categor. p. 39 p. 42 a l. 19 p. 43 b l. 35 p. 44 a l. 9 p. 45 b l. 30 p. 48 a l. 27 b l. 19 p. 50 a l. 24 b l. 15 p. 52 b l. 16. *Dexippus* the disciple of *Iamblichus*—μύστης Ἰαμβλίχου—is confounded by Tzetzes Chil. IX. 497—501 with the historian *Dexippus Herennius*, described above at N° 230.

^{vv} *Tuscianus* is mentioned by Liban. Ep. 348 Τουσκιανὸς ἄγγελος ἦξε, λόγων δημιουργὸς τε καὶ κριτῆς ἀγαθός. Ep. 356 ἀπελαύσαμεν ἀλλήλων ἐγὼ τε καὶ Τουσκιανός, ἐγὼ μὲν ἀκροώμενος τούτου λέγοντος δὲ ἐκείνος ἐμοῦ. And Ep. 351 *Anatolio*, quoted above at N° 254 q.

^w *Maximus* the disciple of *Ædesius* is mentioned by Simplicius apud Schol. Aristot. Berolin. p. 40 quoted at N° 57 note s. Schol. Berolin. p. 156 b l. 43 ἀλλ' ἐπειδὴ λόγος τις ἐκινήθη μεταξύ Θεμιστίου καὶ Μαξίμου (ὁ μὲν γὰρ Μάξιμος ἔλεγε πάντας τοὺς συλλογισμοὺς τελείους εἶναι ὁ δὲ Θεμιστίος μόνοις τοῖς ἐν α' τοῦτο ἀπεδίδον. εἰ-

λαντο δὲ κριτὴν Ἰουλιανὸν τὸν αὐτοκράτορα, δε παρέσχε τὴν νικῶσαν Μαξίμῳ διδασκάλῳ αὐτοῦ γεγονότι), φέρε τῆς διδασκαλίας τούτων ἀκούσωμεν κ. τ. λ. *Maximus*, although not named, is alluded to by Theonistius Or. VII p. 99 D—100 A in A. D. 367: ἀλλὰ τὸν καθηγητὴν ἐκείνου τοῦ αὐτοκράτορος [sc. *Juliani*] διασπαράττειν πρῶν τῶν στρατιωτῶν ὠρμημένων, ἐξελόμενοι προὔπτου θανάτου—χρήμασι μόνοις ἐξημῶσατε κ. τ. λ. Libanius Ep. 312 Θεμιστίῳ.—Ξευήρος—μεθ' ἡμῶν μὲν ἐθήρευσεν τὰ ρητορικῆς μετὰ Μαξίμου δὲ τὰ φιλοσοφίας. Idem προσφωνητικὸς Ἰουλιανῷ tom. 1 p. 408. 7 (Tables A. D. 362 p. 451): see above c. 1 *Julianus* p. 102 note n. The death of *Maximus* is noticed by Zosimus IV. 15, 1 πρῶτος μὲν οὖν τῶν ἐπὶ φιλοσοφίᾳ γνωρίμων ἀνῆρτο Μάξιμος· καὶ μετὰ τοῦτον ὁ ἐκ Φρυγίας Ἰλάριος—καὶ Σιμωνίδης ἐπὶ τούτῳ καὶ Πατρίκιος ὁ Λυδὸς καὶ ὁ ἐκ Καρίας Ἀνδρόνικος. ἦσαν δὲ οὗτοι πάντες εἰς ἄκρον παιδείας ἐληλυθότες καὶ φθόνῳ μάλ-λον ἢ ψήφῳ δικαίᾳ κατακριθέντες.

- 272 *Maximus Byzantinus*. Contemporary with *Maximus of Ephesus*: Socrates H. E. III. 1 Μάξιμος ὁ φιλόσοφος, οὐχ ὁ Βυζάντιος ὁ Εὐκλείδου πατήρ, ἀλλ' ὁ Ἐφέσιος. Speaking of cir. A. D. 350. These two *Maximi* are confounded by Suidas p. 2396 B C. See Kuster Valesius and Wytttenbach quoted by the editor p. 2396 E.
- 273 *Claudianus*. Eunap. V. *Maximi* p. 82 Μάξιμος—ἀδελφοὺς εἶχε γυνησίους, οὓς ἐκώλυεν εἶναι πρώτους αὐτὸς ὢν, Κλαυδιανὸν τε τὸν καταλαβόντα τὴν Ἀλεξάνδρειαν κακεῖ παιδεύσαντα καὶ Νυμφιδιανὸν τὸν ἐν Σμύρῃ περιφανῶς σοφιστεύσαντα. ἦν δὲ ὁ ἀνὴρ οὗτος τῶν διαπλησθέντων τῆς Αἰδεσίου σοφίας. Idem V. *Nymphidiani* p. 176 Νυμφιδιανὸς δὲ ἦν μὲν ἐκ Σμύρνης, Μάξιμος δὲ ἦν ὁ φιλόσοφος ἀδελφὸς αὐτῷ καὶ Κλαυδιανὸς ἕτερος, φιλοσοφῶν καὶ αὐτὸς ἄριστα κ. τ. λ. —ὁ δὲ αὐτοκράτωρ Ἰουλιανὸς αὐτῷ καὶ τὴν βασιλικὴν γλῶτταν ἐπέτρεψε ταῖς ἐπιστολαῖς ἐπιστήσας ὅσαι διὰ τῶν Ἑλληνικῶν ἐρμηνεύονται λόγων.—τελευτῇ δὲ αὐτῷ συνέβη γενομένῳ πρεσβύτῃ, καὶ μετὰ τὸν ἀδελφὸν Μάξιμον.
- 274 *Nymphidianus*. The brother of *Maximus of Ephesus*, died after A. D. 373. See N^o 273.
- 275 *Eusebius Car.* Tables A. D. 355. 2. The disciple of *Ædesius*.
- 276 *Zeno medicus*. Tables A. D. 355. Contemporary with *Julianus* the sophist.
- 277 *Magnus medicus*. Tables A. D. 355. The disciple of *Zeno* N^o 276.
- 278 *Oribasius medicus*. Tables A. D. 355 p. 431 A. D. 356. 362. The friend of the emperor *Julian*. His character is given by Eunapius quoted in the Tables at A. D. 361 p. 447. *Oribasius* was still living in 395. See the Tables p. 535.
- 279 *Ionicus medicus*. Eunap. V. S. p. 185. 186 Ἴωνικός ἦν μὲν ἐκ Σάρδεων καὶ πατὴρ ἱερατεύσαντος ἐπιφανῶς. Ζήνωνος δὲ [N^o 276] ἀκροατὴς γενόμενος ἐς ἄκρον τε ἐπιμελείας ἐξίκετο καὶ Ὀριβάσιος γε αὐτοῦ θαυμαστὴς ἐτύγχανεν.—ἐτελεύτα μικρόν τι πρὸ τῆς γραφῆς ἐπὶ δύο παισὶν ἀξίοις λόγου τε καὶ μνήμης.
- 280 *Acacius*. Suidas p. 132 B Ἀκάκιος. ῥήτωρ δεινότατος, ἐπὶ Ἰουλιανοῦ καὶ Λιβανίου τοῦ σοφιστοῦ. ὃς ἐπεκάλει τὸν Ἰουλιανὸν καὶ διεμέμφετο τὰς κρίσεις αὐτοῦ, σὺν Τουσκίανῳ τῷ ἐκ Φρυγίας [see the Tables A. D. 340 p. 403] καὶ αὐτῷ ῥήτορι ὄντι δεινῷ. Eunap. V. S. p. 176 Παλαιστίνης Καισάρεια τὸν Ἀκάκιον ἤνεγκε· καὶ ἦν συνανασχὼν τῷ Λιβανίῳ κατὰ τοὺς αὐτοὺς χρόνους.—ὁ μὲν οὖν Ἀκάκιος ἐς τὸ ἄρρωστον ἀναδραμὼν καὶ πολλὴν ἑαυτῷ παρασχὼν δόξαν ὥς τοῦ Λιβανίου κρατήσων ἀπῆι νέος ὢν ἔτι.
- 281 *Nicocles Laco*. The preceptor of the emperor *Julian*. See above c. 1 *Julianus* p. 102. He was already eminent in A. D. 342 and was still living in 388.*

* *Nicocles* was διδάσκαλος at CP. cir. A. D. 342, when *Libanius* was under 30 years of age: Liban. de vita sua tom. I p. 24 καταβὰς εἰς λιμένα τὸν μέγαν ἐγὼ μὲν ὅστις Ἀθήναζε πλείοι περιῶν ἐπυνθανόμην· λαβόμενος δέ μου τοῦ ἱματίου τῶν τις διδασκάλων, ἵστε αὐτὸν, Νικοκλέα λέγω τὸν Λακεδαιμόνιον· οὗτός με ἐπιστρέψας πρὸς ἑαυτὸν “οὐ τοῦτόν σε” ἔφη “δεῖ πλεῦσαι τὸν πλοῦν ἀλλ’ ἕτερον” καὶ “τίνα ἂν” ἔφην “ἕτερον ὁ τῶν Ἀθηνῶν γλιχόμενος ἢ τοῦτον πλείοι;” “Ὅτι, ὦ μακάριε, παρ’ ἡμῖν σε” ἔφη “μένοντα χρῆ κυβερνῆσαι τῶν πολλῶν τουτωνῶν καὶ εὐδαιμονίων τοὺς παῖδας.—ταυτηνὴ δὲ ἐγὼ σοι παραδώσω τὴν βασιλείαν αἰριον, τετταράκοντα νῆους, τὰ πρῶτα τῶν τῆδε.”—ἐγὼ δὲ—λαθὼν φρόνην πλέων.

Nicocles the *Laconian* is addressed by *Libanius* in Ep. 721 *Nicocli*.—μικρῷ ἐλάττω τῶν εἰς τὸν ὑμέτερον νομοθέτην [sc. *Lycurgum*] ὑπὸ τοῦ Θεοῦ λεχθέντων. Ep. 1137 *Nicocli*.—σὺ δέ μοι μὴ πάσης τῆς ἡμετέρας κατηγορεῖν μηδὲ τὴν ἐνδὲ μοχθηρίαν πόλειws ὅλης ἔγκλημα ποιῆσαι.—πεντεκαίδεκα δὲ μυριάδας ἀνθρώπων πάντας εἶναι

χρηστοὺς οὐκ οἶδα ἐκ τῶν δυνατῶν. οὐδὲ γὰρ ἐν τῇ σῇ Σπάρτῃ. The 150,000 are the inhabitants of Antioch. Ep. 1429 b *Nicocli*.—ἡμῖν δὲ καὶ σοῦ καὶ τῶν σῶν πολιτῶν τῶν ἐκ Λήδας καὶ Μελιχίου Διὸς πρὸς τὸν χειμῶνα ἂν δέοι. *Castor* and *Pollux*, the fellow citizens of the *Laconian Nicocles*.—Ἰουλιανῷ δὲ τῷ καλῷ πάλαι μὲν ἦσθα φίλος ἀπὸ τε τῆς ἐκεῖ [at CP.] καὶ τῆς ἐνταῦθα [at Antioch] συνηθείας. καὶ ἔτι γε πρότερον—ἦνίκα ἤρχε. Φρυγῶν, νῦν δ’ αὐτῷ καὶ πάντα ἂν γένοιο κ. τ. λ. Written therefore while count *Julian* the uncle of the emperor was yet living, before Jan. A. D. 363. Ep. 1076 *Nicocli*.—ἀκούων δὲ πάλιν ἠφθαί σε τοῦ παιδεύειν τοὺς νέους, μακαρίζω μὲν τὴν πόλιν μακαρίζω δὲ αὐτοὺς τε ἐκείνους. καὶ τοὺς ἐκείνων πατέρας. Ep. 752 *Nicocli*.—οὐ συνίστημί σοι Θεόδωρον, ὃν αὐτὸς ἐξέθρεψας, οὐδ’ ἀξίῳ φιλεῖν. πάλαι γὰρ φιλεῖς αὐτόν κ. τ. λ. Ep. 1324 *Nicocli*.—αὐτὸς δὲ Περγάμιος [de quo Ammianus 29. 1, 6 *Libanius* ipse de vita sua p. 115]—Νικοκλέα γε τὸ τῶν Ἑλλήνων ὀφελος οὐκ ἀγνοεῖ, σαφῶς δὲ οἶδεν ὅστις μὲν σὺ περὶ τοὺς θεοὺς

282 *Hecebolius*. A preceptor of *Julian*: see *Julianus* c. 1 p. 102. y

283 *Libanius*^z. Born A. D. 314. At the *Olympia* of Antioch in 328 he is 14 years of age, 18 at the games of 332, 22 in the year 336, and 50 at the games of 364. He was at Nicomedia in A. D. 346, at CP. in 352, and at Antioch in 353 where he finally settled. He was 57 when *Valens* visited Antioch in 371. See the Tables in those years. *Libanius* mentions his 76th year Ep. 866 *Prisco* [so. N° 290].—τὸ δὲ ἡμέτερον ἔξ' μὲν καὶ ἐβδομήκοντα ἔτη γέγονα, τὸ λειπούμενον δὲ οὐ πολὺ. He completed the 76th year in the close of A. D. 390. *Eunapius* V. *Libanii* p. 176 ἐτελεύτησε καὶ οὗτος εἰς γῆρας ἀφικόμενος μακρότατον. *Fabricius* tom. 6 p. 754 observes that Ep. 941 *Tatiano* was written *Tatiano consuli*: "Ulterius eum produxisse vitam adparet ex epistola ad Tatianum ὑπαρχον scripta, cujus consulatus incidit in an. 390 aut 391." And *Reiske* in vita § 121 "Vixit adhuc an. 391. Nam Ep. 941 ad Tatianum cos. scripta est. Atqui Tatianus a. 390 aut 391 fuit consul." *Libanius* Ep. 941 εἶπον γὰρ ἤξειν τὰ ἡκοντα πρὶν ἤκειν.—τίς δ' οὐκ ἂν ἐρασθείη, τοιαῦτα μὲν εὐρίσκοντος ὑπαρχον; *Tatianus* succeeded *Cynegius* in 388: *Zosimus* IV. 45, 1 ἐπειδὴ *Κυνήγιος* ὁ τῆς αὐλῆς ὑπαρχος—ἐτύχε τεθνεὼς, ὃν τινα δέοι προστήσασθαι τῆς αὐλῆς ὑπαρχον ἀνεξήτει· καὶ πολλοὺς πολλάκις ἀνασκοπήσας εὔρε τὸ τελευταῖον ἄνδρα πρὸς τοῦτο ἀρμόδιον. μετακαλέσας τοῖνυν ἐκ τῆς Ἀκυλητίας *Τατιανὸν*—ἀναδεικνύει τῆς αὐλῆς ὑπαρχον ἐν τῇ πατρίδι. He was consul in A. D. 391; and that epistle brings down the life of *Libanius* to the 77th year.

ὅστις δὲ περὶ λόγους ὅστις δὲ περὶ φίλους. The *Laconian Nicocles* is referred to in Ep. 1049 *Clearcho*.—οὗτός ἐστιν ὁ Κλέαρχε Νικοκλῆς, ᾧ σε ὁ πατήρ παρέδωκεν, οὗτος ᾧ σὺ τὸν ἀδελφόν. Ep. 1145 *Sozomeno*.—τύχης δέ τις ἀγαθοῦσης ἡμῖν Νικοκλέα τὸν σοφώτατον κ. τ. λ.—καὶ νῦν πάντα ἐμοὶ Νικοκλῆς.—Νικοκλεῖ χαρίζοιο ἂν πειθόμενός τέ μοι καὶ σπενδόμενος πρὸς τὸν ἄριστον Λυκίων. Ep. 471 *Mygdonio*.—σὺ γὰρ Ἀθήνησσι τε τὰ γονέων ἐπλήρωσας εἰς ἐμέ καὶ διὰ τοῦτο μὲν πρῶτῳ μόνῳ ἐθάρρησά σοι μάλιστα, ἐπειδὴ, ὅτε διήγον ἐν Βιθυνίᾳ [see the Tables A. D. 347], τὸν σκηπτὸν ἐκείνον ἐκφυγὼν, σὺ τοῖς ἐκβαλοῦσιν ἐπὶ Θράκης ἐνεμάχου μόνος—ὥστε σε καὶ Νικοκλῆς ἐκ τῆς ὑπὲρ ἡμῶν ἀνδρείας ἐποιήσατο φίλον. Ep. 1521 *Clearcho*.—Νικοκλῆς εἰ καὶ τάλλα φαῦλος, διὰ τοῦτό γε τίμιος, ὅτι σε τοιοῦτον ἔθηκε—δεινὸν εἶπειν, ἐν ἔργῳ ἀμείνω, πᾶσαν φωνὴν εἰς ἔπαινον ἔλκοντα. Ep. 1351 *Nicocli* was written after the death of *Cynegius*: ἡμεῖς δὲ *Κυνήγιον* μὲν ἀνδρείως ἀποθνήσκοντα λόγῳ πρότερον τετιμῆκαμεν. who died in 388: see the Tables p. 518, in which year *Libanius* addressed to *Nicocles* his oration πρὸς Θρασύδαιον: *Ibid.* p. 517. almost 50 years after *Nicocles* had first taught at CP. He was probably older than *Libanius* himself, and therefore in 388 far advanced in years. In Ep. 1057 *Alexandro Nicocles* is mentioned: φίλον ἐποίησας ἐμοὶ τε καὶ Νικοκλεῖ τὸν ἄνδρα. Ep. 1142 is addressed to *Nicocles*, in which *Alexander* is named: παρὰ Ἀλεξάνδρου μάθεις ἂν κ. τ. λ. Ep. 727, 1082, 1088 are also inscribed to *Nicocles*.

^y *Socrates* H. E. III. 13 Ἐκκεβόλιος ὅστις τοῖς ἡθεσι τῶν βασιλείων ἐπόμενος ἐπὶ μὲν *Κωνσταντίου* διαπύρως χριστιανίζειν ὑπεκρίνατο, ἐπὶ δὲ Ἰουλιανοῦ γοργὸς Ἑλλήν ἐφαίνετο, καὶ αὖθις μετὰ Ἰουλιανὸν χριστιανίζειν ἤθελε. ρίψας γὰρ ἑαυτὸν πρηνῆ πρὸς τῆς πύλης τοῦ εὐκτηρίου οἴκου "Πατήσατέ με" ἔβρα "τὸ ἅλας τὸ ἀνάσθητον." τοιοῦτος μὲν οὖν κοῦφος καὶ εὐχερῆς Ἐκκεβόλιος πρότερόν τε καὶ ὕστερον ἦν. Repeated by *Suidas* p. 1167 D 1168 A.

^z The orations of *Libanius* given in the Tables are these.

A. D.

349 βασιλικός.

358 μονοψία ἐπὶ Νικομηδείᾳ. Conf. Ep. 31 αὐτὴν τε ταύτην ἐθρήνησα τὴν πόλιν.

προσφωνητικὸς Ἰουλιανῷ. p. 451. Conf. Ep. 680 ὑμνηται μὲν οὖν ὁ γενναῖός μοι βασιλεὺς, βραχεῖ δέ τι μᾶλα λόγῳ.

362. μονοψία ἐπὶ τῷ ἐν Δάφνῃ νεφ. p. 453. Conf. Ep. 695 ἃ δ' ἐπὶ τῷ πυρὶ—ἐφθεγγάμην ἀπέσταλκά σοι.

ἐπὶ Ἀριστοφάνους. p. 453.

εἰς Ἰουλιανὸν ὑπατον.

363. πρὸς Ἀντιοχείας. p. 459.

πρεσβευτικὸς, πρὸς Ἰουλιανόν.

μονοψία ἐπὶ Ἰουλιανῷ. p. 461.

365 ἐπιτάφιος ἐπὶ Ἰουλιανῷ.

ad *Theodosium* περὶ τῆς στάσεως.

κατὰ τῶν πεφουγόντων.

ad *Theodosium* ἐπὶ ταῖς διαλλαγαῖς.

387. ad *Cesarium*.

ad *Ellebichum*.

πρὸς τὰς τοῦ παιδαγωγοῦ βλασφημίας.

(388) { περὶ τοῦ μὴ ληρεῖν.
πρὸς Θρασύδαιον.

A. D. 388 An oration in praise of *Cynegius* after his death, not now extant, is mentioned in *Liban.* Ep. 1351, quoted above under *Nicocles* N° 281 note x. *Cynegius* died in March 388.

After the death of *Cynegius* the oration tom. 3 p. 72 κατὰ τῶν εἰσιόντων εἰς τὰς τῶν ἀρχόντων καταγωγάς. p. 104 συναγορεύει δέ μοι καὶ τετελευτηκὸς ὁ τοῖς παρὰ σοῦ στεφανούμενος ἐπαινοῖς *Κυνήγιος*.

- 284 *Himerius*. Tables A. D. 362. 368. Suidas p. 1764 B Ἱμέριος Ἀμεινίου ῥήτορος Προσιδάδος τῆς Βιθυνίας, σοφιστῆς τῶν ἐπὶ Ἰουλιανοῦ τοῦ βασιλέως, ἀντιπαιδεύσας Προαιρεσίῳ ἐν Ἀθήναις^{zz}. πηρὸς τὰς ὄψεις ἐν γήρῳ. ἔγραψε μελέτας. Photius Cod. 165 p. 356 ἤκμασεν ἐπὶ Κωνσταντίου καὶ τοῦ δυσσεβεστάτου Ἰουλιανοῦ, καὶ τοῦ Ἀθήνησι κατὰ ῥητορείαν προύστη διδασκαλείου.
- 285 *Parnasius*. Eunap. V. Parnas. p. 166 ἐν τούτοις ἦν τοῖς χρόνοις [contemporary with *Himerius*] καὶ Παρνάσιος ἐπὶ τοῦ παιδευτικοῦ θρόνου ὀμιλητὰς εὐαριθμήτους ἔχων· καὶ τοι γε ὀνόματος οὐκ ἀπεστερημένος.
- 286 *Eustathius*. The disciple of *Iamblichus*: Tables A. D. 312. Ambassador to *Sapor* in 358. See the Tables 358. 2 and Eunapius there quoted^a.
- 287 *Callistus poeta*. Socrates H. E. III. 21 p. 195 A Κάλλιστος δὲ ὁ ἐν τοῖς οἰκέλοις τοῦ βασιλέως στρατευόμενος ἱστορήσας τὰ κατ' αὐτὸν ἐν ἡρωϊκῇ μέτρῳ τὸν τότε πόλεμον διηγούμενος ὑπὸ δαίμονος βληθέντα [A. D. 363] τελευτήσαι φησὶν^b.
- 288 *Chrysanthius*. Tables A. D. 355. 2. 3. 367. The preceptor of *Eunapius*. He died in his 80th year^c.
- 289 *Hellespontius*. Eunap. V. Chrysanth. p. 202 Ἑλλησπόντιος ὁ ἐκ Γαλατίας—ἀνὴρ διὰ πάντα ἀριστος—eis τὰς παλαιὰς Σάρδεϊς ἀφίκετο διὰ τὴν Χρυσανθίου συνουσίαν. In his old age: Ibid. p. 206 eis γῆρας ἀφικόμενος πρὶν ἔτι [loge πρὶν ἢ τι] τῶν χρησίων ἐκμαθεῖν. He died at Apamea the year before *Chrysanthius*^d.
- 290 *Priscus*. Born A. D. 306, died at the age of 90 in 395. *Priscus* is in Greece in 355: Tables p. 430. in the expedition into Persia in 363: Tables p. 457. For his death in 395 see the Tables p. 533. Libanius addresses Ep. 866 Πρίσκῳ to this sophist in A. D. 390.^e
- 291 *Epigonus*.
292 *Veronicianus*^f } disciples of *Ædesius*. Tables A. D. 355 p. 431.
- 293 *Sopater Apamensis*. Tables 326 p. 381. Slain between the years 330 and 337: Tables p. 387.
- 294 *Theon sophista*. Suid. p. 1875 B Θέων Γυμνασίου τοῦ σοφιστοῦ παῖς [N^o 248] Σιδώνιος, σοφιστῆς, παιδεύσας κατὰ τὴν πατρίδα, γενόμενος δὲ ἐπὶ τοῦ βασιλέως Κωνσταντίνου καὶ ἀπὸ ὑπάτων καὶ ὑπαρχος. As *Gymnasius* the father of *Theon* also flourished in the reign of *Constantine*, we may place *Gymnasius* at 310 and *Theon* at 335.
- 295 *Eustochius Cappadox*. Tables A. D. 350.
- 296 *Praxagoras Atheniensis*. Flourished cir. A. D. 329—341.^g

^{zz} When *Anatolius* visited Athens in the time of *Proæresius*, *Himerius* was present: Eunap. V. Proæres. p. 153 προσεγγεγίνετο γὰρ αὐτοῖς καὶ Ἱμέριος τις σοφιστῆς ἐκ Βιθυνίας· οὐκ ἔγνω τούτου ὁ συγγραφεὺς, πλὴν ὅσα γε διὰ συγγραμμάτων.

^a *Ædesius* left Cappadocia to *Eustathius*: Eunap. p. 49. 50 τὴν μὲν Καππαδοκίαν ἐξέλειπεν, Εὐσταθίῳ παραδούς ἐπιμελεῖσθαι τῶν ἐκείνῃ· καὶ κατὰ γένος οὐκ ἀφιστήκεσαν. *Sosipatra* the wife of *Eustathius* is described by Eunapius V. *Ædes*. p. 57—70 = p. 32—41. To this *Eustathius* Libanius addresses Ep. 123 Εὐσταθίῳ.—Of whom he says σὺ μὲν οὖν εἶς ἀν φιλοσόφων ὁ δοκιμώτατος κ. τ. λ.

^b Valesius ad Socratem l. c. "Hic est *Callistus* ni fallor quem Libanius *Callitionem* appellat. Nam et poetam eum fuisse Libanius testatur." Valesius refers to Libanii Ep. 1137. Καλλιστίωνι, of whom he says ἀλλὰ πρὸς Ἀπάλωνος καὶ Μουσῶν, παρ' ὧν σοι τὰ ἔπη, which expressions confirm the conjecture of

Valesius.

^c Eunapius V. Chrysanthii p. 206 ὁ μὲν Ἑλλησπόντιος—παρελθὼν εἰς Ἀπάμειαν τῆς Βιθυνίας μετέλλαξε τὸ ἔθνος, τῷ παρόντι τῶν ἐταίρων Προκοπίῳ πολλὰ ἐπισκήψας μόνον θαυμάζειν Χρυσάνθιον. p. 209 ὁ δὲ Χρυσάνθιος εἰς τὴν ἐπιούσαν ὥραν τοῦ ἔτους κατὰ θέρος ἰστίμενον ἐπὶ τὴν αὐτὴν θεραπείαν ἔλθων—τὰ ἄρθρα συνέκαμνε καὶ κλινοπετιγῆς ἦν. καὶ Ὀριβάσιος [N^o 278] ἐνταῦθα παραγίνεται δι' ἐκείνον—ἀλλ' ἐνίκα τὸ γῆρας, ὀγδοηκοστὸν γὰρ ὑπελθὼν ἔτος ἐτίγχανε, κ. τ. λ.

^d See the preceding note.

^e See above *Libanius* N^o 283 for the date of that epistle.

^f *Veronicianus* was still living in 395. Tables p. 535.

^g Phot. Cod. 62 ἀνεγνώσθη Πραξαγόρου τοῦ Ἀθηναίου τὰ κατὰ τὸν μέγαν Κωνσταντῖνον ἱστορίας βιβλία δύο. ἐν οἷς λόγοις διέξισιν ὅτι ὁ πατὴρ Κωνσταντίνου Κωνσταντῖνος Βρετανίας ἐβασίλευσε κ. τ. λ. See above c. 1 p. 73.

- 297 *Themistius*. Still young in A. D. 347: Tables p. 411. and still composed orations in 385: Tables p. 509. Favoured by *Constantius II* in 355: Tables p. 429. and in 361: Tables p. 445. Appointed by *Theodosius* præfect of CP. in 384: Tables p. 507. Suidas p. 1855 Β Θεμιστίσιος φιλόσοφος, γεγυνώς ἐπὶ τῶν χρόνων Ἰουλιανοῦ τοῦ παραβάτου, ὕψ' οὐ καὶ ὑπαρχος προεβλήθη ΚΠ. [an error in the time of that office. See the Tables already quoted, p. 507. 509.^h]
- 298 *Julianus imp.* Born A. D. 331, slain A. D. 363. For his works see c. 1 p. 107—109.
- 299 *Andronicus poeta*. Mentioned by Ammianus at A. D. 359.^{hh}

Praxagoras proceeds: κρατυνόμενος οὖν καὶ μίαν δείξας τὴν σύμπασαν βασιλείαν (ὁ Κωνσταντίνος) κτίζει τὸ Βυζαντίον [A. D. 330] ἐπώνυμον ἑαυτῷ. φησὶν οὖν ὁ Πραξαγόρας, καίτοι τὴν θρησκείαν Ἑλλήν ὦν, ὅτι πάσῃ ἀρετῇ καὶ καλοκαγαθίᾳ καὶ παντὶ εὐτυχίᾳ πάντας τοὺς πρὸ αὐτοῦ βεβασίλευκός τις ὁ βασιλεὺς Κωνσταντίνος ἀπεκρίνυτο. ἐν οἷς αὐτοῦ καὶ οἱ δύο συμπεραιωνύονται λόγοι. ἔτος δὲ τῆς ἡλικίας ἦγε β' καὶ κ' Πραξαγόρας, ὡς αὐτὸς φησιν, ὅτε ταῦτα συνέγραψε. συνεγράψατο δὲ ὁ αὐτὸς καὶ ἕτερα βιβλία δύο, περὶ τῶν Ἀθήνῃσι βασιλευσάντων, ἔτος ἀνῶν ιθ', συνέταξε δὲ καὶ ἕτερα βιβλία ἐξ εἰς τὸν τῶν Μακεδόνων βασιλείᾳ Ἀλεξάνδρου, λα' ἐλαύνων ἐναντιόν· ἔστι δὲ τὴν φράσιν σαφῆς καὶ ἡδύς, ὀλίγον δὲ τοῦ δέοντος ἀτονώτερος. κέχρηται δὲ Ἰωνικῇ διαλέκτῳ. The praises which a heathen historian bestows upon *Constantine* make it probable that he wrote while *Constantine* was yet living. His later work at the age of 31 years would be composed in the reign of *Constantius II*.

^h Suidas adds the following list of his works:

τῆς Ἀριστοτέλους φυσικῆς ἀκροάσεως παράφρασιν ἐν βιβλίοις η'.

παράφρασιν τῶν ἀναλυτικῶν ἐν βιβλίοις β'.

τῶν ἀποδεικτικῶν ἐν βιβλίοις β'.

τοῦ περὶ ψυχῆς ἐν βιβλίοις ζ'.

ἐν δὲ τούτῳ καὶ ἴδια παρεισήγαγε περὶ τοῦ σκοποῦ καὶ τῆς ἐπιγραφῆς τῶν κατηγοριῶν ἐν βιβλίῳ α'.

διαλέξεις.

Photius Cod. 74 ἀνεγνώσθησαν Θεμιστίου λόγοι πολιτικοὶ λς', ὧν εἰσὶ καὶ οἱ πρὸς Κωνσταντίνον τὸν βασιλέα καὶ εἰς Οὐάλεντα καὶ Οὐαλεντιανὸν τὸν νέον, ἀλλὰ καὶ εἰς Θεοδόσιον, τοὺς βασιλεῖς, ἐπαίνους αὐτῶν καὶ ἐγκώμια περμέχοντες. ἔστι δὲ τὴν φράσιν σαφῆς καὶ ἀπέριτος καὶ ἀνθηρὸς, καὶ λέξεσι πολιτικαῖς καὶ εἰς τὸ σεμνόν τι ἐπικλινούσαις χρώμενος. ἤκμαζε δὲ μάλιστα ἐν τοῖς Οὐαλεντος χρόνοις, ὡς καὶ τῶν αὐτοῦ λόγων δῆλον. ἐπὶ δὲ Κωνσταντίου ἔτι νέος ἦν [conf. a. 347], ὕψ' οὐ καὶ ἐνετάγη τῇ τῶν Ῥωμαίων γερουσίᾳ, ὡς καὶ ἡ πρὸς αὐτὴν τὴν ἐν Ῥώμῃ γεουσίαν ὑπὲρ αὐτοῦ παρὰ τοῦ βασιλέως ἐπιστολὴ ἀποσταλείσα δῆλοι [a mistake for the senate of CP. conf. ann. 355. 356]. πατὴρ δὲ ἦν Θεμιστίου Εὐγένιος, καὶ αὐτὸς φιλοσοφῆσας. τούτου τοῦ Θεμιστίου εἰς πάντα τὰ Ἀριστοτελικά φέρονται ὑπομνήματα· οὐ μόνον δὲ ἀλλὰ καὶ μεταφράσεις αὐτοῦ εἶδομεν, εἰς τὸ χρησίμῳ ἐπιτετημημένας, τῶν τὰ Ἀναλυτικῶν καὶ τῶν Περὶ ψυχῆς βιβλίων, καὶ τῶν τῆς φυσικῆς ἀκροάσεως καὶ ἐτέρων τοιούτων. εἰσὶ δὲ καὶ εἰς τὰ Πλατωνικά αὐτοῦ ἐξηγητικοὶ ποιοὶ, καὶ ἀπλῶς ἐραστὴς ἐστὶ καὶ σπουδαστὴς φιλοσοφίας.

We may therefore add to the catalogue of

Suidas

ἐξηγητικά εἰς Πλάτωνα.

λόγοι πολιτικοὶ λς' of which 34 are extant. Nineteen of these are given in the Tables within the years 347 and 385, and may be found in the Index p. 849. 850.

For a letter of *Julian* to *Themistius* see above c. 1 p. 107.

Libanius addresses many epistles to *Themistius*, among which are the following.

Ep. 1322: See the Tables A. D. 347. Ep. 1241: Tables A. D. 356. Ep. 371. 379: Tables A. D. 357 p. 437. Ep. 1061: Tables A. D. 363 p. 459. Ep. 38: Tables A. D. 384 p. 509. In Ep. 64 mention is made of the honours of *Themistius*. Ep. 491 *Themistio*, on the death of his son *Themistius*. Ep. 703 ἀμφω δὴ γὰρ παρὰ σοι, τὰ Πλάτωνος γενναῖά τε διδάξαι καὶ γλώττῃ καλῇ. Conf. Ep. 1111. 1223. 1510 a. *Themistius* is also named in Ep. 67 *Hygiēno*. Ep. 408 *Themistocli*. Ep. 429 *Andronico*. 430 *Araxio*. 431 *Hierocli*. 1175 *Olympio*: σὲ μὲν μετὰ τοῦ γενναίου Θεμιστίου τῆς Πλάτωνος ἀπτεσθαὶ μελέτης. *Olympius* is mentioned by *Libanius* in Ep. 68. 98. 255. 409, addressed to *Themistius*.

Themistius ad Aristot. Phys. Acroas. p. 53 apud Schol. Berolin. p. 407 a l. 6 ἐγὼ καὶ οἱ ἐμοὶ παῖδες τὴν αὐτὴν ὁδὸν τὴν ἐκ Νικαίας εἰς τὴν πατρίδα, ἐγὼ μὲν ἀπὴνν δημοσίαν ἔχων οἱ δὲ ἄμαξαν, οὐκ ἐν ἴσῳ διηνύσαμεν χρόνον, ἀλλ' ἐγὼ μὲν ἐν δύο νυχθημέροις οἱ δὲ ἐν τέτταρι.

^{hh} Ammian. 19. 12, 11 *Andronicus post a' studiis liberalibus et claritudine carminum notus in iudicium introductus* [A. D. 359: conf. 20. 1, 1], cum secuta mente nullis suspicionibus urgeretur, purgando semper et fidentius absolutus est. *Libanius* Ep. 75 *Themistio*. Ἀνδρόνικος ὁ ποιητὴς οὕτω δίδθηται πρὸς αὐτὸν τὰς μέχρις Αἰθιόπων πόλεις ὡς αἰκὴς ἦν Ἀνδρόνικον τοιοῦτον ἀφέντα μέλι.—ἐμοῦ δὲ αὐτῷ παρανοούντος μὴ διωθεῖσθαι τὰς διδομένας ἀρχάς, ὡς ἐνὸς ἀρχεῖν τὴν ὁμοῦ καὶ ξθεῖν, "Ἄλλ' ἐγὼ" φησιν "εἰμὶ δέσμων ἐμῶν Θεμιστίῳ μαθητῇ, κάλλιον ἡγούμενος τοῦ πολλῶν ἀρχεῖν." Ep. 76 *Hygiēno*. φησάντός μου τῷ φιλοσόφῳ γράψαι, "τῷ δὲ ἱατρῷ" φησιν "οὐ γράψαι" Ἀνδρόνικος. Photius Cod. 279 p. 1596 speaks of an Egyptian *Andronicus*: Ἀνδρονίκου πολιτευομένου, καὶ αὐτοῦ Ἐρμοπολίτου, πρὸς τὸν κόμητα Φοιβάμματα τὸν κοινωπολιστήν· καὶ οὗτος δὲ δραμάτων ἐστὶ ποιητής, διαφόροις μέτροις τῶν λόγων ἐκτείνων.

A *Carian Andronicus*, slain with *Maximus* in 373 (see N° 271 w), is mentioned by Zosimus IV. 15, 2

- 300 *Pappus*. Flourished A. D. 380: Tables p. 495. Suidas p. 2840 B adds βιβλία δὲ αὐτοῦ Χωρογραφία οἰκουμενική. Εἰς τὰ τέσσαρα βιβλία τῆς Πτολεμαίου μεγάλης συντάξεως ὑπόμνημα. Ποταμοὺς τοὺς ἐν Λιβύῃ. Ὀνειροκριτικόν.
- 301 *Theon mathematicus*. Tables A. D. 380. Suidas p. 1874 D ἐγράψε μαθηματικά, ἀριθμητικά. Περὶ σημείων καὶ σκοπῆς ὀρνέων καὶ τῆς κοράκων φωνῆς. Περὶ τῆς τοῦ κυνὸς ἐπιτολῆς. Περὶ τῆς τοῦ Νείλου ἀναβάσεως. Εἰς τὸν Πτολεμαίου πρόχειρον κανόνα. Εἰς τὸν μικρὸν ἀστρόλαβον ὑπόμνημα.
- 302 *Heliodorus*. Heliodorus ipse ad calocem Æthiopicorum: ἀνὴρ Φοίνιξ Ἑμισσηνός, τῶν ἀφ' Ἑλίου γένος, Θεοδοσίου παῖς Ἑλιόδωρος. Socrates H. E. V 22 p. 287 C D ἔγνω δὲ ἐγὼ καὶ ἕτερον ἔθος ἐν Θεσσαλίᾳ· γενόμενος κληρικὸς ἐκεῖ ἦν νόμφ γαμήσας πρὶν κληρικὸς γένηται μετὰ τὸ κληρικὸν γενέσθαι συγκαθευδήσας αὐτῇ ἀποκήρυκτος γίνεται.—ἀλλὰ τοῦ μὲν ἐν Θεσσαλίᾳ ἔθους ἀρχηγὸς Ἑλιόδωρος Τρίκκης τῆς ἐκεῖ γενόμενος (ἐπίσκοπος)· οὐ λέγεται πονήματα ἐρωτικὰ βιβλία ἃ νέος ὦν ἔταξε καὶ Αἰθιοπικὰ προσηγόρευσε. Phot. Cod. 73 ἀνεγνώσθη Ἑλιοδώρου Αἰθιοπικόν, κ. τ. λ.—“ταῦτα δὲ συνέγραψε Φοίνιξ ἀνὴρ Ἀμυνδηνός [sic] Θεοδοσίου παῖς Ἑλιόδωρος.” ἐν οἷς καὶ τὸ τέλος. τοῦτον δὲ καὶ ἐπισκοπικοῦ τυχεῖν ἀξιώματος ὕστερόν φασιν^κ. The time of Socrates will carry back Heliodorus to about the year 380. His romance might be written before that period.

ὁ ἐκ Καρίας Ἀνδρόνικος. ὁ εἰς ἄκρον παιδείας ἐληλυθώς. *Andronicus* a disciple of *Libanius* was put to death by *Valens* in A. D. 366: Liban. de vita sua tom. I p. 113 ἐπάνειμι δὴ πρὸς τὸν Βάλεντα, ὃν ἔδειξε μὲν χρηστὸν τὸ μὴ τῷ τυράννῳ [sc. *Procopius*] τοὺς τοῦ τυράννου φίλους ἐπαποκτείνειν. ἐπεὶ καὶ ὁ Ἀνδρόνικος τοῦ ἐμοῦ φίλου θάνατος ἱερίου μᾶλλον τῆς ἀλώπεκος ἔργον ἢ τοῦ παρακρουσθέντος [sc. *Valentis*] ἦν. *Libanius* πρὸς τοὺς εἰς τὴν παιδείαν αὐτὸν ἀποσκόψαντας tom. 3 p. 453—456 describes him thus: “I can boast of some disciples who have shewn their merit in high stations.—*Andronicus* I cannot mention without tears. He governed the rich Phœnicia, but disdained to receive gifts from the people and was a just and impartial judge. Would that he had remained at home at Tyre, and had not accepted the call of *Procopius* and the government of Thrace! He knew that they contended with a power greater than their own, but he remained faithful. He was a trusty governor of Bithynia, and when the adverse party prevailed he scorned to fly, and was slain by the conqueror. *Andronicus* then is gone, but *Celsus* lives,” &c. *Valesius* ad *Ammian.* l. c. *Wolffius* ad *Liban.* Ep. p. 40 *Jacobs* ad *Antholog.* tom. 13 p. 843 suppose the disciple of *Libanius* and the poet in *Ammianus* to be the same person. But this is not clear. *Libanius* in tom. 3 p. 454—456 makes no mention of the poetical or literary talents of his pupil, who was a Tyrian: οἰκοῖ—ἐν Τύρῳ p. 455. 15. The opinion of *Reinesius* and *Wagner* ad *Ammianum* tom. 2 p. 353 is far more probable, that the poet in *Ammianus* was *Andronicus* of *Caria*, put to death in 372, who was a different person from *Andronicus* of *Tyre* slain in 366. The Egyptian poet in *Photius*, who does not give his time, was a third *Andronicus*. *Themistius* Or. 29 p. 347 B speaks of a certain poet: εἰ μὲν τις οἷός τέ ἐστι

ἐνιτιθέναι τραγῳδίαν καὶ ἔπη καὶ διθυράμβους, ὥσπερ ἔναγχος ἐπιδημήσας Αἰγύπτιος νεανίσκος, ἀλλ' ἀμαθὴς γε εἶναι ὁμολογεῖ τὴν ὑψηλοτέραν σοφίαν. That oration was composed after Or. 23, to which *Themistius* refers (τὸν πρόωγον λόγον) p. 344 C. And Or. 23 was written after his return from Rome in 378 (*Harduin.*), and before Or. 18 (*Petav.* ad p. 292 B) which belongs to A. D. 384. *Valesius* ad *Ammian.* l. c. remarks “De hoc *Andronico* intelligendus est *Themistius*” &c. But the time will not agree, ἔναγχος νεανίσκος τις Αἰγύπτιος could scarcely be said within A. D. 378—384 of one who was charged with political offences in A. D. 359. Nor do the terms ἀμαθὴς εἶναι ὁμολογεῖ τὴν ὑψηλοτέραν σοφίαν agree with *Liban.* Ep. 75; and that epistle *Valesius* himself applies to the *Andronicus* of *Ammianus*.

¹ *Theon* ad *Ptolemæum* p. 277. 284. 282 makes observations at Alexandria in the year of *Nabonassar* 1112, and the year of *Diocletian* 81, in A. D. 364, 365. See above c. 3 p. 210.

^κ Phot. Cod. 87 de *Achille Tatius*: πολλὴν δὲ ὁμοίωσιν—πρὸς τὰ τοῦ Ἑλιοδώρου δράματα φυλάττει. Idem Cod. 94 de *Iamblichus*: ἀναιδέστερον δὲ μᾶλλον ἢ ὁ Φοίνιξ Ἑλιόδωρος. Idem Cod. 166 de *Antonio Diogenes*: ἀνεγνώσθησαν Ἀντωνίου Διογένους τῶν ὑπὲρ Θούλην ἀπίστων λόγοι κθ'. δραματικὸν οἱ λόγοι, σαφὴς ἡ φράσις, κ. τ. λ. p. 364 ἔστι δ', ὥς ἔοικεν, οὗτος χρόνος πρὸς τὸν τῶν τὰ τοιαῦτα ἐσπουδακῶτων διαπλάσαι, οἷον Λουκιανῶν [Nº 141], Λουκίου, Ἰαμβλίου [Nº 111], Ἀχιλλέως Τατίου, Ἑλιοδώρου τε καὶ Δαμασκίου κ. τ. λ. τὸν χρόνον δὲ καθ' ὃν ἤκμασεν ὁ τῶν τηλικούτων πλασμάτων πατὴρ Διογένης ὁ Ἀντωνίου οὕτω τι σαφὲς ἔχομεν λέγειν· πλὴν ἔστιν ὑπολογίσασθαι ὥς οὐ λίαν πόρρω τῶν χρόνων τοῦ βασιλέως Ἀλεξάνδρου. μνημονεύει δ' οὗτος ἀρχαιοτέρου τινὸς Ἀντιφάνους, ὃν φησι περὶ τοιαῦτά τινα τερατολογήματα κατεσχαλακῆναι.

303 *Theodorus Asineus*. Proclus in Platonis Timæum p. 225 A Θεόδωρος ὁ ἐκ τῆς Ἀσίνης φιλόσοφος, τῶν Νομηνείων λόγων ἐμφορηθείς. Idem p. 314 F ὥσπερ πού φησι καὶ ὁ Ἀσιναιῖος Θεόδωρος. p. 187 B οὕτω γὰρ ὁ Ἀσιναιῖος λέγει Θεόδωρος, εὐρὼν παρὰ τῷ Πορφύριῳ τὴν δόξαν ὡς ἐκ Περσίδος ἤκουσεν. ταῦτα γοῦν Ἀντωνίου ιστορήσαι τὸν Ἀμμωνίου μαθητὴν. Heard by Proclus: Proclus p. 246 B τοιαῦτα γὰρ ἤκουσα καὶ τοῦ Θεοδώρου φιλοσοφούντος. from which we may infer that *Theodorus* was still living as late as A. D. 429, when *Proclus* was 19 years of age. He is quoted by *Nemesius* c. 2 p. 117 ὁμοίως δὲ καὶ Θεόδωρος ὁ Πλατωνικὸς ἐν τῷ Ὅτι ἡ ψυχὴ πάντα τὰ εἶδη ἐστί, and with *Porphyry Iamblichus* and others upon *Plato* by Proclus¹. The testimony of *Proclus* that *Theodorus* lived to his time refutes the opinion of those who make him the disciple of *Porphyry*^m.

304 *Eunapius*.—τοῦ Σαρδιανοῦ Εὐναπίου Suid. Πουφίνος p. 3225 C—was born A. D. 347 and came to Athens in his 16th year in 362: Tables p. 455. *Eunapius* in 364 is described in the Tables at p. 463. He returned to *Chrysanthius* in A. D. 367: Tables p. 469. His life of *Marinus* was written after A. D. 395: p. 533. his history ended at A. D. 404: p. 559. But some passages were written after the year 414: Tables p. 587.

¹ Proclus in Timæum p. 4 E εἴτ' οὖν Ἀμέλιος ἐθέλει ταύτῃ διατάττεσθαι εἴτε Θεόδωρος. p. 184 A ὁ μὲν οὖν Ἰάμβλιχος καὶ μετὰ τούτου Θεόδωρος εἰς τὴν ὑπερκόσμιον ψυχὴν ἀνάγουσι τούτους τοὺς λόγους. p. 258 D ὥσπερ δὴ φησι Πορφύριός τε καὶ Θεόδωρος. p. 258 E ταῦτα μὲν οὖν φησι Πορφύριός τε καὶ Θεόδωρος, οἰκείας ὑποθέσεις περαίνοντες. p. 129 E καθάπερ Ἀμελίου φησι καὶ δὴ καὶ Θεόδωρος τούτῳ συννεπόμενος. p. 14 D E τὴν μὲν Ἰαμβλίχειον θεολογίαν ἀπὸ τούτων ἄξιον κρίνειν.—Θεόδωρος δὲ μετὰ τούτων τρεῖς μὲν Ἀμελίῳ συνεπόμενος εἰναί φησι δημοῦργους. p. 322 E τὴν εἰμαρμένην οὔτε τὴν μερικὴν φύσιν ῥητέον, ὡς τινες ἐκ τοῦ περιπάτου λέγουσι, καθάπερ Ἀλέξανδρος [sc. *Aphrodis.*]—οὔτε τὴν ἐν σχέσει ψυχὴν, ὡς Θεόδωρος,—οὔτε τὴν φύσιν ἀπλῶς, ὡς Πορφύριος. p. 292 C οἶδά γε μὴν ὅτι καὶ ὁ θεῖος Ἰάμβλιχος γῆν μὲν ἀκούει τὴν τὸ μόνιμον πᾶν—περιέχουσιν οὐρανὸν δὲ τὴν προϊούσαν ἀπὸ τοῦ δημιουργοῦ δημιουργικὴν ἐνέργειαν—οἶδα δὲ ὅπως καὶ ὁ θαυμαστὸς Θεόδωρος ἐν τῇ πρώτῃ κατὰ σχέσιν ζωῇ ταύτας ἀμφοτέρους τὰς δυνάμεις ὑφίστησιν. See also p. 226 B 341 D quoted under *Iamblichus* No 252 works n. 11. *Theodorus* is ὁ μέγας Θ. in p. 65 E 308 C 320 D. p. 206 A B ταῦτα μὲν ὁ Πορφύριος εἰπὼν παρέσχεον ἡμῖν συλλογίζεσθαι τι περὶ τῆς ψυχῆς ἀληθές· ὁ δὲ γε θεῖος Ἰάμβλιχος ἐξυμνεῖ τοὺς ἀριθμοὺς μετὰ πάσης δυνάμεως ὡς θαυμαστῶν τινῶν ιδιωμάτων ὄντας παρεκτικὸς κ. τ. λ.—μετὰ δὴ τὴν παράδοσιν ταύτην οὕτω θαυμαστήν οὖσαν καὶ ὁ φιλόσοφος Θεόδωρος οἰκείαν τινα διαπορευόμενος λόγων ἀτραπὸν λέγει κ. τ. λ. Proclus Theol. Platon. I. 1 apud Fabricium tom. 5 p. 692 τούτους δὲ τοὺς τῆς Πλατωνικῆς ἐποπτείας ἐξηγητὰς—θεῖον ἂν ἔγωγε, Πλωτῖνον τὸν Αἰγύπτιον, καὶ τοὺς ἀπὸ τούτου παραδεξαμένους τὴν θεωρίαν, Ἀμελίου τε καὶ Πορφύριον, καὶ τρίτους οἶμαι τοὺς ἀπὸ τούτων ὥσπερ ἀνδριάντας ἡμῖν ἀποτεχθέντας, Ἰάμβλιχόν τε καὶ Θεόδωρον. Idem in Timæum p. 98 B C ὁ μὲν γὰρ θεῖος Ἰάμβλιχος αὐτὸ τὸ ὅπερ ὄν—ἀφωρίσαστο κ. τ. λ.—ὁ δὲ γε φιλόσοφος Πορφύριος τὴν μὲν ψυχὴν—δημιουργὸν ὑπέθετο—τρίτους δὲ ὁ θαυμαστὸς Θεόδωρος τὴν δημιουργικὴν τριάδα διαφυλάσσοντες κ. τ. λ. Mentioned with *Iamblichus* p. 293 E F p. 296 C D p. 297 C p. 183 E.

^m Jonsius de Script. Hist. Phil. p. 287 “*Porphyrius præceptor fuit Theodori Asinæi juxta Photium Cod. 242.*” Fabricius tom. 3 p. 190 “*Theodorus Asineus, quem Proclus se audisse testatur in Timæum p. 246 et alibi. Fuit e Porphyrii schola, teste Photio Cod. 242.*” Repeated by Fabricius tom. 10 p. 373 “*Th. Asin. e Porphyrii schola, teste Photio Cod. 242.*” Brucker tom. 2 p. 232 “*Porphyrius, qui præter Theodorum Asinensem Iamblichum Chalcedensem ex Cœle Syria magni in hac schola nominis philosophum discipulum habuit.*” Repeated p. 249. Boissonade ad *Eunapium* p. 178 Θεόδωρος] “*Bruckerus, ut ex nominum Historiæ ejus Philosophicæ Indice colligo, Theodorum hunc [apud Eunapium p. 12 = p. 22] eundem esse credidit ac Theodorum Asinensem, quem Damascius Photii p. 1057 [sc. Cod. 242] sub Porphyrio ait profecisse. Potuit quidem Porphyrium audire, et post ejus fata Iamblichum.*” But Brucker in his text at p. 232 properly distinguishes *Theodorus* of *Asine* as a different person from the *Theodorus* of *Eunapius* whom he mentions afterwards.—“*Ædesius et Eustathius Cappadox &c, quibus Theodorus et Euphrasius Græci adduntur.*”

As *Porphyry* died full 100 years before *Proclus* was born, and 120 years before he could have heard *Theodorus*, it is clearly impossible that *Theodorus* of *Asine*, whom *Proclus* heard, could have been the disciple of *Porphyry*. The passage upon which this opinion is founded stands thus in *Damascius* apud *Photium* Cod. 242 p. 1057 de *Severiano*: οὐ γὰρ ἐπιδιδόναί ῥαδίως, οὐδὲ ἦν ἀξίεσθαι κατὰ πῆχυν [conf. Suid. p. 2009 C], ὥσπερ Θεόδωρος ὁ Ἀσιναιῖος ἠδέχθη ὑπὸ τῷ Πορφύριῳ. A passage somewhat obscure, and probably abridged by *Photius*. But *Damascius* could only mean that *Theodorus* drew from the philosophy and profited by the works of *Porphyry*. We may add that, as *Iamblichus* died about 80 years before the birth of *Proclus*, *Theodorus* of *Asine* could not have been taught even by *Iamblichus*.

- 305 *Helladius* } preceptors of *Socrates*. Tables A. D. 389 p. 521.
 306 *Ammonius* }
- 307 *Nemesius*. In his treatise *περὶ φύσεως ἀνθρώπου* he quotes *Apollinarius* of *Laodicea*, who flourished A. D. 366—377, *Eunomius*, who flourished A. D. 372—392, and *Theodorus Asineus*, who still taught about A. D. 429, see N° 303.^a The work of *Nemesius* might be composed in the latter time of *Theodorus*, within A. D. 409—429, before *Nestorius* had published his opinions^o.
- 308 *Troilus sophista*. Flourished in 408. Tables A. D. 401. 408.
- 309 *Isidorus*. Tables A. D. 415. See A. D. 500 at p. 856. The husband of *Hypatia*.
- 310 *Hypatia*. Murdered at Alexandria in 415: Tables p. 589.
- 311 *Palladas*. Wrote after *Hypatia* had become eminent, and while she was yet living. Therefore about the year 410.^p
- 312 *Eusebius poeta*. Author of the *Γαῖνλα*. Tables A. D. 401.
- 313 *Nonnus*. Suidas p. 2609 C Νόννος—Πανοπολίτης ἐξ Αἰγύπτου, λογιώτατος· ὁ καὶ τὸν παρθένον θεολόγον παραφράσας δι' ἐπῶν^q. Agathias IV p. 133 B τὰ μὲν γὰρ ἐπὶ Μαρσύᾳ θρυλλούμενα τῷ Φρυγί—ταῦτα δὲ οὖν ἅπαντα ποιητῶν ἂν εἴη τερατεία καὶ μῦθοι καὶ παίγνια.—ταῦτα γὰρ οἷ τε πρότερον πονηταὶ ἄδουσι καὶ οἱ νέοι παραλαβόντες συνάδουσιν· ὧν δὲ καὶ Νόννος ὁ ἐκ τῆς Πανὸς τῆς Αἰγυπτίας γεγενημένος ἐν τινι τῶν οἰκείων ποιημάτων ἅπερ αὐτῷ Διοινυσιακὰ ἐπώνομασται—ἐπάγει “Ἐξότε Μαρσύᾳ”—^r
- 314 *Ammonius poeta*. Flourished in 438. Tables p. 623.
- 315 *Heracleon sophista*. The preceptor of *Lachares*. Tables A. D. 429 p. 613.
- 316 *Plutarchus Nestorii*. Taught at Athens, and died in old age in A. D. 431. Succeeded by *Syrianus*. Tables A. D. 429 p. 613 A. D. 431 p. 615. Mentioned by Proclus ad *Parmenidem* apud Cousin Procli Opp. tom. 6 p. 27 ἐπὶ τούτοις Πλούταρχος ὁ ἡμέτερος προπάτωρ—παραλαμβάνει κ. τ. λ. That is, the preceptor of his master *Syrianus*.
- 317 *Olympiodorus historicus*. Tables A. D. 407. 425. His history comprehended A. D. 407—425. *Olympiodorus* was ambassador to the Huns (about A. D. 412): p. 455 ed. Bonn. He mentions his visit to Athens p. 460. Describes himself and his danger at sea p. 465.
- 318 *Olympiodorus peripateticus*. Tables A. D. 426. The preceptor of *Proclus*^s.
- 319 *Leonas*. Tables A. D. 426. where for *Theonas* read *Leonas*. The preceptor of *Proclus*. Suidas p. 2288 A Λεωνᾶς σοφιστής transcribes *Marinus*.

^a *Nemesius* c. 1 p. 36 οἷς ἠκολούθησε καὶ Ἀπολινάριος ὁ τῆς Λαοδικείας ἐπίσκοπος. c. 2 p. 108 Ἀπολινάριος δὲ δοκεῖ τὰς ψυχὰς ἀπὸ τῶν ψυχῶν τίκεσθαι. c. 5 p. 166 Ἀπολινάριος δὲ ἐκ τῆς ἀθύσσου πεποιηκῆναι τὸν Θεὸν τὸν οὐρανὸν καὶ τὴν γῆν βούλεται. Idem c. 2 p. 104 Εὐνόμιος δὲ ὠρίσατο τὴν ψυχὴν οὐσίαν ἀσώματον ἐν σώματι κτιζομένην, συμφρονήσας ὁμοῦ Πλάτῳ καὶ Ἀριστοτέλει. c. 2 p. 142 λέγεται δὲ παρὰ τισι, καὶ μάλιστα παρὰ τοῖς Εὐνομιανοῖς, ἠνώσθαι τὸν Θεὸν λόγον τῷ σώματι οὐ κατ' οὐσίαν ἀλλὰ κατὰ τὰς ἐκατέρου δυνάμεις. For *Theodorus* see N° 303. The title of his work is *Νεμεσίου ἐπισκόπου Ἐμέσης περὶ φύσεως ἀνθρώπου*.

^o The Oxford editor in præfatione observes that *Nemesius* would have noticed *Nestorius*, “si ea tempestate Nestorius dogmata sua evulgasset.”

^p Conf. *Palladæ* Ep. 115 tom. 3 p. 137 Jacobs. In Cod. Vat. apud Jacobs *Animadv.* tom. II. 3 p. 254 is this notice prefixed to the epigram: *εἰς τὴν φιλόσοφον Ὑπατίαν τὴν Θεώνος θυγατέρα, τοῦ αὐτοῦ Παλλάδα*.

From whence Brunck and Jacobs fix the time of *Palladas* himself. Conf. Jacobs *Anthol.* tom. 13 p. 927.

^q *Eudocia* p. 311 Νόννος Πανοπολίτης ἐξ Αἰγύπτου, λογιώτατος, ὁ καὶ τὸν παρθένον Ἰωάννην παραφράσας δι' ἐπῶν. A distich upon *Nonnus* is given in Jacobs *Antholog.* tom. 4 p. 242.

^r *Nonnus* is placed at A. D. 410 by Cave and Harles upon conjecture, and with no certain proofs. That he could not be much later may be concluded from the time of *Agathias*.

^s Suidas p. 2662 D Ὀλυμπιόδωρος, φιλόσοφος Ἀλεξανδρεὺς. οἷ κλέος ἐρῷ [from *Marinus* quoted in the Tables]. παρὰ τοῦτον φοιτᾷ Πρόκλος ὁ Λύκιος ἐπ' Ἀριστοτέλειοις λόγοις. Ὀλυμπιόδωρου δὲ ἀκροώμενος, ἀνδρὸς δυνατοῦ λέγειν, καὶ διὰ τὴν περὶ τοῦτο εὐκολίαν καὶ ἐντρέχειαν ὀλίγοις τῶν ἀκουόντων διττος ἐφικτοῦ ἡγάσθη δὲ τὸ μειράκιον ὥστε καὶ θυγάτριον ἔχων ἡγμένον καὶ αὐτὸ φιλοσόφως βουλευθῆναι αὐτῷ κατεγγυῆσαι.

320 *Orion*. The preceptor of *Proclus*. Tables A. D. 426.^t

321 *Heron mathematicus*. The preceptor of *Proclus*. Tables A. D. 426. Suidas p. 1701 B Ἡρώων ἐπέτρεψεν ἑαυτὸν ὁ Πρόκλος. from Marinus.^v

322 *Syriannus*. Tables A. D. 429 p. 613 A. D. 431 p. 615. See A. D. 536 p. 767. The preceptor of *Proclus*. Succeeded *Plutarchus* in 431, and survived but for a short time: Tables p. 617.^w

^t Four grammarians named *Orion* or *Orus* may be traced.

1 Suidas p. 2792 C Ὀρίων Ἀλεξανδρεὺς, γραμματικός· Ἀνθολόγιον. Ἀττικῶν λέξεων συναγωγή. Περὶ ἔτυμολογίας. Ἐγμῶμιον Ἀδριανοῦ τοῦ Καίσαρος.

2 Suidas Ibid. Ὀρίων Θηβαῖος τῆς Αἰγύπτου. Συναγωγὴν γνῶμῶν ἡγοῦν Ἀνθολόγιον πρὸς Εὐδοκίαν τὴν βασιλίδαν γυναῖκα Θεοδοσίου τοῦ μικροῦ [A. D. 421—444] βιβλία γ'. Etymol. ἄνθος p. 108. 40—οὕτως Ὀρίων ὁ Θηβαῖος. Called Ὀρος by Etymol. p. 29. 6 Αἴγυπτος.—οὕτως Ὀρος ὁ Θηβαῖος. p. 751. 11 τελετή.—ὁ δὲ Ὀρος ὁ Θηβαῖος λέγει κ. τ. λ.

3 Suidas p. 2793 A Ὀρος Ἀλεξανδρεὺς, γραμματικός, παιδεύσας ἐν ΚΠ. ἔγραψε περὶ διχρόνων, Ὅπως τὰ ἔθνη καὶ λεκτέον [Steph. Byz. Νικίου κόμη Αἰγύπτου:—Ὀρος ἔθνικῶν πρώτῳ. Idem Ταῦτα:—Ὀρος ἐν δευτέρῳ περὶ ἔθνικῶν. Etymol. Magn. ἀστὺ p. 160. 9 οὕτως Ὀρίων περὶ ἔθνικῶν. Idem Δίνδυμον p. 276. 35 οὕτως Ὀρος ἐν τῷ περὶ ἔθνικῶν], Λύσεις προτάσεων τῶν Ἡρωδιανοῦ, Πίνακα τῶν ἑαυτοῦ, Περὶ ἐγκλιτικῶν μορίων, Ὀρθογραφίαν κατὰ στοιχείον, Περὶ τῆς εἰς διφθόγγον, Ὀρθογραφίαν περὶ τῆς αἰς διφθόγγον κατὰ Φρυγίχου κατὰ στοιχείον, Ἀνθολόγιον περὶ γνῶμῶν.

Orion of Alexandria, who probably lived in the reign of *Hadrian*, is a distinct person from *Orus* of *Alexandria*, who wrote after the time of *Herodian* and *Phrynichus*.

4 *Orion* or *Orus* of *Miletus*: Etymol. ἐνφῶδια p. 345. 6 οὕτως Ὀρίων ὁ Μιλήσιος. 315. 10 ἐνφῶδια: ἐγὼ οἶδα. οὕτω Μιλήσιος ὁ Ὀρος. 414. 43 ζώτειον:—ὡς Ὀρος ὁ Μιλήσιος εἶρηκεν. p. 449. 49 θεύσας:—ὁ δὲ Μιλήσιος [sc. Ὀρος. conf. Gaisford. ad locum] παρὰ τῷ συγγραφεῖ ἐπιθεύσας [Thucyd. II. 75] θεοὺς ἐπικαλεσάμενος καὶ κατευξάμενος. p. 482. 24 Κάβαισος:—Ὀρος ὁ Μιλήσ. 551. 28 κῶνος:—ἀντὶ τοῦ καὶ οἶνος.—Ὀρος ὁ Μιλήσ. 621. 39 ὀλαι:—Ὀρος ὁ Μιλήσ. 48 ὀλιγαίμους. Ὀρος ὁ Μιλήσ. 622. 10 ὀλαιτος:—Ὀρος ὁ Μιλήσ. 663. 48 περιδέρραιον:—ὁ δὲ Ὀρος ὁ Μιλήσιος διὰ τῆς αἰς διφθόγγου γράφει, καὶ δι' ἐνός ρ' ᾧ μᾶλλον πειστέον. 691. 33 προῦργον:—οὕτως Ὀρος ὁ Μιλήσ. 710. 21 σειραῖνον: σημαίνει τὸ ξηραῖνον, ὡς λέγει Ὀρος ὁ Μιλήσιος. 742. 2 σῶ μονοσύλλαβον οἱ σῶσι, καὶ παρὰ Θουκυδίδην.—λέγει δὲ Ὀρος ὁ Μιλήσιος ἔχειν τὸ εἰ προσγεγραμμένον: ἀπὸ γὰρ τοῦ οἱ σῶσι οἱ σῶ, ὥσπερ οἱ ζῶσι οἱ ζῶ. 753. 4 τερθρεία:—ὁ δὲ Ὀρος ὁ Μιλήσιος λέγει κ. τ. λ.

The work περὶ ἔτυμολογίας, which Suidas ascribes to *Orion* of *Alexandria*, is still extant and was really written by the *Theban Orion*. Quoted from the MS by Ruhenkenius ad Hesych. tom. 2 p. vii ad Timæi lexicon p. 217, and published by Sturz Lipsiæ 1820 bearing this title: Ὀρίωνος Θηβαίου γραμματικοῦ Καισαρείας περὶ ἔτυμολογίων. And at the end of the work

p. 172 τέλος τῶν ἔτυμολογιῶν Ὀρίωνος Θηβαίου γραμματικοῦ Καισαρείας. Schol. Hom. Il. κ. 290 Ὀρίων ἐν τῷ περὶ ἔτυμολογιῶν. sc. p. 161. 4. Etymol. Ἀβαρινίδα p. 2. 26 οὕτως Ὀρος ὁ Θηβαῖος ἔτυμολόγος.

The ὀρθογραφία, given by Suidas to the *Alexandrian Orus*, is assigned by Etymol. p. 816. 38 to the *Milesian*: Χῶ—ἀντὶ τοῦ καὶ οἱ—οὕτως εὐρον εἰς τὴν ὀρθογραφίαν Ὀρου τοῦ Μιλησίου. Steph. Byz. Ταῖναρος:—Ὀρος δὲ φησιν ἐν τῇ ὀρθογραφίᾳ “Ταῖναρον. πεδίον τῆς Λακωνικῆς, καὶ Ταίναρται οἱ ἐν αὐτῷ.” Stephanus does not determine to which author it belongs. The ἀνθολόγιον περὶ γνῶμῶν, added by Suidas to the works of *Orus Alexandrinus*, is no other than the συναγωγή γνῶμῶν ἢ ἀνθολόγιον which belongs to the *Theban Orion*. Suidas seems to mention the same ἀνθολόγιον a third time among the works of *Orion* of *Alexandria*.

Fabricius B. G. tom. 6 p. 374 in addition to these four grammarians reckons the preceptor of *Proclus* as a distinct person from all. His account is this.

1 “*Orion* Thebanus cujus Anthologium ad Eudociam Suidas memorat.”

2 “*Orion Alexandrinus* cujus librum περὶ ἔτυμολογίας et elogium Hadriani Cæsaris, cujus forte temporibus vixit, Suidas commemorat.”

3 “*Orion grammaticus junior Alexandrinus* præceptor Procli philosophi. Marin. c. 8.”

4 “*Orion vel Orus Milesius*.”

5 “*Orus Alexandrinus grammaticus*, quem Suidas refert CP. docuisse.”

But the *Orion* of Marinus is not called an *Alexandrian*. He taught at that time at *Alexandria*, but he was τοῦ παρ' Αἰγυπτίους ἱερατικοῦ γένους καταγόμενος, which is consistent with the description *Θηβαῖος*. Marinus adds καὶ μετρίως τὰ τῆς τέχνης ἐπισκεμμένος οὕτως ὥστε καὶ συγγραμμάτια ἑαυτοῦ ἴδια ἐκπονήσαι καὶ τοῖς μὲθ' ἑαυτὸν χρήσιμα καταλιπεῖν. The time of *Orion* the preceptor of *Proclus* A. D. 426—428 falls within the reign of *Eudocia* to whom the *Theban Orion* dedicated. Nor is it difficult to believe that he who had taught at *Alexandria* in 426—428 should afterwards teach at *Cæsarea*. It is probable then that the grammarian *Orion Thebanus* was the preceptor of *Proclus*.

^v *Heron* apud Suidam l. c. who precedes is another *Heron*: Ἡρώων Κόντος Ἀθηναῖος, ῥήτωρ, τὰς ἐν Ἀθήναις δίκας γεγραφὼς, εἶτα Ἐξηγήσων Δεινάρχου, Ὑπομνήματα εἰς Ἡρόδοτον Ξενοφῶντα Θουκυδίδην, Κεκριμένων ὀνομάτων βιβλία γ', Ἐπιτομὴν τῶν Ἡρακλείδου ἱστοριῶν, Περὶ τῶν ἀρχαίων ῥητόρων, καὶ τῶν λόγων οἷς εὐέκτισαν πρὸς ἀλλήλους ἀγωνιζόμενοι.

^w Suidas p. 3463 C Συριανὸς Ἀλεξανδρεὺς, φιλόσοφος,

323 *Ammonianus grammaticus*. Damascius apud Suidam p. 248 C 'Αμμωνιανὸς γραμματικὸς, κοσμούμενος τῇ συγγενείᾳ Συριανοῦ, καὶ ἅμα τῇ συμφύτῳ ὁμοιότητι τῶν τε ἡθῶν καὶ τοῦ σώματος.—

ἡγησάμενος τῆς ἐν Ἀθήναις σχολῆς τε καὶ διατριβῆς, διδάσκαλος γενόμενος Πρόκλου, δε καὶ διάδοχος αὐτοῦ ἐγένετο. ἔγραψεν εἰς Ὅμηρον ὄλον ὑπόμνημα ἐν βιβλίοις ζ', Εἰς τὴν πολιτείαν Πλάτωνος βιβλία δ', Εἰς τὴν Ὀρφείως θεολογίαν βιβλία β', [εἰς τὰ Πρόκλου] Περὶ τῶν παρ' Ὀμήρῳ θεῶν, Συμφωνίαν Ὀρφείως Πυθαγόρου καὶ Πλάτωνος, Περὶ τὰ λόγια, βιβλία δέκα, καὶ ἄλλα τινὰ ἐξηγητικά. Eudocia p. 389 Συριανὸς Ἀλεξανδρεὺς, φιλόσοφος, ἔγραψεν κ. τ. λ. The words enclosed are with much reason omitted by Fabricius tom. 9 p. 358 as a spurious addition.

Among other works of *Syrianus* are the following.

I Comment. in Platonem.

1 *In lib. 10 de leg.* Simplicius ad Physic. Aristot. p. 144 b l. 25 τῶν μέντοι καὶ εἶδος ἔχειν αὐτὸ τιθεμένων καὶ δυνάμιν τῶν σωμάτων υπερτέραν ἔχειν λεγόντων Συριανὸν ἔγωγε θεῖναι ἂν τὸν μέγαν τοῦ Λυκίου Πρόκλου καθηγεμόνα, δε ἐν τοῖς εἰς τὸ δέκατον τῶν Πλάτωνος νόμων ὑπομνήμασι τοιαῦτα περὶ τοῦ τόπου γέγραφε κ. τ. λ.

2 *In Timæum.* Often quoted by Proclus in *Timæum*. *Syrianus* is not named by *Proclus*, but is called ὁ ἡμέτερος καθηγεμών, as at p. 7 C. 24 D. 94 F. 96 B. 99 A. 150 A. 168 E. 171 F. 208 B. 224 E. 250 D. 287 B. 292 D. 301 E. 315 B. or ὁ ἡμέτερος διδάσκαλος, as at p. 47 D. 67 B. 74 A. 109 A. 134 C. 113 E. 190 A. 207 B. 310 E. 311 E. 324 D. or ὁ ἡμέτερος πατήρ: p. 218 C. 249 D.

3 *In Parmenidem*: Damascius περὶ ἀρχῶν c. 48 p. 128 l. 6 αὕτη μὲν ἡ ἀπόδειξις Συριανῷ τε καὶ Πρόκλῳ γέγραπται εἰς τὸν Παρμενίδην. *Proclus* in *Parmenidem* apud Cousin Procli Opp. tom. 4 p. 33 οἱ μὲν οὖν παλαῖοι περὶ τῆς τοῦ Παρμενίδου προθέσεως τοῦτον διέστησαν τὸν τρόπον· ὅσα δὲ συνεισηγάγε τοῖς τούτων ἐπιστάσεσιν ὁ ἡμέτερος καθηγεμών ἤδη λεκτέον. *Idem* tom. 6 p. 31 λοῖσθος ἀνὴρ ὄριστος ὁ τούτων ἡμῖν τῶν λόγων καθηγεμὼν γενόμενος Ἀθήνησι, καὶ φῶς ἀνάψας νοερὸν τῆς περὶ ταῦτα πραγματείας. tom. 6 p. 93 εἰρηται μὲν οὖν ὥσπερ καὶ ταῦτα ὁρθῶς· ἔτι δὲ τελειώτερον ὁ ἡμέτερος καθηγεμών ἔλυσεν τὴν ἔσταισιν λέγων κ. τ. λ. p. 98 πεισόμεθα δὲ τῷ ἡμέτερῳ καθηγεμόνι πάνυ γε σφόδρα, καὶ ἐν τούτοις εὐθυβόλως τὴν τοῦ Πλάτωνος τεθηρακότε διάνοιαν. p. 127 ἄμεινον οὖν, ὡς ὁ ἡμέτερος ὑφηγεῖται πατήρ, κατ' ἐκείνην τὴν ἐμφρονεστάτην καὶ ἀσφαλεστάτην ὁδὸν ταῦτα λέγειν κ. τ. λ. p. 220 μήποτε οὖν ἄμεινον κἀνταῦθα τῆς τοῦ καθηγεμόνος ἡμῶν μεμνησθαι παραδόσεως. conf. p. 57. *Syrianus* is highly praised by *Proclus* in *Parmenid.* tom. 4 p. 4—τῆς—τοῦ Πλάτωνος μυστικωτάτης θεωρίας, ἣν ἐκφαίνει μὲν ἡμῖν αὐτὸς ἐν τῷ Παρμενίδῃ—ἀνῆλπωσε δὲ ταῖς ἐνυτοῦ καθαρωτάταις ἐπιβολαῖς ὁ τῷ Πλάτῳ μὲν—συμβακχεύσας—τῆς δὲ θεωρίας ἡμῖν γενόμενος ταύτης ἡγεμὼν καὶ τῶν θεῶν τούτων λόγων ὅπως ἱεροφάντης· ὃν ἐγὼ φαίην ὃν φιλοσοφίας τύπον εἰς ἀνθρώπους ἐλθεῖν ἐπ' εὐεργεσίᾳ τῶν τῆδε ψυχῶν—καὶ σωτηρίας ἀρχηγὸν τοῖς γε νῦν οὖσιν ἀνθρώποις καὶ τοῖς εἰσαῦθις γενησομένοις.

II Comment. in Aristotelem.

1 *In περὶ ἐρμηνείας*. Boethius II p. 287 apud Schol. Aristot. Berolin. p. 99 b l. 47 *Syrianus vero, cui Phi-*

lozenus cognomen est, hoc loco quaerit cur proponens prius de negatione post de affirmatione pronuntiaverit. Buhle Aristot. tom. 1 p. 313 "Commentarius ejus, —saepe citatus a Boethio p. 295. 352, nunc deperditus est."

2 *In Categorias.* Simplicius ad Categor. apud Schol. Berolin. p. 42 b l. 45 ἡκολούθησε δὲ καὶ τῇ Ἰαμβλίχου γραφῇ ὁ Συριανός. p. 49 a l. 13 λύει τοῦτο Συριανὸς λέγων ὅτι ὑπὸ τὸ κείσθαι ἀνάγεται τὸ ἔχεσθαι, ἔχομεν δὲ μίαν κατηγορίαν τὸ κείσθαι. p. 51 b l. 24 ἀπορεῖ δὲ Συριανὸς οὕτως λέγων κ. τ. λ. p. 54 b l. 18—28 ὁ δὲ Συριανὸς ἐπικρίνας πλείον φησὶν "οὐδὲ κατὰ τὴν ποιότητα μάχονται" κ. τ. λ.—Τρίτη ἀπορία, εἰ τὸ μᾶλλον καὶ τὸ ἧττον οὐκ ἐπιδέχεται ἡ οὐσία, πῶς ὁ Ἀριστοτέλης ἐν τῷ περὶ Γενέσεως καὶ Φθορᾶς λέγει τὸν ἀέρα ἧττον θερμὸν ὡς πρὸς πῦρ, οὐσίαι δὲ ταῦτα; καὶ λύει ὁ Ἀλέξανδρος λέγων "Οὐ καθὼς οὐσίαι τὸ μᾶλλον καὶ τὸ ἧττον ἐπιδέχονται ἀλλὰ κατὰ τὴν ποιότητα." ὁ δὲ Συριανός, ὅτι οὐδὲ κατὰ τὰς ποιότητας τὸ μᾶλλον καὶ τὸ ἧττον ἐπιδέχονται, ἐὰν οὐσιώδεις ληφθῶσιν, κ. τ. λ. p. 65 b l. 38 ταῦτα μὲν οὖν τοῖς ἄλλοις ἐξηγηταῖς τοῦ Ἀριστοτέλους δοκεῖ· ὁ δὲ κριτικώτατος Συριανὸς κ. τ. λ. p. 68 b l. 40 ταῦτα μὲν οὐτοί· ὁ δὲ Συριανός—ἀμφότερα ἀποδέχεται τὰ ἐπιχειρήματα. David apud Schol. Berolin. p. 66 a l. 17 ὁ μὲν διακριτικώτατος Συριανός, ὅτι οὐδὲν διαφέρει ἡ πρώτη ὑπογραφή τῆς δευτέρας κ. τ. λ.

3 *In Aristot. de Caelo.* Simplicius de Caelo p. 1 a l. 24 Συριανὸς δὲ ὁ μέγας καὶ οἱ μετ' αὐτὸν ἡκολουθηκότες αὐτῷ περὶ τοῦ καλουμένου κυρίως οὐρανοῦ—τὴν πραγματείαν εἶναι φασί. p. 96 b l. penult. ἔπειτα ὡς ὁ μέγας Συριανὸς προστίθῃσιν ὅτι τὴν πρᾶξιν τοῦ θείου κόσμου ἀθανασίαν φησὶν κ. τ. λ. p. 173 a l. 53 τῷ σοφωτάτῳ Συριανῷ δοκοῦντα εἰρήσθω. (sic apud Schol. Berolin. p. 517 b l. 16.)

4 *In Aristot. Phys. Ausc.* Simplicius Phys. p. 42 a l. 15 ἀλλ' ὁ μὲν μέγας Συριανὸς "Μήποτε" φησὶ "γίνος μὲν τὴν κατηγορίαν λέγει." p. 46 b l. 43 οὕτω μὲν οὖν ὁ Ἀλέξανδρος, καὶ ἔοικε καὶ Συριανὸς ὁ μέγας τὴν τοιαύτην ἐξήγησιν ἀποδέξασθαι. p. 53 a l. 32 ὁ δὲ μέγας Συριανὸς τῶν εἰρημένων ἔναι ἀναιρεῖν φησὶν αὐτοὺς διὰ τὴν ἀπορίαν. p. 59 a l. 42 ἐφιστάνει δὲ ὁ μέγας Συριανὸς ὅτι ὁ ἀποδοθεὶς οὗτος τῆς φύσεως ὁρισμὸς πᾶσι σχεδὸν ἀρμύττει κ. τ. λ. p. 147 a l. 17 ἴδωμεν ὅπως καὶ τὴν ἀπορίαν τίθῃσιν ὁ φιλόσοφος Συριανὸς καὶ τὴν λύσιν ἐπάγει γράφων οὕτως. κ. τ. λ. p. 148 b l. 27 ὁ γοῦν φιλόσοφος Συριανὸς "Τὸν ταῦτα" φησὶ "διαπορούντα παρακαλίσομεν πρὸς τὴν διάνοιαν τῶν πρεσβυτέρων ὁρᾶν" κ. τ. λ. p. 149 a l. 39 ὁ δὲ ἐν πλάτει, ὡς καὶ Συριανὸς ἔλεγε, καθ' ὃν καὶ ἡ κατὰ τύπον γίνεται κίνησις, κ. τ. λ. Schol. Berolin. in Aristot. Phys. Ausc. p. 343 b l. 3 Συριανοῦ. ἐπειδὴ γένεσιν ἀναιροῦσι, δι' αὐτὴν καὶ τὴν ὕλην καὶ τὴν στέρησιν συναναιροῦσιν, ἀπερ δὲ ἕνα τῶν εἰρημένων ἀρχῶν εἰσιν· διὰ γὰρ τὴν ἀπορίαν ἀναιροῦντες τὴν γένεσιν προϋπάρχειν λέγουσι τὰ ὄντα ἡ τὸ ὄν ἐν εἶναι. In these remarks upon the φυσικαὶ ἀκρόσεις, or upon parts at least of that treatise, *Syrianus* seems to have had in view to criticise *Aristotle* and to vindicate the opinions of *Plato*.

τό τε γὰρ σῶμα καλός τε καὶ μέγας ἦν ἐκάτερος· ἔτι προσὴν ὑγίεια καὶ ἰσχύς οὐδὲν ἀποδέουσα τῆς ἄλλης εὐφυίας τοῦ τε ὅλου καὶ τῶν μερῶν. ἢ τε ψυχὴ ἔρρωτο πρὸς τὸ βέλτιστον αὐτοῖς τὸ ὁμοίотροπον. ἀλλ' ὁ μὲν θεοφιλέστερος ἦν ὁ Συριανὸς καὶ τῷ ὄντι φιλόσοφος· ὁ δὲ ἡγάπα τὴν ἐπὶ ποιητῶν ἐξηγήσει καὶ διορθώσει τῆς Ἑλληνικῆς λέξεως καθημένην τέχνην^x.

324 *Domninus*. The disciple of *Syrianus*. Suidas p. 1042 D Δομνίνος φιλόσοφος, Σύρος τὸ γένος, ἀπὸ τε Λαοδικέας καὶ Λαρίσσης πόλεως Συρίας, μαθητὴς Συριανοῦ καὶ τοῦ Πρόκλου συμφοιτητής, ὡς φησι Δαμάσκιος^y. Marinus in Vita Procli c. 26 p. 20 τοιαύταις μὲν ἀρεταῖς συνεβίω [sc. *Proclus*] ἔτι συσχολάζων τῷ φιλοσόφῳ Συριανῷ, καὶ τὰς τῶν ἀρχαιοτέρων ἐπεξιὼν πραγματείας· τῆς δὲ Ὀρφικῆς καὶ Χαλδαϊκῆς θεολογίας στοιχεῖα ἅπτα καὶ οἶονεῖ σπέρματα παρὰ τοῦ διδασκάλου λαβὼν διὰ τὸ μὴ φθῆναι καὶ ἐν τοῖς ἔπεισιν [sc. *Orphicis*] αὐτῷ συγγενέσθαι (προέθετο μὲν γὰρ ἐξηγήσασθαι αὐτῷ τε καὶ τῷ ἐκ τῆς Συρίας φιλοσόφῳ καὶ διαδόχῳ Δομνίνῳ θάτερα τούτων, ἦτοι τὰ Ὀρφείως ἢ τὰ λόγια, καὶ αἵρεσιν αὐτοῖς προὔτεινε τῶν ἐτέρων· ἐπειδὴ δὲ οὐ συνήχθησαν, οὐδὲ τὰ αὐτὰ εἴλοντο ἀμφοτέροι, ἀλλ' ἐκείνος μὲν [sc. *Domninus*] τὰ Ὀρφείως, ὁ δὲ ἡμέτερος τὰ λόγια—^z), λαβὼν δ' οὖν—παρὰ τοῦ καθηγεμόνος τὰς ἀφορμὰς, καὶ μετ' ἐκείνον τοῖς τε εἰς Ὀρφέα αὐτοῦ

5 In *Metaphys.* Fabricius B. G. tom. 9 p. 359 "Latine tantum lucem viderunt *Syriani* commentarii in libb. III. XIII. XIV. [Gr. II. XII. XIII.] *Metaphysicorum Aristotelis*, in quibus—*Platonem* suum defendit. Prodiere ex Hieronymi Bagolini interpretatione Venetiis 1558. 4^o. Græce nondum videntur lucem, licet exstant MSS. in variis bibliothecis Italiæ et Galliæ." A MS. quoted by Fabricius l. c. has this title: Συριανοῦ τοῦ Φιλοξένου περὶ τῶν ἐν τῷ β' τῆς μετὰ τὰ φυσικὰ Ἀριστοτέλους πραγματείας λογικῶς ὑποκειμένων καὶ διαίτης ἡξιωμένων. et ejusdem ἐπίσκεψις τῶν Ἀριστοτέλους ἀποριῶν πρὸς τὰ μαθήματα καὶ τοὺς ἀριθμούς τῶν ἐν τῷ μ' καὶ ν' τῆς μετὰ τὰ φυσικὰ πραγματείας. Some original Greek passages of *Syrianus* are published in "Scholia in Aristotelem, collegit Ch. A. Brandis 4to Berolini 1836." And many additional passages not given in the former edition are inserted in "Scholia Græca in Aristotelis *Metaphysica*, Brandis 8vo Berolini 1837."

III *Commentarii in Aphthonium et Hermogenem*. Aldi præfatio ad *Rhetorum* tom. 2 Marco Musuro: "Dedicamus tibi hos *Syriani*, *Sopatri*, *Marcellini* in *Hermogenis Rhetorica* et *Aphthonii progymnasmata* commentarios." Inscriptio codicis apud Fabricium tom. 6 p. 70: συναγωγή τῶν ἀναγκασιωτάτων ἐξηγήσεων εἰς τὴν ῥητορικὴν τῶν ἀποδοθεισῶν ὑπὸ τε Χριστιανῶν ἐξηγητῶν καὶ Ἑλλήνων.—Ἕλληνες δὲ Σιμπλίκιος, Λογγίνος, Συριανὸς, Ἰάμβλιχος. *Syrianus* is quoted by *Sopater* ad *Hermog.* περὶ στάσ. apud Aldum p. 200 l. 23 ὁ συλλογισμὸς, ὡς καὶ Συριανῷ δοκεῖ, κοινὸν ἐστὶ κεφάλαιον.

IV *Hymnus in Achillem*. See *Zosimus* IV. 18, 7 quoted in the *Tables* p. 617.

V In *Ptolemaei μεγάλῃν σύνταξιν*. See below, under *Jo. Philoponus* N^o 381 *Works* n. 17.

^x Conf. Kuster. ad *Suidam* l. c. *Photius* Cod. 242 p. 1040 retains the last sentence, ἡγάπα—τέχνην, and the tale of Ἀμμωνιανοῦ ὄνος.

^y *Suidas* adds from *Damascius* ἐν μὲν τοῖς μαθήμασιν ἱκανὸς ἀνήρ, ἐν δὲ τοῖς ἄλλοις φιλοσοφήμασιν ἐπιπολαιότερος. Then follows a long narrative concerning *Plu-*

tarchus Nestorii and *Domninus*. Then is subjoined p. 1043 D also from *Damascius* τούτῳ οὖν [sc. *Domnino*] ἤδη γεγρακῶτι νεώτερος ὢν ἐντυχεῖν ὁ Ἀσκληπιάδης λέγεται. *Asclepiades* with *Heraiscus* is mentioned by *Damascius* apud *Photium* Cod. 242 p. 1048 ὁ δὲ τὸν Αἰγαῖον διαπεραιωθείς ὁ Ἰσίδωρος καὶ αὐτὸς δὲ Ἀσκληπιάδης ἔφασκεν ἐωρακέναι πλόκαμον ἐν τῷ Νεῖλῳ ποταμῷ κ. τ. λ. p. 1049 ἐνῆν τῇ τοῦ Ἡραΐσκου τοῦ φιλοσόφου φύσει καὶ τι τοὺς μολυσμούς τῆς γενέσεως ἀναινούμενον.—ἀποθανόντι δὲ ἐπειδὴ τὰ νομιζόμενα τοῖς ἱερεῦσιν ὁ Ἀσκληπιάδης ἀποδιδόναι παρεσκευάζετο, τὰ τε ἄλλα κ. τ. λ.—λέγεται δὲ καὶ ὁ Πρόκλος ἑαυτοῦ ἀμείνων τὸν Ἡραΐσκον ὁμολογεῖν· ἃ μὲν γὰρ αὐτὸς ἤδει καὶ ἐκείνον εἰδέναι, ἃ δὲ Ἡραῖσκος, οὐκέτι Πρόκλος. *Damascius* apud *Suidam* p. 1682 C Ἡραῖσκος. ὅτι τὴν μὲν φύσιν θεοειδέστερος ἦν Ἡραῖσκος, ὁ δὲ τὴν Αἰγυπτίων σοφίαν δαημονέστερος [sic lege cum *Kustero*] ὁ Ἀσκληπιάδης, ἅτε τοσοῦτον χρόνον οὗτος μὲν τῇ Αἰγυπτίῳ προσδιατρίβων, ἐκείνος δὲ, ἀποδημῶν.—ὁ μὲν δὲ Ἡραῖσκος αὐτοφύης ἐγένετο διαγνώμων τῶν τε ζώντων καὶ τῶν μὴ ζώντων ἱερῶν ἀγαλμάτων.—ὁ δὲ Ἀσκληπιάδης ἐπιπλεῖον ἐν τοῖς Αἰγυπτίοις βιβλίοις ἀνατραφεὶς ἀκριβέστερος ἦν ἀμφὶ θεολογίαν τὴν πάτριον, ἀρχὰς τε αὐτῆς καὶ μέσα διεσκεμμένος—ὡς ἔξεστιν εἰδέναι σαφῶς ἀπὸ τε τῶν ὕμνων ὧν συγγέγραφεν εἰς τοὺς Αἰγυπτίους θεοὺς, καὶ ἀπὸ τῆς πραγματείας ἣν ὥρμησε γράφειν περιέχουσιν τῶν θεολογιῶν ἀπασῶν τὴν συμφωνίαν. καὶ συγγραφὴν δὲ ἔγραψεν, Αἰγυπτίων ὠγυγίων πράγματα περιέχουσιν οὐκ ἑλαττόνων ἐτῶν ἢ τριῶν μυριάδων, ἀλλὰ πλειόνων ὀλίγῳ. *Damascius* ipse περὶ ἀρχῶν c. 125 p. 385 οἱ δὲ Αἰγύπτιοι καθ' ἡμᾶς φιλόσοφοι γεγονότες ἐξηγεῖσθαι αὐτῶν τὴν ἀλήθειαν κεκρυμμένην εὐρόντες ἐν Αἰγυπτίῳ δὴ τισι λόγοις.—τὰς δὲ δύο ἀρχὰς ὕδωρ καὶ ψάμμον, ὡς Ἡραῖσκος· ὡς δὲ ὁ πρεσβύτερος αὐτὸς Ἀσκληπιάδης, ψάμμον καὶ ὕδωρ, ἐξ ὧν καὶ μεθ' ἃς γεννηθῆναι τὸν πρῶτον *Καμηφῖν*. εἰτα τὸν δεύτερον ἀπὸ τούτου· εἰτα καὶ ἀπὸ τούτου τὸν τρίτον.—οὕτω μὲν Ἀσκληπιάδης· ὁ δὲ νεώτερος Ἡραῖσκος τὸν τρίτον ὀνομασθέντα *Καμηφῖν*—τὸν ἡλιον εἶναι φησιν αὐτὸν δῆπου τὸν νοῦν τὸν νοητόν κ. τ. λ.

^z See the works of *Syrianus* in *Suidas* quoted above, N^o 322.

ὑπομνήμασιν ἐπιμελῶς ἐντυγχάνων, καὶ τοῖς Πορφυρίου καὶ Ἰαμβλίχου μυρίοις ὅσοις εἰς τὰ λόγια καὶ τὰ σύστοιχα τῶν Χαλδαίων συγγράμματα,—ἐπὶ τὰς ἀκροτάτας τῶν ἀρετῶν—ἀνέδραμεν.

325 *Zosimus*. End of his History in A. D. 410: Tables p. 577. Account of his time. Tables A. D. 432.^a

326 *Lachares sophista*. Tables A. D. 429. See N° 327 b.

327 *Superianus*. Tables A. D. 429 p. 613.^b

328 { *Eustephius*.
Asterius. } The disciples of *Lachares*. Tables 429.

329 *Nicolaus*. The disciple of *Lachares*, known to *Proclus*. Tables A. D. 429 p. 613. Lived to the reign of *Anastasius*. Tables A. D. 492 p. 709.

330 *Dioscorides grammaticus*. Brother of *Lachares* the sophist. Tables A. D. 429 p. 613.

331 *Hierocles*. The disciple of *Plutarchus Nestorii*: Tables A. D. 431 p. 615.^c

332 *Joannes Stobæus*. *John* of *Stobi* in Macedonia lived after *Hierocles*, whom he quotes^d; and

^a *Zosimus* V. 5, 9 marks the ruin of Greece μέχρι τοῦ νῦν. For errors in his history see above p. 103 p. 129.

^b *Suidas* p. 3362 A gives a fragment of *Damascius*, of which *Photius* has given an abstract: Σουπεριανὸς σοφιστής, τὸ γένος Ἰσαῦρος, τῆς Λαχάρου διατριβῆς. ἐγένετο δὲ οὗτος ὁ Σουπεριανὸς ὀψιμαθῆς μὲν ἱκανῶς καὶ τὴν φύσιν ὑπονωθέστερος, οὕτω δὲ ἐπίπυνος καὶ σπουδαῖος ὥστε πλειόνων ἢ λ' ἐτῶν ἀρξάμενον ἀναγνώσκειν τὰ τῶν ῥητόρων βιβλία καὶ (ἀπλῶς φάναι) λόγοις ἐλευθέροις προσέχειν τὴν διάνοιαν, ἐαυτὸν ἀπαιτεῖν πρὸς ἀνάγκης οὐδὲ ἐπιτιμήσεων οὐδὲ μαστίγων φειδόμενον κ. τ. λ.—οὐκ οὐκ οὐδὲ διήμαρτεν ἐλπίδος, ἀλλὰ μικρὸν ὕστερον ἐν ταῖς λιπαραῖς καὶ αὐδιδμοῖς Ἀθήναις ἀνηγορεύετο σοφιστής, οὐ πάνυ τῆς Λαχάρου δόξης ἀπολειπόμενος. οἶδα γὰρ καὶ Λαχάρην γεγονότα σοφιστὴν ἐξ ἐπιμελείας τὸ πλεόν ἢ φύσεως· ἐνέτυχον γὰρ αὐτοῦ λόγοις, καὶ μοι ἔδοξεν ἀπὸ τοῦ λόγου εἰκάζοντί μοι τὴν πρώτῃν ἐπιμελὴς μὲν εἶναι σφόδρα τὴν δὲ φύσιν ἀγεννέστερος. εἶδον δὲ καὶ εἰκόνα τοῦ ἀνδρὸς ἀντικρυς ἀπαγγέλλουσαν οἷος ἦν Λαχάρης τὴν φύσιν· ὅτι βραδυτέρος μὲν πρὸς τοὺς λόγους καλὸς δὲ καὶ ἀγαθὸς τὴν ὕψιν πρὸς ἀρετὴν, φιλόσοφος ἄξιος καλεῖσθαι μᾶλλον ἢ σοφιστής· ἐπεὶ καὶ ἄλλως θεοφιλὴς ἀνὴρ ἦν ὁ Λαχάρης. ὅς γε τὰς ὀψεις ἀποβαλὼν πάλιν ἀνεκτέσαστο. *Idem* p. 2496 D Μητροφάνης ἑγγονος Λαχάρου.—κατὰ τοῦτου τοῦ Μητροφάνους ἔγραψε λόγον Σουπεριανὸς ὁ σοφιστής.

^c *Phot.* Cod. 214 ἀνεγνώσθη βιβλίον Ἱεροκλέους περὶ προνοίας καὶ εἰμαρμένης καὶ τῆς τοῦ ἐφ' ἡμῖν πρὸς τὴν θείαν ἡγεμονίαν συντάξεως κ. τ. λ. *Conf.* Cod. 251 ἀνεγνώσθη Ἱεροκλέους ὁ περὶ προνοίας κ. τ. λ. *Hierocles* mentions p. 549 *Ammonius*: ἡ Ἀμμωνίου σοφία διελαμψεν, ὃν καὶ θεοδιδάκτον ἐπικαλεῖσθαι ἡμεῖς κ. τ. λ. not *Ammonius Hermeæ* but *Ammonius Saccas* the preceptor of *Plotinus*. See Cod. 214 p. 553 Cod. 251 p. 1381 quoted in the Tables at A. D. 244. He also mentions Cod. 214 p. 552 Cod. 251 p. 1381 *Alexander* of *Aphrodisias*, and Cod. 214 p. 553 his own teacher *Plutarchus*. See the Tables A. D. 431. *Bekker* in *Indice* ad *Photium* v. *Ammonius* and *Harles* ad *Fabricium* B. G. tom. 3 p. 161 erroneously suppose *Ammonius* men-

tioned by *Hierocles* to be *Ammonius Hermeæ* the disciple of *Proclus*.

Hierocles is named by *Damascius* apud *Photium* Cod. 242 p. 1036 τῶν δὲ νεωτέρων Ἱεροκλέα. p. 1037 Ἱεροκλῆς ὁ τὰς ἐν Ἀλεξανδρείᾳ διατριβὰς ὑψηλοφροσύνη καὶ μεγαληγορίᾳ κοσμήσας κ. τ. λ.—οὗτός ποτε τὸν Πλάτωνος Γοργίαν τοῖς ἐταίροις ἐξηγείτο· εἰς δὲ τις τῶν ἀκροατῶν Θεοσέβιος ἀπεγράψατο τὴν ἐξηγησιν κ. τ. λ. *Suidas* p. 1738 ex *Damascio*: ἦν δὲ αὐτῷ μαθητὴς Θεοσέβιος, ἀνὴρ, εἴπερ τις ἕτερος ὢν ἡμεῖς ἴσμεν, εἰωθὼς ἀποβλέπειν εἰς τὰς ἀνθρώπων ψυχάς. ἔλεγε δὲ ὁ αὐτὸς Θεοσέβιος ἐξηγούμενον φάναι ποτὲ τὸν Ἱεροκλέα κ. τ. λ. *Hierocles* therefore had been taught by *Plutarchus Nestorii* who died A. D. 431, and the disciple of *Hierocles* conversed with *Damascius*. Of *Hierocles* *Suidas* relates p. 1738 D—1740 A also from *Damascius* Ἱεροκλῆς φιλόσοφος Ἀλεξανδρεὺς.—τοῦ δὲ Ἱεροκλέους τὸ ἀνδρείον καὶ μεγαλόθυμον ἦθος ἀπέδειξεν ἡ συμβάσις τύχη περὶ αὐτόν. εἰς γὰρ τὸ Βυζάντιον ἀνελθὼν προσέκρουσε τοῖς κρατοῦσι, καὶ εἰς δικαστήριον ἀχθεὶς ἐτύπτετο τὰς ἐξ ἀνθρώπων πληγὰς κ. τ. λ.—φυγὴν δὲ κατακριθεὶς καὶ ἐπανελθὼν χρόνῳ ὕστερον εἰς Ἀλεξανδρείαν συνεφιλοσόφει τὰ εἰωθῦτα τοῖς πλησιάζουσιν. *Suidas* adds ἔξεστι δὲ μαθεῖν τὴν Ἱεροκλέους μεγαλογνώμονα φρόνησιν ἀπὸ τῶν συγγραμμάτων ὧν γέγραπεν εἰς τὰ χρυσὰ ἔπη τῶν Πυθαγορείων, καὶ ἐτέρων βιβλίων Περὶ Προνοίας συχρῶν, ἐν οἷς φαίνεται ὁ ἀνὴρ τὴν μὲν ζωὴν ὑψηλόφρων τὴν δὲ γνώσιν οὐκ ἀκριβής. For fragments of his works see N° 332 note d.

^d *Stobæus* *Serm.* 8, 19 Ἱεροκλέους ἐκ τοῦ Περὶ δικαιοσύνης. *Serm.* 39, 34—36 Ἱεροκλέους ἐκ τοῦ Πῶς πατριδίᾳ χρηστέον. 67, 21—24 Ἱερ. ἐκ τοῦ Περὶ γάμου. 75, 14 Ἱεροκλέους. “Ἐν δὲ τῷ περὶ τοῦ γάμου καὶ τῆς παιδοποιίας τόπῳ θετός ἐστὶ καὶ ὁ τῆς πολυτεκνίας λόγος” κ. τ. λ. 79, 53 Ἱεροκλέους ἐκ τοῦ Πῶς χρηστέον τοῖς γυνεῦσιν. 84, 20 Ἱερ. ἐκ τοῦ Περὶ φιλαδελφίας. 84, 23 Ἱερ. ἐκ τοῦ Εἰ συγγένεσι χρηστέον. 85, 21 Ἱερ. ἐκ τοῦ Οἰκονομικοῦ. *Eclog.* I. 4, 53 p. 136 Ἱεροκλέους ἐκ τοῦ Τίνα τρόπον θεοῖς χρηστέον. 54 p. 138 ἐν ταυτῷ. II. 9, 7 p. 420 Ἱεροκλέους ἐκ τῶν Τίνα τρόπον θεοῖς χρηστέον.

in the opinion of Heeren not long after him^c. Suidas p. 1790 A Ἰωάννης ὁ ἐπονομαζόμενος Στοβεύς. Ἀνθολόγιον περιέχον τὰς παρὰ πᾶσι πολλῶν δόξας ἐν βιβλίοις δ', ἐνάρετα πάνυ καὶ γέμοντα πάσης παιδείας. γράφει δὲ ταῦτα πρὸς Ἐπίμιον υἱὸν αὐτοῦ. Photius Cod. 167 ἀνεγνώσθη Ἰωάννου Στοβαίου ἐκλογῶν, ἀποφθεγμάτων, ὑποθηκῶν, βιβλία τέσσαρα ἐν τεύχεσι δυσί. προσφωνεῖ δὲ ταῦτα, διδόν καὶ τὴν συνάθροισιν φιλοπονήσαι λέγει, Σεπτιμῶ ἰδίῳ υἱῷ.

333 *Hyperechius grammaticus*. Tables A. D. 453.

334 *Proclus*^f. Born A. D. 410: Tables p. 577. His preceptors at Alexandria: Tables A. D. 426. At Athens in 429: p. 614. 613. Still at Athens in 437: Ibid. p. 621. His death in April 485: Tables p. 699. 701. Suidas p. 3096 D Πρόκλος ὁ Λύκιος, μαθητὴς Συριανοῦ, ἀκουστὴς δὲ καὶ Πλουτάρχου τοῦ Νεστορίου τοῦ φιλοσόφου, καὶ αὐτὸς φιλόσοφος Πλατωνικός. οὗτος προέστη τῆς ἐν Ἀθήναις φιλοσόφου σχολῆς· καὶ αὐτοῦ μαθητὴς καὶ διάδοχος χρηματίζει Μαρῖνος ὁ Νεαπολίτης· ἔγραψε πάνυ πολλὰ φιλόσοφά τε καὶ γραμματικά, κ. τ. λ. Damascius

^c Heeren Comm. de font. &c. tom. 2 p. 138 thinks "Stobæi ætatem in secundam seculi quinti partem inter A. D. 450—500 ponendam esse."

^f Lobeck Aglaopham. p. 115 writes the name *Proculus*, because in Latin it was *Proculus*, derived from *procul*. But *Proculus* in Latin was written Πρόκλος in Greek. Thus *Proculus* in Cod. Theodos. is Πρόκλος in Zosimus IV. 45, 2, which Reitemeier ad locum p. 368 does not understand. *Proculus* in Liv. I. 16 is Πρόκλος in Plutarch. Romulo c. 28. By a similar change *Scapula* is Σκάππας in Appian. Civ. II. 105, Λέντλος is used for *Lentulus* in Polyb. 31. 23, 9. 32. 1, 4. 32. 26, 1 Plutarch Crasso c. 9 Pomp. c. 80 Cic. c. 17 Appian. Civ. I. 40. 72. II. 2. 3. 4. 5. 33. 76. Κάτλος for *Catulus* in Plutarch Mario c. 14. 44 Sulla c. 4. 34 Pomp. c. 15. 25 Cic. c. 29 Appian. Civ. I. 74. 105. 107. Πρόκλος then was the usual Greek form; and as the philosopher conversed in Greek and dwelt at Athens he was probably never called *Proculus*, and, as we are here representing his Greek name, it seems proper to write *Proclus*.

^g The works of *Proclus* are described by Fabricius B. G. tom. 9 p. 373—445. In the following list another arrangement has been adopted.

I In Platonem.

1 εἰς τὴν Πλάτωνος θεολογίαν βιβλία ζξ. Hamburgi 1618 fol.

2 εἰς τὸν Τίμαιον ὑπομνημάτων βιβλία πέντε. Schneider Vratislaviæ 1847, 8° pp. 849.

3 εἰς τὸν πρῶτον Ἀλκιβιάδην. Creuzer Francof. ad Mœnum 1820. 8° pp. 339.

4 εἰς τὴν πολιτείαν. Basileæ 1534 fol. p. 349—433 ad calcem comm. in Timæum. Suidas p. 3096 D Eudocia p. 366 εἰς τὴν πολιτείαν Πλάτωνος βιβλία τέσσαρα.

5 εἰς τὸν Παρμενίδην. Stalbaum Lipsiæ 1841, 8°. Cousin inter Procli Opp. tom. 4 p. 3—224 tom. 5 p. 3—330 tom. 6 p. 3—253.

6 εἰς τὸν Κρατύλον. ἐκ τῶν Πρόκλου σχολίων εἰς τὸν Κρατύλον Πλάτωνος ἐκλογαὶ χρήσιμοι. Hæc excerpta e codd. edidit Boissonade 8°. Lips. 1820 pp. 119.

7 εἰς τὸν Φαῖδωνα. Marinus V. Procli c. 12 προῖτρεπε δὲ αὐτὸν ὁ μέγας [sc. *Plutarchus* A. D. 429: Tables A. D. 429. 431 p. 611. 615] καὶ ἀπογράφεσθαι τὰ λεγόμενα, τῇ φιλοτιμίᾳ τοῦ νέου ὀργάνῳ χρώμενος καὶ φάσκων ὅτι, συμπληρωθέντων αὐτῷ τῶν σχολίων, ἔσται καὶ Πρόκλου ὑπομνήματα φερόμενα εἰς τὸν Φαῖδωνα.

8 εἰς τὸν Φίληβον. Attested by Damascius apud Photium Cod. 242 p. 1036 Suidam p. 2400 A B v. Μαρῖνος: Μαρῖνος—ὑπόμνημα πολύστιχον εἰς Φίληβον συντάξας—τῷ Ἰσιδώρῳ ἐντυχεῖν τε—καὶ ἐπικρίναι κελεύει—ὁ δὲ ἀναγνούς ἐπιμελῶς—τοσοῦτον ἔφη μόνον "Ἰκανὰ εἶναι τὰ τοῦ διδασκάλου [sc. *Procli*] ὑπομνήματα εἰς τὸν διάλογον."

9 εἰς τὸν Φαῖδρον. Proclus in Timæum p. 329 D E δέδεικται ἡμῖν ἐν ταῖς εἰς Φαῖδρον συνουσίαις.—ληπτέον ἀπὸ τῶν εἰς Φαῖδρον εἰρημένων.

10 *Pro Platone adversus Aristotelem*. Proclus in Timæum p. 226 D καὶ γὰρ βίβλον ἰδίᾳ ἐκδεδωκώς οἶδα τῶν πρὸς τὸν Τίμαιον Ἀριστοτέλους ἀντιρρήσεων ἐπισκέψεις ποιοῦμένην.

11 εἰς τὸν Θεαίτητον. Proclus in Timæum p. 78 C εἴρηται γὰρ ἡμῖν ἐν τοῖς εἰς Θεαίτητον διὰ πλείονων περὶ τούτων σαφέστερον. Marinus V. Procli c. 38 p. 94 = p. 30 ἤρεσκετο δὲ [sc. *Proclus*] πάνυ καὶ τοῖς εἰς Θεαίτητον (ὑπομνήμασι).

12 καθαρτικὸς τῶν δογμάτων τοῦ Πλάτωνος. Suidas Δομνίνος p. 1043 A εὐθύνας [sc. *Domninus*] τῷ Πρόκλῳ δέδωκε γράψαντι πρὸς αὐτὸν ὅλην πραγματείαν Καθαρτικὴν, ὥς φησιν ἡ ἐπιγραφή, τῶν δογμάτων τοῦ Πλάτωνος.

II Mathematica et astronomica.

13 ὑποτύπωσις τῶν ἀστρονομικῶν ὑποθέσεων. Basileæ 1540. 4°.

14 σφαῖρα. Venetiis 1499 apud Aldum.

15 παράφρασις εἰς τὴν τοῦ Πτολεμαίου τετράβιβλον. Edidit Philippus Melancthon Basileæ 1554. 8°.

16 εἰς τὸ πρῶτον τῶν Εὐκλείδου στοιχείων βιβλία τέσσαρα. Ad calcem Euclidis Basileæ 1533 fol.

17 "Commentarius in Ptolemæi harmonica. 96 capitibus constans MS. in bibliotheca Palatina." Fabric. tom. 9 p. 426.

18 "Scriptum astrologicum de effectibus eclipsium

apud Photium Cod. 242 p. 1033 Ἰσίδωρος—τῶν μὲν παλαιτάτα φιλοσοφησάντων Πυθαγόραν καὶ Πλάτωνα θειάζει,—τῶν νεωστὶ δὲ Πορφύριον καὶ Ἰάμβλιχον καὶ Συριανὸν καὶ Πρόκλον.

solis et lunæ juxta singulas signorum triplicitates et decanos Latine subjicitur tabulis astrologicis excusis Viennæ Austriæ 1551. 8o." Fabric. tom. 9 p. 424.

III Philologica.

19 ὑπόμνημα εἰς τὰ Ἡσιόδου ἔργα καὶ ἡμέρας. Suid. p. 3096 C Eudocia p. 366. Tzetzes apud Gaisford Poet. min. tom. 3 p. 9 ὁ μὲν σόφος Πρόκλος ἐπεξηγου- μένος τὴν παρούσαν βίβλον τῶν ἔργων καὶ ἡμερῶν τοῦ Ἡ- σιόδου οὐδὲν γενναῖον καὶ τῆς ἐκείνου σοφίας ἀρμόδιον οὐδὲ ἀξίον ἐξηγήσεως ἐξειργάσατο. The *prolegomena* of *Proclus* are extant Ibid. p. 3—8, the *scholia* of *Proclus* are given with those of Tzetzes and Moschopulus p. 21—368.

20 περὶ χρηστομαθείας βιβλία τρία. Suidas p. 3096 C Eudocia p. 366. Photius Cod. 239 ἀνεγνώσθησαν ἐκ τῆς Πρόκλου χρηστομαθείας γραμματικῆς ἐκλογαί. ἔστι δὲ τὸ βιβλίον εἰς 8 διηρημένον λόγους. καὶ ἐν μὲν τῷ α' λέγει ὡς αἱ αὐταὶ εἰσιν ἀρεταὶ λόγου καὶ ποιήματος κ.τ.λ. p. 992 ὁ μὲν δύο λόγοι τῆς Πρόκλου γραμματικῆς χρηστομαθείας ἐν τούτοις. Large and valuable fragments of this work are published by Professor Gaisford ad calcem He- phæstionis Oxon. 1810 p. 465—489.

Fabricius tom. 9 p. 417 and Harles Introd. in historiam linguæ Græcæ tom. II. 1 p. 380 ascribe the *χρηστομάθεια* to *Proclus diadochus*. But Harles observes p. 381 "Valesius de critica c. 20 p. 168 ex commentariis Alexandri Aphrodisiensis in Aristotelis elenchos, ubi testimonio utitur—Procli in *Chrestomathia*, colligendum esse existimat libros γραμματικῆς *χρηστομαθείας* fuisse alterius Procli longe antiquioris." The words of Valesius are "Quod vero Suidas γραμματικῆς *χρηστομαθείας* libros eidem Proclo philosopho tribuit, in eo, mea quidem sententia, graviter labitur. Sunt enim alterius Procli longe antiquioris, ut didici ex commentariis Alexandri Aphrodisiensis in Aristotelis Elenchos. Hic enim non procul ab initio illius commentarii utitur testimonio Athenæi grammatici et Procli in *Chrestomathia*. Cum igitur constet Alexandrum Aphrodisiensem diu ante Procli philosophi cognomento diadochi ætatem vixisse, Proclum qui *Chrestomathiam* scripsit a Proclo philosopho differre necesse est." But *Alexander* in the passage to which Valesius refers makes no mention of the *χρηστομάθεια*. The text of *Alexander* stands thus ad Aristot. Soph. Elench. p. 4 b apud Schol. Berolin. p. 297 a l. 6; and I am informed by a friend who has consulted it that there is no variation in the first edition. ὥσπερ Ἀθήναιος ἐν τῷ δειπνοσοφιστῇ καὶ Πρόκλος ἐν τῇ τῶν Ἑορτῶν Ἀπαριθμήσει εἰρήκασι. Valesius then has no authority for ascribing the *χρηστομάθεια* to another *Proclus* who preceded *Alexander*.

21 ὑπόμνημα εἰς ὅλον τὸν Ὅμηρον. Suid. p. 3096 D Eudocia p. 366.

IV Reliqua opera.

22 περὶ προνοίας καὶ τῆς ἐμπαρμένης καὶ τοῦ ἐφ' ἡμῖν.

Extant in the barbarous Latin version of Morbeka, and published by Cousin Parisiis 1820, 8o Procli Opp. tom. 1 p. 9—75.

23 περὶ τῶν δέκα πρὸς τὴν πρόνοιαν ἀπορημάτων. Extant in the Latin version of Morbeka apud Cousin tom. 1 p. 91—179. A fragment is preserved by Jo. Philoponus in Proclum II. 5 ὁ Πρόκλος συνομολογῶν φαίνεται ἐν τῷ λίγῳ τῷ Περί τῶν δέκα πρὸς τὴν προν. ἀπορ. λέγει γὰρ ἐν ἐκείνῳ ταῦτα "Τῆς δὴ οὖν προνοίας" κ. τ. λ.

24 περὶ τῆς τῶν κακῶν ὑποστάσεως μονόβιβλος. Extant in the version of Morbeka apud Cousin tom. 1 p. 197—288. Conf. Fabric. tom. 9 p. 401 p. 426.

25 στοιχείωσις θεολογική, κεφάλαια σιὰ. Edidit Creuzer *Initia philosophiæ ac theologiæ ex Platonicis fontibus ducta pars III* 8o Francofurti ad Mœnum 1822. Gr. Lat. pp. 316.

26 περὶ κινήσεως βιβλία δύο. Basileæ 1531. 8o. See Simplicius ad phys. p. 142 b l. 47 quoted by Fabricius tom. 9 p. 411.

27 ἐπιχειρήματα ἢ κατὰ Χριστιανῶν. Suidas p. 3096 E Eudocia p. 366. Answered by Jo. Philoponus in his treatise κατὰ Πρόκλου περὶ αἰδιότητος κόσμου, λόγοις ἢ.

28 ὑπομνήματα εἰς τὰς Πλωτίνου ἐννεάδας. Nota Codici vetusto MS. Iamblichi præfixa apud Fabricium p. 427 ἰστέον ὅτι φιλόσοφος Πρόκλος ὑπομνηματίζων τὰς τοῦ μεγάλου Πλωτίνου ἐννεάδας λέγει, ὅτι ὁ ἀντιγράφων εἰς τὴν προκειμένην τοῦ Πορφυρίου ἐπιστολὴν ὁ θεσπέσιός ἐστιν Ἰάμβλιχος.

29 In Aristotelis περὶ ἔρμηνείας. Ammonius Hermææ proem. in comm. ad librum περὶ ἔρμῃ. εἰ δέ τι καὶ ἡμεῖς δυνηθῆμεν εἰσενέγκειν περὶ τὴν τοῦ βιβλίου σαφήνειαν ἀπομνημονεύσαντες τῶν ἐξηγήσεων τοῦ θεῖου ἡμῶν διδασκάλου Πρόκλου τοῦ Πλατωνικοῦ διαδόχου, τοῦ εἰς ἄκρον τῆς ἀνθρωπίνης φύσεως τὴν τε ἐξηγητικὴν τῶν δοκούντων τοῖς παλαιοῖς δύναμιν καὶ τὴν ἐπιστημονικὴν τῆς φύσεως τῶν ὄντων κρίσιν ἀσκήσαντος, πολλὴν ἂν τῷ λογίῳ θεῷ χάριν ὁμολογήσαιμεν. From Ammonius it would seem that this commentary was orally delivered by *Proclus* and not published. Conf. Fabric. tom. 9 p. 427.

30 μητρωαὶ βίβλος. Suidas p. 3097 A Eudocia p. 366. Conf. Marinum V. Procli c. 33.

31 εἰς τὴν Ὀρφείως θεολογίαν. Suidas p. 3096 E Eudocia p. 366. Conf. Marinum c. 27.

32 περὶ τὰ λόγια βιβλία δέκα. Suid. Eudoc. Proclus ipse in πολιτείαν p. 359 l. 41 εἴρηται διὰ πλείονων ἐν τοῖς εἰς τὰ λόγια γεγραμμένοις.

33 συμφωνία Ὀρφείως Πυθαγόρου καὶ Πλάτωνος. Suid. Eudoc. Marinus c. 22 ἐξηγούμενός τε πάντα ἐνθουσιαστικώτερον, καὶ εἰς συμφωνίαν ἄγων.

34 περὶ τριῶν μονάδων νοητῶν, τῆς ἀληθείας, τῆς καλλοῆς, τῆς συμμετρίας. Proclus in πολιτείαν p. 433 l. 13 εἵπομεν ἡμεῖς ἐν τῷ περὶ τῶν τριῶν τούτων μονάδων βιβλίῳ.

35 περὶ ἀγωγῆς δύο. Suid. p. 3096 D Eudocia p.

- 335 *Ulpianus Gazæus*. Contemporary with *Proclus*: Marin. Vit. Procli c. 9 ὥς μοί τις εἶπε τῶν (Πρόκλου) συμφοιτητῶν Οὐλπιανὸς ὁ Γαζαῖος, ἀνὴρ καὶ οὗτος τὴν ζωὴν ἱκανῶς φιλοσοφήσας.
- 336 *Sallustius*. He lived in the time of *Proclus*, and was the friend of *Marcellinus* count of Dalmatia, whose death is recorded in the Tables p. 670 at A. D. 468.^h
- 337 *Jacobus medicus*. Tables A. D. 462.
- 338 *Priscus Thrax*. Tables A. D. 448 p. 635. Accompanied *Maximin*. *Priscus* at Rome: p. 641. In Egypt in 452: p. 645. Related the death of *Aspar*: Tables A. D. 471 p. 675.
- 339 *Malchus sophista*. His history begins at 473: Tables p. 677,—and is continued to 491: p. 707.
- 340 *Candidus Isaurus*ⁱ. Begins at A. D. 457: Tables p. 655. His first book ends with 475: p. 683. His third book included the death of *Zeno* A. D. 491: Tables p. 707.
- 341 *Nestorianus chronographus*. Tables A. D. 474 p. 681.

366. Conf. Fabricium in Marin. c. 28 p. 68 θεωρυγική ἀγωγή.

36 Simplicius ad Aristot. de Cælo p. 157 a l. 35 apud Schol. Berolin. p. 515 a l. 5 ἐπειδὴ δὲ πρὸς ταύτας τὰς ἐνστάσεις τὰς τῇ γενέσει τῶν σωμάτων τῇ ἐκ τῶν ἐπιπέδων λεγομένη [Aristot. de Cælo III. 7] προσενεχθείσας τινὲς μὲν καὶ ἄλλοι τῶν Πλατωνικῶν ἀντειρήκασι, Πρόκλος δὲ ὁ ἐκ Λυκίας ὀλίγον πρὸ ἐμοῦ γεγονὼς τοῦ Πλάτωνος διώδοχος βιβλίον ἔγραψε τὰς ἐνταῦθα τοῦ Ἀριστοτέλους ἐνστάσεις διαλύων, καλῶς ἔχειν ἔδοξέ μοι συντόμως ὡς δυνατόν τὰς ἐνστάσεις καὶ τὰς λύσεις ἐκείνας ὑποτάξαι. p. 157 b l. 37 πρὸς δὲ ταύτην τὴν ἐνστασιν φησιν ὁ Πρόκλος ὅτι ἡμῖν αὐτὸ τοῦναντίον ῥητέον κ. τ. λ.

37 περὶ τῶν παρ' Ὁμήρῳ θεῶν. Suid. Eudoc. Anonymus περὶ ἀπίστων c. 19 p. 94 Gale οὕτω Πρόκλος. Referred to this work by Fabricius tom. 9 p. 429.

38 ὕμνοι. Conf. Jacobs Antholog. tom. 3 p. 148—153 Harles ad Fabricium tom. 9 p. 406.

^h Damascius apud Photium Cod. 242 p. 1045 ὁ Σαλούστιος κυνίζων οὐ τὴν εἰθισμένην ὁδὸν ἐπορεύετο τῆς φιλοσοφίας κ. τ. λ. p. 1048 Damascius having mentioned *Genserik* and the death of *Marcellinus* (Tables p. 672) adds ὁ Σαλούστιος εἰς τοὺς τῶν ἐντυγχανόντων ὀφθαλμούς ἀφορῶν προέλεγεν ἑκάστοτε τὴν βία γενησομένην ἐκάστῳ τελευτήν. τὴν δ' αἰτίαν τῆς προγνώσεως οὐδ' αὐτὸς εἶχε φράζειν. p. 1068 ὁ δὲ Σαλούστιος οὐκέτι τῷ δικανικῷ ἀλλ' ἤδη τῷ σοφιστικῷ βίῳ προσείχε τὸν νοῦν. ἐξέμαθε δὲ καὶ τοὺς δημοσίους ἀπαντας τοῦ Δημοσθένους λόγους. καὶ δὴ λέγειν ἦν ἱκανὸς, οὐ τοὺς νέους μιμούμενος σοφιστὰς ἀλλὰ πρὸς τὸν ἀρχαῖον τόνον τῆς λογογραφίας ἀμιλλώμενος· ἀμίλει καὶ ἔγραψε λόγους οὐ πολὺ τι ἐκείνων λειπομένους, ἀνυπόδετος [conf. p. 1045 ὑπεδίδετο σπανίαις] περιῶν τὴν οἰκονομίην (ὥς φάναι λόγον) ἀπασαν. Suidas p. 3245 A ex Damascio: Σαλούστιος. οὗτος εἰς Ἀλεξάνδρειαν ἦκεν Ἀθήνηθεν σὺν Ἰσιδώρῳ τῷ φιλοσόφῳ. παράδοξος δὲ ὁ τρόπος Σαλουστίου πᾶσιν ἀνθρώποις, τὰ μὲν φιλοσοφούντος ἐπὶ τὸ καρτερώτερον τὰ δὲ παίζοντος ἐπὶ τὸ γελοιώτερον ἐκότερον, οἶμαι, πέρα τοῦ μετρίου.—καὶ δὴ Σαλούστιος τὰ μὲν πατρώδην ὥρμητο ἀπὸ Συρίας τὰ δὲ πρὸς μητρὸς Ἑμμοσινὸς ἐγεγόνει. ὁ πατὴρ δὲ αὐτῷ Βασιλείδης ὠνομάζετο Θεόκλεια δὲ ἡ μητὴρ· εὐφυῆς δὲ ἐπὶ πολλὰ γεγονὼς καὶ τὸ ἥθος αὐστηρὸς καὶ φιλότιμος, τὰ μὲν

πρῶτα ἀπέβλεπεν εἰς τὴν πολυάρατον δικανικὴν, καὶ ἐπαυέτο λόγοις ῥητορικοῖς ὑπὸ Εὐνόϊῳ σοφιστῇ, τότε δὲ κατὰ Ἑμμοσαν ὕστερον δὲ οὐκέτι τῷ δικανικῷ κ. τ. λ. [quæ Photius habet p. 1068]—ὁ δὲ Σαλούστιος, ἀδρότερον ἢ δὴ ἀπτόμενος τῆς τέχνης, ἐλάττω ἢ καθ' ἑαυτὸν ὑπολαβὼν τὸν Εὐνόϊον, ἀπῆρεν εἰς Ἀλεξάνδρειαν καὶ ἀπεπειράτο τῶν ῥητορικῶν διδασκαλιῶν. p. 24102 A Μαρκελλίνος, ἀνὴρ ἐπικεικῆς καὶ γενναῖος, ἐδυνατώσεν μὲν Δαλματίας, ἐν Ἠπειρῷ κατακτημένων Ἰλλυριῶν.—φ' συνὴν Σαλούστιος ὁ φιλόσοφος. Item ex Damascio. conf. Kuster. ad locum. Suidas p. 456 D ἀπήγε· ἐκώλυεν, ἀπέτρεπε. Δαμάσκιος· “Ὁ δὲ Σαλούστιος ἀπήγε τοὺς νέους τῆς φιλοσοφίας” κ. τ. λ. p. 125 A τῷ Ἀθηνωδῶρῳ πάντα παρεσκεύαστο πρὸς φιλοσοφίαν, τὰ τε ἀπὸ τῆς φύσεως καὶ τὰ ἀπὸ τῆς ἐπικεικούς προαιρέσεως, ὅτε Πρόκλος ἔζη.—ὃν ὁ Σαλούστιος θαυμάζων ἐπὶ τῇ σπουδῇ ἔλεγεν κ. τ. λ. p. 1581 B C Ζήνων Ἀλεξανδρεὺς, ἀνὴρ Ἰουδαῖος μὲν γεγονὼς κ. τ. λ.—ἦν δὲ καὶ ἕτερος Ζήνων τοῦ Πρόκλου ἑταῖρος, κατὰ τὸν αὐτὸν χρόνον, τῷ μὲν γένει Περγαμηνὸς τῇ δὲ φύσει καὶ αὐτὸς ἐνδεέστερος τὰ ἔργα πρὸς ἐπιστήμην, ἐπικεικῆς δὲ καὶ τὰ ἤθη κατηρτυμένος. ὁπότερος δὲ αὐτοῖν ἀφορμὴν τῇ διαστάσει παρῄσχετο Σαλουστίῳ πρὸς τὸν Πρόκλον, οὐκ ἔχω φράζειν. Kuster ad Suidam p. 3245 E ed. Oxon. observet “Salustii hujus meminit Simplicius in Comm. ad Epictetum [sc. p. 90=p. 147 Schweigh.]—τὸν ἐφ' ἡμῶν Σαλούστιον—Hinc autem discimus Salustium et Simplicium eodem tempore vixisse.” But *Salustius* lived in the time of *Proclus*, who died in 485. *Simplicius* flourished in A. D. 531. If *Salustius* therefore reached the time of *Simplicius*, he must have been in old age in the early youth or boyhood of *Simplicius*.

ⁱ Phot. Cod. 79 τὴν δὲ φράσιν οὐκ ἔχει πρόπονσαν λόγῳ ἱστορικῷ· ταῖς τε γὰρ ποιητικαῖς λέξεσιν ἀπειροκάλως τε κέχρηται καὶ μεираκιωδῶς, καὶ ἡ συνθήκη αὐτῷ εἰς τὸ τραχύτερον καὶ δύσηχον ἐκδιωραμβούται, ὥσπερ αὖ πάλιν εἰς τὸ ἐκλελυμένον τε καὶ ἐκμελὲς ὑπτιάζει. νεωτερίζει δὲ ταῖς συντάξεσιν οὐκ εἰς τὸ γλαφυρὸν μᾶλλον καὶ ἡφαφρόδιτον, ὥσπερ ἕτεροι, ἀλλ' ὥστε δυσχερὲς ἀκοῦσαι καὶ τοῦ ἡδέος ὑπερόριος. πλὴν αὐτὸς ἑαυτοῦ πολὺ βελτίων ἑναχοῦ τοῖς λόγοις πάντα γινόμενος συμμιγῇ τὴν ἱστορίαν καὶ ἐξ ἀνομοιοτάτων ἀρμόζων ἀλίσκεται.

- 342 *Ammonius Hermææ*. The disciple of *Proclus*: See *Ammonius* himself, quoted at *Proclus* N° 334 Works n. 29. *Hermæas* the father of *Ammonius* was the disciple of *Syrianus*: *Damascius* apud Photium Cod. 242 p. 1044 ὁ Ἑρμείας γένος μὲν ἦν Ἀλεξανδρεὺς πατὴρ δ' Ἀμμωνίου καὶ Ἡλιοδώρου· οὗτος ἐπιεικὴς ἦν τὴν φύσιν καὶ ἀπλοῦς τὸ ἦθος. ἠκροάσατο δὲ Συριανοῦ σὺν Πρόκλῳ. After mentioning *Gregorius* the brother and *Ecesia* the wife of *Hermæas*, he proceeds: ὁ Ἀμμώνιος φιλοπονώτατος γέγονε. καὶ πλείστους ὠφέλησε τῶν πώποτε γεγενημένων ἐξηγητῶν· μᾶλλον δὲ τὰ Ἀριστοτέλους ἐξήσκητο. ἔτι δὲ διήνεγκεν οὐ τῶν καθ' ἑαυτὸν μόνον ἀλλὰ καὶ τῶν πρεσβυτέρων τοῦ Πρόκλου ἐταίρων. ὀλίγου δὲ ἀποδέω καὶ τῶν πώποτε γεγενημένων εἰπεῖν, τὰ ἀμφὶ γεωμετρίαν τε καὶ ἀστρονομίαν. *Ammonius* taught *Damascius*: *Tablos* A. D. 525 p. 743. He was also heard at Alexandria by *Simplicius*: *Simplic. de Coelo* p. 113 a l. 22 ἐπεὶ δὲ καὶ ὁ ἡμέτερος διδάσκαλος Ἀμμώνιος ἐμοῦ παρόντος ἐν Ἀλεξανδρίᾳ παρατηρήσας διὰ σωματικοῦ ἀστρολάβου τὸν ἀστέρα Ἀρκτοῦρον εὗρε πρὸς τὴν κατὰ Πτολεμαῖον ἐποχὴν αὐτοῦ τοσοῦτον πλέον κινηθέντα ὅσον ἔδει κατὰ ἑκατὸν ἐνιαυτοὺς μίαν μοῖραν συγκινηθῆναι. He taught *Asclepius* of *Tralles*: see N° 380. and *Joannes Philoponus*: see above c. 1 p. 164 A. D. 617.
- 343 *Timotheus Gazæus grammaticus*. *Tables* A. D. 494.
- 344 *Zosimus Ascalonita*. *Suidas* p. 1592 C Ζώσιμος Γαζαῖος ἡ Ἀσκαλωνίτης, σοφιστὴς, κατὰ τοὺς χρόνους Ἀναστασίου τοῦ βασιλέως. ἔγραψε λέξιν ῥητορικὴν κατὰ στοιχείου, καὶ ὑπόμνημα εἰς τὸν Δημοσθένην καὶ εἰς Ἀντίαν. Cf. *Eudocia* p. 203. They seem in this account to have blended two persons into one, *Zosimus* of *Gaza* a sophist and *Zosimus* of *Ascalon* a grammarian^k.
- 345 *Eustathius Syrus*. *Tables* A. D. 479. 491 p. 707. He brought his history to 503: p. 721.
- 346 *Pamphrepius*. *Tables* A. D. 484. Slain in 488: p. 703.
- 347 *Marinus*. Succeeded *Proclus* in 485. *Tables* A. D. 485 p. 701 A. D. 525 p. 743.^l

^k On *Zosimus* see Taylor and Dobree quoted by Gaisford ad *Suidam* l. c. *Zosimi Ascalonitæ vita Demosthenis* is given by Reiske ad *calcem Andocidis* p. 145—151. That the *scholia* ascribed to *Ulpian* are of *Zosimus* is shewn by Dobree in *Porson's Tracts Auctar.* p. 387. But Taylor *præf.* ad *Lysiam* p. 68 Reisk. (after *Fabricius* tom. 6 p. 588 = tom. 8 p. 71) confounds the *Zosimus* who lived under *Anastasius* with *Zosimus* who was slain by *Zeno* in *Cedrenus* p. 354 D, and (after *Ryckius*) with *Zosimus* the historian (N° 325) to whom belong the fragments *περί πρεσβειῶν*.

^l Photius Cod. 242 p. 1056 ex *Damascio*: ὅτι ὁ διάδοχος Πρόκλου, φησὶν, ὁ Μαρῖνος γένος ἦν ἀπὸ τῆς ἐν Παλαιστίνῃ Νέας πόλεως πρὸς ὅρει κατφεκισμένης τῇ Ἀγαρίζῃ καλουμένη. εἰτα βλασφημῶν ὁ δυσσεβὴς φησὶν ὁ συγγραφεὺς, ἐν ᾧ Διὸς ὑψίστου ἀγνώστατον ἱερὸν, ᾧ καθιέρωτο Ἀβραάμ ὁ τῶν παλαιῶν Ἑβραίων πρόγονος, ὡς αὐτὸς ἔλεγεν ὁ Μαρῖνος. Σαμαρείτης οὖν τὸ ἀπαρχῆς ὁ Μαρῖνος γενοῦς ἀπετάξατο μὲν πρὸς τὴν ἐκείνων δόξαν, ὅτε εἰς κοινωτομίαν ἀπὸ τῆς Ἀβραάμου θρησκείας ἀπορρυσίαν, τὰ δὲ Ἑλλήνων ἠγάπησεν. ὁμῶς φιλοπονία τε καὶ ἀνρτύτοις πόνοις ἠγχείμενος εὐφυστέρων ἦδη πολλῶν καὶ τῶν πρεσβυτέρων κατέχωσε δόξας τῇ ἑαυτοῦ ὀνόματι ὁ Μαρῖνος· οὐκ εἶα δὲ αὐτὸν ἔρω- τῶν ὁ Ἰσιδωρος ἀσθενεῖα σώματος ἐνοχλοῦμαινον.—πλὴν ὁ Μαρῖνος ἐξ ὧν τε διελέγματο καὶ ἐξ ὧν ἔγραψεν (ὀλίγα δὲ ταῦτά ἐστι) δῆλος ἦν οὐ βαθεῖαν αἰσθακα τῶν νοσημάτων καρπούμενος [*Æschyl.* S. Theb. 593] ἐξ ὧν τὰ σοφὰ βλαστάνει θεάματα τῆς τῶν ὄντων φύσεως. p. 1069 διὰ τὴν στάσιν ὁ Μαρῖνος ἐξ Ἀθηνῶν εἰς Ἐπίδαιρον ἀνεχώρησε,

τὰς ἄχρι τοῦ σώματος ἐκβαίνουσας ἐπιβουλὰς ὑφορώμενος. *Suidas* p. 2400 A *Eudocia* p. 300 Μαρῖνος Νεαπολίτης, φιλόσοφος καὶ ῥήτωρ, μαθητὴς Πρόκλου τοῦ φιλοσόφου καὶ διάδοχος. ἔγραψε βίον Πρόκλου τοῦ αὐτοῦ διδασκάλου, καὶ καταλογάδην καὶ ἐπικῶς [καὶ] ἄλλα τινὰ φιλοσόφων ζητήματα. *Damascius* apud *Suidam* p. 2400 B Photium p. 1036 Μαρῖνος. οὗτος τὴν Πρόκλου διατριβὴν παραδεξι- μένος καὶ Ἰσιδώρου τοῦ φιλοσόφου τῶν Ἀριστοτέλους λόγων καθηγησάμενος, ἐλθόντι τὸ δεύτερον Ἀθῆνας, τοῦ κοινοῦ διδασκάλου τετελευτηκότος, ἔδειξεν αὐτῷ συγγεγραμ- μένον ὑπόμνημα πρὸς ἑαυτοῦ στίχων παμπολλῶν εἰς τὸν Πλάτωνος Φίληβον.—ὁ δὲ ἀναγνοὺς κ. τ. λ. [see above, *Proclus*, Works n. 8]—συνεῖς δ' ἐκείνος παρανοτικὰ διέ- φθειρε πυρὶ τὸ βιβλίον. ἦδη δὲ καὶ πρότερον δι' ἐπιστολῆς ἐκονώσατο πρὸς αὐτὸν τὴν ἑαυτοῦ δόξαν περὶ τῶν εἰς Παρμενίδην ὑποθέσεων τε καὶ ἐξηγήσεων· τὰ τε ἐπιχειρήματα συντάξας ἔπεμψεν, οἷς ἐπέισθη μὴ εἶναι τὸν διάλογον περὶ Θεῶν ὁ Μαρῖνος ἀλλὰ περὶ Εἰδῶν. ἐφ' ᾧ καὶ ὑπομνήματα κατεβάλετο τοῦτον ἐξηγούμενα τὸν τρόπον τὰς Παρμενίδου διαλεκτικὰς ὑποθέσεις κ. τ. λ. Conf. Photium p. 1069 ὁ δὲ Μαρῖνος τῇ ἀτόνῃ τῆς φύσεως οὐδὲ τοῦ Παρμενίδου τὴν ὑπεραίρουσαν ἐξήγησεν τοῦ διδασκάλου [see *Proclus*, Works n. 5] ἤνεγκεν· ἐπὶ τὰ εἶδη δὲ τὴν θεωρίαν κατή- γαγεν ἀπὸ τῶν ὑπερουσιῶν ἐνάδων, ταῖς Φόρμον καὶ Γαληνοῦ τὸ πλέον ἐννοίας ἐπισπώμενος ἢ ταῖς ἀκράτοις ἐπιβολαῖς τῶν μακαρίων ἀνδρῶν. *Marinus* is quoted upon *Aristot. de anima* by *Philoponus* ad *Aristot. de Anima* III. 5, l p. q 10 l. 41 οἱ ἐξηγηταί—Ἀλέξανδρος μὲν γὰρ ἐνεργείᾳ νοῦν ἐκάλεισε τὴν μίαν τῶν πάντων ἀρχὴν—Μαρῖνος δὲ *ἐνεργείᾳ* νοῦν εἶπεν οὐ τὴν μίαν τῶν πάντων ἀρχὴν ἀλλὰ

- 348 *Theosebius*. The disciple of *Hierocles*. Conversed with *Damascius*. See N^o 331 note c.
- 349 *Hegias*. *Damascius* apud *Suidam* p. 1639 A 'Hylas. οὗτος ἀμείνων τοῦ πατρὸς ἦν τὰ πρὸς ἀρετὴν ἦκοντα καὶ τὰ πρὸς γύγους. ἔτι μὴν μειράκιον γεγωνὸς ἐλπίδας ἔσχευ ἐφ' ἑαυτῷ καὶ πᾶσι παρέσχευ ὥς οὐ πολὺ τι ἀπολεσόμενος τοῦ μεγάλου Πλουτάρχου [N^o 316]. τοιγαροῦν ὁ Πρόκλος ἠξίωσεν αὐτὸν ἔτι νέον ὄντα τῆς τῶν Χαλδαϊκῶν λογίων ἀκροάσεως. κ. τ. λ. *Damascius* apud *Photium* p. 1065 ἦρι δὲ ἀρχομένῳ τοῦ Μαρίνου τὸ σῶμα ἀπολιπόντος, ἐβουλεύετο τὰς Ἀθήνας ἀπολιπεῖν ὁ Ἰσιδωρος. παρήνει δὲ Συριανὸν καὶ Ἦylan ὁ Ἰσιδωρος ὡς χρεὼν εἶη φιλοσοφίαν ὑπορρέουσιν ἀνασώσασθαι. *Marinus* V. *Procli* c. 26 p. 64 οὕτω δὲ ἀσθενῶς αὐτὸν [sc. *Proclum*] ἔχοντα προθυμότερον ἐποίει μάλιστα περὶ τὰς ἐξηγήσεις Ἦylas ὁ νέος, δειγμάτων φέρων καὶ ἐκ μειρακίου ἐναργῆ πασῶν τῶν προγονικῶν ἀρετῶν καὶ τῆς ἀπὸ Σόλωνος χρυσῆς ὄντως τοῦ γένους σειρᾶς. This refers to the last 5 years of the life of *Proclus*, within A. D. 480—485.^m
- 350 *Zenodotus*. A successor of *Proclus*. *Tables* A. D. 525 p. 743.
- 351 *Asclepiodotus*. *Damascius* apud *Photium* p. 1056 Ἀσκληπιόδοτος ὁ φιλόσοφος ὁ Πρόκλον μαθητής. *Simplicius* ad *Aristot.* *Phys.* p. 188 b l. 20 Ἀσκληπιόδοτον—τὸν ἀριστον τῶν Πρόκλου μαθητῶν. A physician, the disciple of *Jacobus* [N^o 337]: *Damascius* apud *Phot.* p. 1053 Ἰακώβῳ τὰ κατὰ τὴν ἱατρικὴν μαθητευθεὶς ὁ Ἀσκληπιόδοτος, καὶ κατ' ἔχνη βαλὼν ἐκείνου, ἔστιν οἷς καὶ ὑπερεβάλετο.—Ἀσκληπιόδοτος τῶν μὲν νεωτέρων ἱατρῶν τὸν Ἰάκωβον μόνον ἀπεδέχετο, τῶν δὲ πρεσβυτέρων, μετὰ τὸν Ἰπποκράτην, Σωρανὸν τὸν Κλικά τὸν Μαλλώτην [conf. *Suidam* p. 3373 C]. The character of *Asclepiodotus* is given from *Damascius* by *Suidas* p. 608 Ἀσκληπιόδοτος. οὗτος ἐκ παίδων εὐθύς κ. τ. λ.
- 352 *Asclepiades Aegyptius*. The friend of *Heraiscus*: see above N^o 324 note γ.
- 353 *Heraiscus*. The disciple of *Proclus*. See N^o 324 γ.
- 354 *Aeneas Gazæus*. Flourished soon after A. D. 484.ⁿ
- 355 *Isidorus Alexandrinus*. The preceptor of *Damascius*: *Tables* A. D. 500 in *Add. and Corr.* p. 855.
- 356 *Theo rhetor*. *Tables* A. D. 525. Taught *Damascius*.
- 357 *Agapius Procli discipulus*. *Tables* A. D. 511. *Suidas* p. 40 B *Eudocia* p. 55 Ἀγάπιος Ἀθηναῖος φιλόσοφος, [ὁ φιλόσοφος, Ἀθηναῖος τὸ γένος *Eudoc.*] μετὰ Πρόκλον ἀποιχόμενον, ὑπὸ Μαρίνῳ· ὃς ἐθανμάζετο ἐπὶ φιλομαθίᾳ καὶ ἀποριῶν προβολῇ δυσεπιβόλων. *Damascius* apud *Photium* p. 1073 σεμνὸς ὦν ἄμα καὶ εὐόμιλος ὁ Ἀγάπιος, τὴν τε ἀρχαίαν γλῶτταν ὑπὲρ τὸν ἰδιώτην μελετήσας, ἐπέστρεψεν εἰς ἑαυτὸν τοὺς ἐν Βυζαντίῳ ἀνθρώπους. θαῦμα δὲ ἑαυτοῦ παρέσχετο καὶ ἐν Ἀλεξανδρείᾳ τοῖς λογιμωτέροις ὥρμητο γὰρ ἀπὸ πάσης τῆς παιδείας ζητητικός τε καὶ κριτικός ἠβούλετο εἶναι γραμματικῶν τε καὶ ῥητορικῶν.—*Damascius* apud *Suidam* p. 2606 D Νόμος καὶ Ἰαννουάριος ἐπιεικέα καὶ δικαιοσύνη τῶν πολιτῶν ὑπερφέρουτες κ. τ. λ.—ἰδίᾳ δὲ ὁ μὲν

δαιμόνιον τινα ἢ ἀγγελικόν. p. q 11 l. 3—6 ὁ Ἀλέξανδρος ἡπατᾶτο—ὁ δὲ Πλωτῖνος ἡπατᾶτο—Μαρίνος δὲ τοῖς ἐξ ἀμφοῖν χρησάμενος λόγοις δαιμόνιον νοῦν ἔλεγεν Ἀριστοτέλην εἰπεῖν τὸν ἐνεργεῖα νοῦν. *Ibid.* l. 43 πρὸς Ἀλέξανδρον δὲ καὶ Μαρῖνον ταῦτα λέγειν ἔχομεν κ. τ. λ.

^m *Suidas* p. 1515 C Εὐπειθῖος καὶ Ἀρχιάδας, δύο υἱοὶ Ἦγιου· καὶ ὁ μὲν Εὐπειθῖος ἐκφυέστερος ἐγένετο τὰ δὲ ἦθη ἐπισεσυρμένους ἐς ἰδιωτισμόν—ὁ δὲ Ἀρχιάδας τὸ μὲν ὅλον τοῦ πατρὸς οὐκ ὀλίγῳ διαφέρειν εἰς ἀρετὴν καὶ τῶν πολλῶν, κ. τ. λ. *Idem* p. 595 C Ἀρχιάδας. οὗτος οἷος ἦν τὴν ψυχὴν ἀπεδείκνυτο κ. τ. λ. *Damascius* apud *Photium* p. 1065 εἰς τοσοῦτον γὰρ ἀκηκάμεν φιλοσοφίαν καταφρονηθεῖσαν οὐδὲ πώποτε Ἀθήνησιν ὅσον ἐωράκαμεν ἀτιμαζομένην ἐπὶ Ἦγιου· ὁ δὲ Ἀρχιάδας τὸ μὲν ὅλον τοῦ πατρὸς οὐκ ὀλίγῳ ἦν διαφέρειν κ. τ. λ.—ὁ μὲν οὖν Εὐπειθῖος εὐφυ-

ίστερος ἐγένετο κ. τ. λ.

ⁿ *Aeneas* saw some who had suffered under the Vandalic persecution of that year. See upon *Aeneas Gazæus* *Ruinart Historia Pers. Vandalicæ* p. 483 *Fabrics* and *Harles B. G.* tom. 1 p. 690 *Cave Script. Eccles. hist. lit.* tom. 1 p. 459 *Villoison Anecd.* tom. 2 p. 27.

^o *Damascius* apud *Suidam* p. 1875 C Θέων σοφιστῆς λόγων ῥητορικῶν, γεγωνὸς ἀπὸ τῆς ἱερᾶς Μαρκελλῆς τό γε ἀνέκαθεν, τὸ δὲ ἐξ ὑπογυίου πατρώθεν ἀπὸ Ἐκδικίου, διδασκάλου καὶ τούτου τέχνης ῥητορικῆς ἦν δὲ οὗτος ὁ Θέων οὐ μᾶλα ἀγλίνους οὐδὲ ὀξὺς, φιλαμαθὴς δὲ καὶ φιλόπνοος εἰς ὑπερβολὴν. ταῦτά τοι καὶ ἐγγόνει πολυμαθέστατος ἐν ὀλίγῳ χρόνῳ, πολλὴν ἀρχαίαν ἱστορίαν πολλὴν δὲ νέαν περιβαλλόμενος.

Νόμος εὐφυνέστερος ἦν καὶ φιλομαθέστερος ἐν λόγοις.—ὥς γοῦν φάναι τὸ ὅλον, οὔτε Σεβηριανὸν οὔτε Ἀγάπιον τὸν φιλόσοφον εἵπομι ἂν γενέσθαι τοιούσδε περὶ λόγων κρίσιν. ὁ δὲ Ἰαννουάριος ἐμπειροπράγμων ἦν καὶ φρόνιμος ἐν τοῖς πολιτικοῖς ἐπὶ πλέον ἢ ὁ ἀδελφὸς αὐτοῦ Νόμος, ἐτι δὲ σωφρονέστερος καὶ τὰλλα μᾶλλον τεταγμένος. Idem apud Suidam¹ p. 3685 D—3686 A τῶν δὲ ἐπ' ἐμοῦ γεγονότων κριτικούς ἀνδρας ἐπίσταμαι τρεῖς τὰ λεγόμενα κρῖναι δυναμένους ἀνευ γε μέτρου.—ἓνα δὲ τούτων οὐ φημι τὸν Ἰσίδωρον, ἀλλὰ καὶ πολλῶ ἐλαττοῦσθαι τῶν τριῶν. οἱ δὲ κριταὶ Ἀγάπιος Σεβηριανὸς Νόμος· ἡμέτερος δὲ ἡλικιώτης ὁ Νόμος^P.

358 *Christodorus*. Tables A. D. 511.

359 { *Anthemius Trallianus*.
Metrodorus.
Olympius. } Tables A. D. 532.

360 *Dioscorus medicus*. Tables A. D. 532.

361 *Alexander Trallianus medicus*^q. Tables A. D. 532. Brother of *Anthemius Metrodorus Olympius* and *Dioscorus*.

362 *Isidorus Milesius mechanicus*. Tables A. D. 532.

363 *Zeno rhetor*. Tables A. D. 532 p. 757.

364 *Joannes Laurentius Lydus*^r. Born A. D. 491: Tables p. 705. Came to CP. in 511: p. 727. Was 62 years of age in 553: p. 799.

365 *Joannes rhetor*. Tables A. D. 526.

366 *Hesychius Milesius*. Tables A. D. 540.

367 *Procopius Gazæus*. The preceptor of *Choricus*, who is described below at N° 369. He flourished in the reign of *Anastasius*, to whom he addressed a panegyric discourse which is still extant^s. His commentaries on various parts of Scripture are mentioned by Photius^t, whose account of his other works is given below under *Choricus*.

^p *Agapius* of *Alexandria*, a physician—Ἀγάπιος Ἀλεξανδρεὺς, ἐξηγήσεις πλείστας ἱατρικῶν μαθημάτων συνέγραψε—mentioned by Suidas p. 40 B Eudocia p. 49, is a different *Agapius*.

^q For the extant work of *Alexander*—Ἀλεξάνδρου Τραλλιανοῦ ἱατροῦ βιβλία δυοκαίδεκα—see Harles introd. ad historiam ling. Græcæ tom. II. 1 p. 436.

^r Photius Cod. 180 p. 408 τὴν δὲ θρησκείαν ὁ ἀνὴρ ζοικε δεισιδαίμων εἶναι· σίβεται μὲν γὰρ τὰ Ἑλλήνων καὶ θειάζει, θειάζει δὲ καὶ τὰ ἡμέτερα, μὴ διδοὺς τοῖς ἀναγινώσκουσιν ἐκ τοῦ ῥάστου συμβαλεῖν πότερον οὕτω νομίζων θειάζει ἢ ὥς ἐπὶ σκηνῆς.

^s Προκοπίου σοφιστοῦ Γάξης πανηγυρικός εἰς τὸν αὐτοκράτορα Ἀναστάσιον. Published by Villosion Anecd. tom. 2 p. 28—45, reprinted in Script. Hist. Byz. p. I Bonnæ p. 489—516. *Procopius* mentions p. 491 the descent of the emperor from *Epidamnus*; p. 492 the war with the Arabs in A. D. 497 (see the Tables p. 714); p. 504 the remission of the tax χρυσάργυρος (see above c. 1 p. 140); p. 508 the restoration of *Hierapolis*; p. 509 of *Cæsarea* and *Alexandria*; p. 510 the wall across the Chersonese, which was built in A. D. 507 (see the Tables p. 722). This discourse was therefore composed after the 17th year of *Anastasius* A. D. 507. Other orations are quoted by the author περὶ συντάξεως apud Bekker Anecd. Græc. as p. 125, 26 Προκοπίου ἐκ τῆς μονοφθίας * *

Ἀντιόχου—“εἰ δὲ πόλιν σμικρὰν ἐπὶ σκηνῆς πορθουμένην ἐδάκρυσαν”—p. 153, 21 Προκόπιος ἐκ τῆς μονοφθίας Ἀντιοχείας “ἄλλος κατεάγη τῆς κεφαλῆς”—1. 24 Προκόπιος “ὧ πόσοι μέσοι ξύλων ἀλλήλοις ἀντρειδόντων”—p. 133, 12 Προκοπίου Γαζαίου ἐπιταφίῳ Σαλαμίνι· “λάφυρα δὲ τῷ κειμένῳ προσέφερον”—p. 135, 14 Προκοπίου ἐκ τοῦ ἐπιταφίου Σαλαμίνι· “χρηστὸς ὁ Φωκίων, τοὺς ζυγομαχοῦντας ἀλλήλοις διαλλάττων.” p. 139, 22 Προκόπιος εἰς τὸν σωφρόνως ἄρχοντα “καὶ ζῶσι τίχα μὴ δικάζειν εἰδῶς, εἰς τοὺς ἐν ἄδου κατέφυγεν.” p. 143, 24 Προκόπιος περὶ ἔαρος “ὑπὸ τὴν θηλὴν ὑπέχει τὸ στόμα καὶ ἐπισπᾶται τοῦ γάλακτος.” p. 146, 26 Προκόπιος, εἰς τὸ ῥόδον ἐκφρασίς· “Ἀρης γὰρ ταῦτα μαθὼν—ἦρα δὲ καὶ οὗτος—ἐξηλοτύπου τὸν νέον.” p. 169, 6 Προκόπιος εἰς τὸν γάμον Μελετίου “ὃ μὴ τὴν φύσιν ἀρνεῖται, καὶ περισαίνει τὸν ἔρωτα.”

^t Photius Cod. 206 ἀνεγνώσθησαν Προκοπίου σοφιστοῦ ἐξηγητικαὶ σχολαὶ εἰς τε τὴν Ὀκτάτευχον τῶν παλαιῶν γραμμάτων καὶ εἰς τὰς βασιλείας καὶ δὴ καὶ τὰ παραλειπούμενα. πολύχους μὲν οὗτος καὶ πολύστιχος ὁ ἐξηγητής.—καὶ μάλιστα πρὸς τὴν Θεοδωρήτου σύννοσιν τε καὶ φιλοκυλίαν τὸ σύνταγμα αἱρεται.—καὶ ἡ φράσις δὲ αὐτῇ εἰς τὸ ἄριστον ἤσκηται, εἰ καὶ τῆς ἐξηγητικῆς διατυπώσεως ἔχει τι καὶ κομψότερον. Cod. 207 ἀνεγνώσθη τοῦ αὐτοῦ φιλαπόνου ἀνδρὸς εἰς τὸν προφήτην Ἡσαΐαν, τὴν τε ὁμοίαν τοῖς προειρημένοις διάθεσιν φυλαττόμενον, καὶ τὴν αὐτὴν τῶν λόγων ἐπιδεικνύμενον δύναμιν, καὶ δῆλον ὅτι καὶ τὸ λυσιστε-

368 *Petrus Thessalonicensis*. An envoy in 534: Tables p. 761. See A. D. 539 p. 771. Envoy to Chosroes in 550: p. 791. Negotiates a peace with Persia in 562: p. 815. Still living in 564: p. 816.^v

369 *Choricus Gazæus*. (Phot. Cod. 160 ἀνεγνώσθη Χορικίου σοφιστοῦ Γάζης μελέται καὶ συντάξεις λόγων διάφοροι. οὗτος χαίρει μὲν εὐκρινεῖα καὶ καθαρότητι κ. τ. λ. ἔστι δὲ καὶ τῆς εὐσεβείας ἐραστῆς, τὰ Χριστιανῶν ὄργια καὶ τεμένη τιμῶν· πλὴν οὐκ οἶδ' ὅπως ὀλιγῶρως καὶ λόγῳ σὺν οὐδενὶ μύθους καὶ ἱστορίας Ἑλληνικῆς, οὐ δέον, ἐγκαταμίγνυνσι τοῖς ἑαυτοῦ συγγράμμασιν.—ποικίλα δὲ αὐτοῦ καὶ πολλὰ συγγράμματα φέρεται· πλασματικοῖς τε γὰρ καὶ πανηγυρικοῖς καὶ μονοδύαις καὶ ἐπιθαλαμίοις καὶ ἀντιρρητικοῖς ἔστιν αὐτοῦ λόγοις ἐντυχεῖν καὶ τοιοῦτοις ἑτέροις. ἤκμασε δὲ ἐν τοῖς Ἰουστινιανοῦ χρόνοις. γέγονε δὲ μαθητὴς Προκοπίου ῥήτορος, ἐνὸς τῶν ἀρίστων, οὐ τοῦ Καισαρέως δὲ [N^o 370] ὃς εἰς μέγα κτῆμα καὶ ὄφελος κατ' ἐκείνο καιροῦ τὰς ἱστορικὰς γραφὰς συντάξας ἀεὶ-μνηστον αὐτοῦ κλέος τοῖς σπουδαιοτέροις καταλέλοιπεν· ἑτέρῳ δέ τινι [so. No 367] προσωμίλησεν ἐν τῇ αὐτῇ πατρίδι καὶ αὐτῷ λαχόντι σοφιστεύειν, ὃς καὶ εἰς γῆρας ἐλάσας ἡδέως εἶχεν ὁρᾶν αὐτὸν ἑαυτοῦ τὸν ὁμιλητὴν τῆς σχολῆς ἐξηγουμένον. τούτου [sc. *Procopii Gazæi*] λόγοι πολλοὶ τε καὶ παντοδαποὶ φέρονται ἀξίον ζήλου καὶ μιμήσεως χρῆμα, καὶ δὴ καὶ βιβλίον ὅλον στίχων Ὀμηρικῶν μεταφράσεις εἰς ποικίλας λόγων ἰδέας ἐκμεμορφωμένοι, αἱ μάλιστα τὴν τοῦ ἀνδρὸς περὶ ῥητορικὴν δύναμιν καὶ μελέτην ἱκανὰ πεφύκασιν ἀπαγγέλλειν· οὗ τινος, ὥς ἔστι δυνατὸν μαθητῇ, Χορίκιος μιμητὴς κατὰ τοὺς λόγους γέγονεν. ἄμφω δὲ ἦσθην εὐσεβέες, καὶ πολλαχοῦ τοῖς λόγοις αὐτῶν οὐδὲ παρέργως περὶ τῆς ἱερᾶς εἰκονουργίας διαλαμβάνουσιν. γέγονε δὲ Χορικὴ καὶ ἡ τοῦ διδασκάλου τελευτῇ ἐπιταφίου ὑπόθεσις^w.

λοῦν παραπλήσιον. On these and other commentaries of *Procopius Gazæus* see Fabricius and Harles B. G. tom. 7 p. 563—565. The 59 Epistles of *Procopius* are described by Fabricius B. G. tom. 1 p. 691 tom. 7 p. 565.

^v *Petrus* is quoted by Steph. Byz. v. Ἀκόνοι.—Ἀκουῖτις. οὕτω γὰρ τις νῆσος διαφέρουσα μὲν τῷ πανευφύμῳ πατρικίῳ καὶ τῷ πάντα σοφωτάτῳ μαγίστρῳ Πέτρῳ, κειμένη δὲ κατανακρὺ τῆς εὐδαίμονος πόλεως Χαλκηδόνος. He is mentioned with praise by his contemporary *Joannes Lydus* de Mag. Rom. II. 25. 26 τοῖς δὲ ἡμερομένοις τοὺς ἐφεξῆς μὴ ἀγνοῆσαι μαγίστρον ἀχρὶς ἡμῶν ἀρκέσει πρὸς διδασκαλίαν Πέτρος ὁ πάντα μεγαλόφρων καὶ τῆς καθόλου ἱστορίας ἀσφαλὲς διδάσκαλος, δι' ὃν αὐτὸς ἐπὶ τοῦ λεγομένου μαγιστηρίου ἀνεγράψατο. προῆλθεν οὖν ἡ δύναμις ἐπὶ πλεόν τῆς ἀρχῆς· οὐ μόνον γὰρ τὰς τῶν ἐθνῶν πρεσβείας ὑφ' ἑαυτῷ τελοῦσας ὁ μαγίστρος ἔχει πιστεύεται τὸν τε δημόσιον δρόμον κ. τ. λ.—ἀλλ' ἔτι καὶ τὴν τῶν πολιτικῶν πραγμάτων, καὶ διαφερόντως Πέτρος οὗτος ὁ πολλὸς ὁ μηδὲν ταῖς ἀρεταῖς κατὰ μηδὲν δεύτερος. διασώζει μὲν γὰρ καὶ φρουρεῖ τὴν αὐλήν κ. τ. λ.

^w Villoison Anecd. tom. 2 p. 17 “Bibliothecæ Matritensis Codex—*Choricii* XIX declamationes, quarum dux duntaxat editæ sunt, et dialéxis hactenus inedita continet.” The titles are these.

1 εἰς Μαρκιανὸν ἐπίσκοπον Γάζης ἐγκώμιον. Fragments from Macarius are given by Villoison p. 18.

2 εἰς Μαρκιανὸν ἐγκώμιον δεύτερον. Fragments in Villoison p. 19. Auctor περὶ συντάξεως apud Bekker Anecd. Gr. p. 135, 16 Χωρικίου ἐν τῷ πρὸς Μαρκιανόν· ἰδοὺ γὰρ ἀναπετάσαντες τὰ πτερὰ— p. 143, 26 Χωρικίου ἐν τῷ εἰς Μαρκιανόν· ἔμπαρρησάντες δὴ τούτῳ πολλὰ, μᾶλλον δὲ σφίσιν αὐτοῖς—

3 εἰς Ἀρατίον δοῦκα καὶ Στέφανον ἀρχοντα. Fragments in Villoison p. 20.

4 εἰς Σοῦμμον στρατηλάτην. Published by Fabricius.

5 ἐπιθαλάμιος εἰς Ζαχαρίαν ἕνα τῶν αὐτοῦ φοιτητῶν. Fragments in Villoison p. 21.

6 ἐπιθαλάμιος εἰς Προκόπιον καὶ Ἰωάννην καὶ Ἡλίαν, φοιτητὰς αὐτοῦ. Villoison p. 21.

7 ἐπιτάφιος ἐπὶ Μαρίας μητέρι Μαρκιανοῦ Γάζης ἐπισκόπου καὶ Ἀναστασίου Ἐλευθεροπόλεως ἐπισκόπου. Given entire by Villoison p. 21—26.

8 ἐπιτάφιος ἐπὶ Προκοπίῳ σοφιστῇ. See above, Photius Cod. 160. Published by Fabricius.

9 μελέτη α' Πολυδάμας. Fragments in Villoison p. 47.

10 μελέτη β' Πρίαμος. Fragments in Vill. Ibid.

11 μελέτη γ' Λυδοί. Fragments in Vill. p. 48.

12 μελέτη δ' Μιλτιάδης. Villois. p. 49.

13 μελέτη ε' φιλαργύρου ὑπὲρ κόρης αἰσχροῦς καὶ πλουσίας τὸν υἱὸν βιαζομένου, ἀντιλέγει ὁ παῖς. Fragments in Villoison p. 50.

14 μελέτη ς' φιλάργυρος. Fragments in Villoison p. 51.

15 μελέτη ζ' τυραννοκτόνος. Given entire by Villoison p. 52—65.

16 μελέτη η' Σπαρτιάτης. Fragments in Villoison p. 65.

17 μελέτη θ' παιδοκτόνος. Fragments in Villoison p. 66.

18 μελέτη ι' ὁ ἀριστεύς. Fragments in Villoison p. 66.

19 ὑπὲρ τῶν μίμων. Villoison p. 67.

370 *Procopius historicus*. In Armenia in 526: Tables p. 745. in Africa in 533: p. 757. in Sicily in 536: p. 765. in Italy in 537, 538, 540: p. 769. 773. His *Anecdota* A. D. 559: p. 811. End of his history of the Gothic war A. D. 553: p. 798.

371 { *Januarius*
Nomus } Brothers contemporary with *Damascius*. See N° 357.

372 *Damascius**. Described in the Tables A. D. 525. Withdrew to Persia in 531: Tables p. 753. see A. D. 533 p. 757. The preceptor of *Simplicius*: Tables A. D. 536 p. 767. The preceptors of *Damascius* himself were *Ammonius Hermæ*, *Isidorus Alexandrinus* (N° 355), *Theo* (N° 356), *Marinus*, *Zenodotus*.

373 *Simplicius*†. The disciple of *Ammonius Hermæ*: see N° 342. And of *Damascius*: see the Tables A. D. 525. 536. Withdrew to Persia in 531, returned in 533: Tables p. 753. 757.

* Works of *Damascius*.

I φιλόσοφος ιστορία. Suid. p. 861 B Eudoc. p. 134. See Suid. Γρηγόριος ἀδελφ. Ἑρμείου p. 848 A Δῶρος p. 1056 C quoted by Kuster and Reinesius ad Suidam p. 861 H. The βίος Ἰσδώρου was a part of the φιλόσοφος ιστορία. The Life of *Isidorus* was composed in the reign of *Theodoric*: see the Tables p. 743. And therefore before August A. D. 526.

II περὶ ἀρχῶν. Edidit Kopp. 8vo. Francof. ad Mœn. 1826 pp. 390.

III περὶ παραδόξων. Phot. Cod. 130 p. 312 ἀνεγνώσθησαν Δαμασκίου λόγοι τέσσαρες, ὧν ὁ μὲν πρῶτος ἐπιγραφὴν ἔχει Περί παραδόξων ποιημάτων κεφάλαια τνβ', ὁ δὲ δεύτερος παραδόξων περὶ δαιμονίων διγρημίων κεφάλαια νβ', ὁ δὲ τρίτος περὶ τῶν μετὰ θάνατον ἐπιφαινομένων ψυχῶν παραδόξων διγρημάτων κεφάλαια ξγ', ὁ δὲ τέταρτος καὶ παραδόξων φύσεων κεφάλαια ρε' ἐν οἷς ἀπασιν ἀδύνατά τε καὶ ἀπίθανα καὶ κακόπλαστα τερατολογήματα καὶ μωρὰ καὶ ὡς ἀληθῶς ἔβια τῆς ἀθεότητος καὶ δυσσεβείας Δαμασκίου. —κεφαλαιώδης δὲ αὐτῷ ἐν τούτοις ὁ λόγος, καὶ οὔτε ἄκομψος οὔτε τὸ σαφές ὑπερρῶν, ὡς ἐν διγρημασι τοιούτοις.

IV Comm. in Platonem. Suid. Eudoc.

1 Kopp præfat. ad *Damascium* περὶ ἀρχῶν p. XII Δαμασκίου διαδόχου ἀπορίαι καὶ λύσεις εἰς τὸν Πλάτωνος Παρμενίδην ἀντιπαραινόμεναι τοῖς αὐτὸν ὑπομνήμασι τοῦ φιλοσόφου.

2 *In Alcibiadem primum*. Quoted by Olympiodorus ad *Alcibiad*. I p. 91 Creuzer. ὁ δὲ Δαμάσκιος οὐχ οὕτως. οὐ γὰρ φησὶ χρειαὶ εἶναι κ. τ. λ. p. 126 ὁ δὲ γε Δαμάσκιος καὶ ἄλλως αὐτὸ ἐξηγεῖται. p. 209 πάλαι μὲν ἐκράτει ἡ ἐξήγησις τοῦ φιλοσόφου Πρόκλου [in *Alcib*. I p. 130 C]—νῦν δὲ ἡ τοῦ φιλοσόφου Δαμασκίου. p. 222 κατὰ δὲ τὸν φιλόσοφον Δαμάσκιον καὶ πολιτικὸν σκοπὸν ἔχει καὶ καθαρτικὸν καὶ θεωρητικόν.

V Comm. in Aristotelem.

1 *In Aristot. de cælo*. Schol. Berolin. p. 454 a Δαμασκίου προλεγόμενα εἰς τὸ πρῶτον Ἀριστοτέλους περὶ οὐρανοῦ. p. 455 b παρεκβολαὶ ἀπὸ τοῦ Δαμασκίου εἰς τὸ πρῶτον τοῦ περὶ οὐρανοῦ.

2 *In phys. auscult*. Kopp præf. p. XIV mentions ἐπιτομὴν σχολικὴν εἰς τὰ 8 πρῶτα καὶ τὸ η' περὶ φυσικῆς βιβλίας. To this may be referred the works mentioned by *Simplicius* ad *phys*. p. 183 b l. 43 παραιτούμαι δὲ

ἐνταῦθα τὸν ἐμαυτοῦ καθηγεμόνα Δαμάσκιον οὐ τέσσαρα βουλόμενον εἶναι τὰ μέτρα ἀλλὰ τρία, ἀριθμὸν καὶ τόπον καὶ χρόνον, ἐν τοῖς Περὶ ἀριθμοῦ καὶ τόπου καὶ χρόνου γεγραμμένοις αὐτῷ συγγράμμασιν. p. 150 b l. 45—151 a l. 2 Δαμάσκιος ὁ ἡμέτερος διδάσκαλος ἤφατο μὲν καλῶς τοῦ κατὰ τὸν εὐθετισμὸν τόπου—οὐδὲν δὲ ὥςως χεῖρον καὶ τῶν αὐτοῦ λόγων ἀκούειν ἐν τῷ Περὶ τόπου βιβλίῳ γράφοντος ὧδε· “Πέφυκεν ἄρα” κ. τ. λ. p. 184 a p. 189 b ἐν τοῖς Περὶ χρόνου. See the Tables p. 767.

Kopp præf. ad *Damasc.* περὶ ἀρχῶν p. XV “Codex—biblioth. Monacensis continet ἐρμηνεῖα εἰς τοὺς ἀφορισμοὺς Ἰπποκράτους ὑπὸ φωνῆς Δαμασκίου φιλοσόφου.” Kopp however, after quoting the beginning of the commentary as a specimen, adds “facile ad suspicandum inducaris istos commentarios nostri Damascii non esse.”

† Works of *Simplicius*.

1 εἰς τὰς Ἀριστοτέλους κατηγορίας. Venetiis Calliergi 1499 fol. Conf. Schol. Aristot. Berolin. p. 39(+).

2 *Commentarius brevis de syllogismis*. Conf. Fabricium B. G. tom. 9 p. 567.

3 ἐξήγησις εἰς τὸ Ἐπικτήτου ἐγχειρίδιον. Edidit Schweighæuser Epicteti &c. monumenta tom. IV Argentorati 1800. 8vo. pp. 526. *Simplicius* composed this commentary p. 525 ἐν προσήκοντι καιρῷ—τυραννικῆς περιστάσεως. Perhaps referring to the oppressions endured by the philosophers in the reign of *Justinian*. See the Tables A. D. 529 p. 750.

4 ἐπιτομή τῶν Θεοφράστου φυσικῶν. Quoted by *Simplicius* himself ad *Aristot. de anima* p. 38 a l. 3 σαφέστερόν μοι ταῦτα ἐν τῇ ἐπιτομῇ τῶν Θ. φ. διώρισται.

5 εἰς τὰ μετὰ τὰ φυσικὰ Ἀριστοτέλους. *Simplicius* ipse ad *Aristot. de anima* p. 6 (imo 7) a l. 7 ἐν τοῖς εἰς τὰ μετὰ τὰ φυσικὰ μοι γεγραμμένοις εἴρηται. p. 61 a l. 26 εὐκαιρότερον ἡμῖν καὶ τελειότερον ἐν τοῖς εἰς τὸ λ τῆς μετὰ τὰ φυσικὰ γεγραμμένοις ἐπομένως ταῖς Ἰαμβλίχου περὶ αὐτοῦ κατὰ τὸν Ἀριστοτέλους σκοπὸν θεωρίας πεφιλοσόφηται. In *Aristot. de cælo* p. 122 b l. 12 ὡς ἐν τοῖς σχολίσις τοῖς εἰς τὰ μετὰ τὰ φυσικὰ εἴρηται.

6 ὑπομνήματα εἰς τὰ γ' βιβλία τοῦ Ἀριστοτέλους περὶ ψυχῆς. Venetiis Ald. 1527 fol. p. 1—92.

7 ὑπομνήματα εἰς τέσσαρα βιβλία Ἀριστοτέλους περὶ οὐρανοῦ. Edidit Asulanus fol. Ven. 1526 pp. 178. The Latin version of Morbeka (whom we have seen

374 *Eulamius*. Tables A. D. 525. 531. (*Eulamius* Agath. *Eulalius* Suid.)

375 *Priscianus Lydus*. Tables A. D. 531. *Philoponus* wrote against him: *Fabricius* B. G. tom.

as the translator of parts of *Proclus*) has been, as it seems, rendered back again into Greek by the editor. Conf. Gaisfordium Poet. Gr. Min. tom. 2 p. XLI "Amadeus Peyronius sagaciter detexit Simplicii commentarium in Aristot. de Cælo libros—mirum in modum depravatum esse atque adeo ex veteri Morbekæ versione recoctum, sincerum vero textum in Codice MS. Taurinensi exhiberi."—He adds "Oxonienſes binis commentarii genuini exemplaribus MSS. gaudere, quarum alterum Coll. Nov. alterum Coll. C. C. bibliotheca adservatur." In Schol. Aristot. Berolin. ad libros *de cælo* the genuine and original text of *Simplicius* is quoted from MSS. Conf. p. 468 (**).

Simplicius in *lib. I* defends *Aristotle* and *Proclus* on the eternity of the world, against a work of *Joannes Philoponus*, from which he largely quotes. *Philoponus* was young, and not known to *Simplicius*: p. 6 b 34—7 a 3=Schol. Berolin. p. 472 a 22 τῶν δέ τις [νέων addit Ed. Ven.] ἐφ' ἡμῶν, δόξης ὡς ἔοικε θηρατῆς, τῶν τε Ξενάρχου τινὰς ἐνστάσεις ὑποβαλλόμενος καὶ ἄλλας τοιαύτας ἀθροίσας, κατήγορος ἀνέδυ τοῦ Ἀριστοτέλους, σκεπὸν μὲν τὸν ὅλον ἐνστησαμένος, ὡς φησι, φθαρτὸν ἀποδείξαι τὸν κόσμον.—διὰ ταύτην δὲ τὴν προθυμίαν τοῖς ἐνταῦθα λεγομένοις ὑπὸ τοῦ Ἀριστοτέλους ἀντιλέγειν προτίθεται διὰ πολυστίχων βιβλίων, οὐ μόνον τῷ πλήθει καταπλήττει ἐλπίας τοὺς ἀνοήτους, ἀλλὰ καὶ ἀποτρέπων οἶμαι τοὺς πλείστους καὶ μάλιστα τοὺς καθαριωτέρους τῆς τῶν διωλυγίων φληνάφων ἐντεύξεως.—εἰ δέ που φανείην πρὸς τὸν ἄνδρα τοῦτον τραχύτερον ἀπορρίπτων λόγον, μὴ νεμεσήσῃ τις· οὐ γὰρ ἔστι μοί τις πρὸς τὸν ἄνδρα φιλονεικία, ὃν οὐδὲ θρασυμένος οἶδα πώποτε, ἀλλὰ πρῶτον μὲν ἐμμελῆ δίκην ἄξιον ἐπιτιθεῖναι τούτῳ παρὰ Ἀριστοτέλους μὲν καὶ τῶν ἐξηγητῶν αὐτοῦ μαθόντι, εἴπερ τι ἄρα περὶ τούτων μεμάθηκεν· οὐ γὰρ ἀπὸ Μεγάνδρου καὶ Ἡρωδιανοῦ καὶ τῶν τοιούτων ἦλθεν ἡμῖν ἀκριβέστερον Ἀριστοτέλους τὰ περὶ τῆς φύσεως τῶν ὄντων πεπαιδευμένους. p. 10 b 27=p. 473 a 2 ὁ δὲ νεαρὸς ἡμῖν οὗτος κόραξ, μᾶλλον δὲ κολοῖς, "ἄκραντα γαρυόμενος Διὸς πρὸς ὄρνιθα θεῖον" κατὰ τὸν μεγαλορρήμονα Πίνδαρον, καὶ πρὸς τὰ ἐνταῦθα τῷ Ἀριστοτέλει ρηθέντα παρεκδυόμενος πρῶτην μὲν ἔνστασιν ἐπάγει τὴν τοῦ Ξενάρχου τρίτην ὑποβαλλόμενος. He is p. 17 a 1. 10 ὁ γραμματικός. 1. 16 εἰ γραμματικός ἐστίν, ὥσπερ ἑαυτὸν ἐπιγράφει. p. 17 b 1. 11 ὁ γραμματικός. 1. 32 γραμματικὸν ἑαυτὸν εἶναι λέγων. p. 27 b 1. 11 οὗτος ὁ γραμματικὸν ἑαυτὸν ἐπιγράφων. p. 38 b 44 καλὸς οὗτος ὁ τῆς Ἀριστοτέλους ἐντρεχείας κατηγορῶν. p. 72 a 33=p. 489 b 6 οἱ καθ' ἡμᾶς σοφοὶ ἀπ' ἀρχῆς χρόνου γεγονέναι τὸν κόσμον λέγοντες. p. 28 a 1. 44=p. 475 b 35 τὰ δὲ τοιαῦτα τῶν παροραμάτων αὐτοῦ (τοῦ γραμματικοῦ) μηκύνει ἐπὶ πλείον ἀναγκάζομαι, οὐχ ὅτι πολλῶν δεῖται λόγων εἰς διάλυσιν (καὶ τύφλω γὰρ τὸ λεγόμενον ἐστὶ δῆλον), ἀλλ' ἵνα μάθωσιν οἱ διὰ τὰ μεγέθη τῶν βιβλίων αὐτοῦ, καὶ πρὸ τοῦ ἀναγνῶναι τεθναμακύτες αὐτὸν, οἷα ἀγνοῶν οὗτος εἰς οἶον ἀγῶνας παραδύεται· κ. τ. λ. p. 45 b 33 ἐπεὶ δὲ καὶ τοὺς ἐν τῷ ὀγδῷ τῆς φυσικῆς ἀκροάσεως τὴν αἰδίον κυκλοφορίαν δεκνύντας λόγους πειρᾶται οὗτος ἐξελέγχειν, καὶ πρὸς τὰς

ἀδαμαντίνους ὡς φησι τῆς τοῦ κόσμου αἰδιότητος ἀπαντῆσαι, νῦν μὲν ἀφείσθω κ. τ. λ. p. 45 b 25 οὗτος οἶεται—τροπαῖον τι στήσασθαι τῷ καταγέλῳ τούτῳ βιβλίῳ πρὸς τὴν τοῦ οὐρανοῦ αἰδιότητα. Five books of the work of *Philoponus* are mentioned by *Simplicius*. He quotes *lib. II*: p. 16 a 6 p. 18 a 7=p. 473 b 22—33 ἐπειδὴ δὲ κἂν εἰς τὸ μέγα πέλαγος ἐμπέσῃ τις κἂν εἰς κολυμβήθραν, μᾶλλον δὲ κἂν εἰς βορβορῶδες τελμίτιον, νήχεσθαι ἀνάγκη, φέρε πάλιν ἐκτραπέντες τὰ τοῦ Τελχίνος ἴδωμεν ῥήματα.—ὅρα πόσον ἐν ὀλίγοις φαίνεται τὸ τοῦδε τοῦ ἀνδρὸς ἀνεπίστατόν τε ἅμα καὶ ἀπαιδευτὸν, καὶ μάλιστα εἰ καὶ γραμματικός ἐστίν, ὥσπερ ἐπιγράφει,—λέγει δὲ οὕτως (ὁ γραμματικός) ἐν τῷ ἰγ' κεφαλαίῳ [τῷ ἐνάτῳ κεφ. ed. Ven. p. 18 a 6] τοῦ δευτέρου αὐτοῦ βιβλίου. *lib. III*: p. 19 a 21 ἀλλὰ καὶ πρὸς τὸ ὑπ' Ἀριστοτέλους ἐν μετεωρολογικοῖς εἰρημένον, ὅτι οὐκ ἔστιν ὁ οὐρανὸς ἐμπύριος, ἀντιλέγων πρὸς τοῦτο τὸ τρίτον αὐτοῦ βιβλίον κατανάλωσεν. *lib. V*: p. 35 b 27—32 πάλιν ἀνάγκη πρὸς τὸν γραμματικὸν τοῦτον ἀποκλίνειν [sic Schol. Berolin. p. 477 a 45]—ταῦτα δὲ εἰπὼν τὸ πέμπτον ὅλον βιβλίον ἐτελείωσεν. p. 37 b 40 διαρρήδην ἔγραψεν ἐν τῷ δευτέρῳ κεφαλαίῳ τοῦ πέμπτου βιβλίου λέγων κ. τ. λ. His work against *Proclus*: p. 31 a 24=p. 476 a 19—34 ἐπειδὴ δὲ δυσχεραίνων φαίνεται πρὸς τὴν ἀσώματον ὕλην καὶ ἀποδοδεχέσθαι φησὶν ἐν τῷ ια' λόγῳ [τῷ πρώτῳ βιβλίῳ ed. Ven.] τῶν ἐλέγχων τῶν πρὸς τὰ Πρόκλου ὅτι ἀδύνατόν ἐστι τὴν μυθευομένην ἀσώματον αὐ καὶ ἀνείδεον ὕλην εἶναι [scil. in Proclum XI. 3], ἀλλ' εἰς ἔσχατον τὸ τριχῇ διαστατὸν ἀναλύεται τὰ σώματα, τοῖς μὲν ἐκεῖ κεκομπασμένοις αὐτῷ οὔτε ἐνέτυχον οὔτε ἡδέως ἂν ἐντύχοιμι πλατέσι φληνάφοις, ὅποτε καὶ νῦν οὐκ οἶδα ὅπως τὰ Περὶ οὐρανοῦ τοῦ Ἀριστοτέλους σαφηνίσαι προθέμενος εἰς τὴν Αἰγέου κόπρον ἐμπέπτωκα.—πῶς οὖν δυνατόν τάναντία συναλθεύειν περὶ τῆς ὕλης λεγέτω, καὶ μὴ δεκάδας λόγων ἐπιγράφων τοὺς ἀνοήτους καταπλητέτω. We learn from this passage, now first published in Schol. Berolin. from the genuine text of *Simplicius*, that *Philoponus* had already written the extant work κατὰ Πρόκλου, which *Simplicius* had not seen, but which he himself quotes in the work commented upon by *Simplicius*. The books to which *Simplicius* replies were a larger work, no longer extant.

Fabricius tom. 9 p. 418 had supposed that the extant work κατὰ Πρόκλου λύσεις ἢ was replied to by *Simplicius*: "Hoc Philoponi opus oppugnat Simplicius." But in tom. 10 p. 644 he reasonably doubts this: "Non exploratum videtur hoc opere contineri commemorata Simplicio Philoponi quinque πολύστιχα βιβλία" &c. And his doubt is now confirmed by the text as it stands in Schol. Berolin. quoted above, which testifies that *Simplicius* had never seen the extant work—κατὰ Πρόκλου.

As *Philoponus* though young was already the author of voluminous works, we must place the commentary of *Simplicius de Cælo* at the earliest at A. D. 555, when *Philoponus* might be about 30 years of age.

10 p. 649 "In codice bibliothecæ Coislinianæ, cujus meminit Montfauconus p. 598, inter τοὺς Πλάτωνα ὑπομνηματίζοντας memoratur Ἰωάννης ὁ Φιλόπονος, ὅστις καὶ κατὰ Πρισκιανοῦ ἠγωνίσαστο, πολλάκις δὲ καὶ κατὰ Ἀριστοτέλους.

8 ὑπομνήματα εἰς τὰ ὀκτὼ Ἀριστοτέλους φυσικῆς ἀκροάσεως βιβλία. fol. Venetiis Ald. 1526 pp. 322.

Among the last of the works of *Simplicius*. It is described in the Tables A. D. 536, but was composed many years later than that date; for it was written after the death of *Damascius*, and after the work *de cælo*, which is quoted. And as we have seen that the work *de cælo* was not earlier than 555, this commentary in *physic. auscult.* may be placed within A. D. 555—560, more than 25 years after the return from Persia.

Simplicius in his commentary on the 8th book replies to arguments of *Philoponus* against *Aristotle*. *Philoponus* apud *Simplicium* p. 259 b—260 a shews against *Arist.* Phys. VIII. 1, 11 that the bodies which receive motion need not exist before motion begins. He argues that motion is only the action of that thing which has the power of moving or of being moved. The development of the power and the power itself may coexist; the latter need not precede the former. *Simplicius* p. 260 b quotes other objections of *Philoponus*, who argues apud *Simplic.* p. 260 b 19 "Fire may at the same moment receive its existence and at the same moment receive its law of Nature, the tendency to move upwards." *Philoponus* argues thirdly p. 260 b 50 that, if the four elements or the bodies which they compose were to be changed into one another, they change either by some medium or without a medium. He concludes p. 262 a 22 that if it has been shewn to be false that things capable of motion existed before motion, it follows that the proposition that motion had no beginning is also false; and contends *ibid.* l. 45 that motion could only be eternal if it could be shewn that nothing could be made out of nothing. *Philoponus* apud *Simplic.* p. 262 a 48 quotes his own work against *Proclus*: *ὅς τελέως μὲν ἐν τῷ ἐνάτῳ καὶ ἐνδεκάτῳ εἶπε γεγράφθαι τῶν πρὸς Πρόκλον, ἀριθμοῖς ἡμᾶς βιβλίων καταπλήττων. πρὸς ἄνδρας εὐκλεεῖς ἀντιγεγραμμένων.* *Philoponus* apud *Simplic.* p. 262 b draws a just distinction between Nature and God. He affirms that Nature requires time and generation by which to give form to the world; that God without time or generation, by forming and arranging the parts gave being to the world. He required no instrument or agent to give being to the substance of things; it was enough that he willed them to be. *Philoponus* apud *Simplic.* p. 268 a 54 observes that *Aristotle* does not demonstrate but assume the proposition that time is eternal.

Simplicius p. 261 b &c. answers *Philoponus*. He begins his attack p. 259 b 33 *ἐπειδὴ δὲ πολλὸν συρφετὸν ὁ γραμματικὸς ἰκέινος—κατὰ τῶν ἀνοήτων ἀνθρώπων ἐπασφάρονσε, φέρε τὸν Ἀλφειὸν μετὰ Ἡρακλείους—ἰκαθάρωμεν.* *Simplicius* p. 263 a 14 ascribes to *Aristotle* the

opinion that "God is the cause of the heavens and of eternal motion, but is himself without a beginning and incorruptible." He observes *Ibid.* 44 "If we grant to *Philoponus* that God out of nothing brought the world into being from eternity by some mode of operation, this does not refute *Aristotle*." p. 263 b "*Philoponus* having shewn, as he thinks, that the world is not eternal, has shewn that motion is not eternal. But that he has not refuted *Aristotle* I have shewn in my commentary on the first book *περὶ οὐρανοῦ.*" p. 264 a 12—17 "*Aristotle* affirms that the substance fire existed before its property of motion upwards took effect. The moving power and the body moved existed before the motion." p. 264 a *fin.* "If God produced matter, he produced it from all eternity." l. 50—52 "When we are enquiring concerning motion, whether it is eternal or not, to say that if the world is not eternal God evidently made it out of nothing, is *τῶν λίαν ἀνοήτων.*" p. 264 b 23 "Whence could any one imagine so great a variable-ness in God, that, having not created them before, he should in a moment of time be the creator of the atoms of matter, and again cease from his work and deliver over to Nature the generation of the elements from each other and of other bodies from the elements? By this reasoning God would be the author of the elements alone and these corruptible. And yet the things which God created without any intervening agent, as proceeding from him, a Being subject to no change, and always the same, should also themselves be incorruptible." p. 266 a l. 1 "*Philoponus* agrees with *Plato* and *Aristotle* that Intelligence or Mind is abstracted from matter, and also that Mind is without parts, and may apprehend truth without the process of a syllogism; that in the mind there is a succession of thoughts and ideas, and yet that this is not Time." p. 266 a 49 "He affirms that in his 5th discourse against *Proclus* he has shewn (*ἐν τῷ πέμπτῳ τῶν πρὸς Πρόκλον ἀποδεδειχέναι φησί*) that terms which belong to Time are not always used in their proper sense." The passage referred to is still extant *Adv. Proclum* V. 2. 3. *Simplicius* p. 266 b answers the arguments of *Philoponus*. He ridicules the proposition that the mind could pass through a succession of ideas from truth to another truth and a third, without Time. He argues p. 267 a that the progress of the mind from one idea to another is motion, and that motion implies time, as *Philoponus* himself allows. *Simplicius* p. 268 a (conf. 320 b l. 12) endeavours to give a peculiar meaning to *γένεσις* in *Plato*; which *Philoponus* more rightly had interpreted in his own favour,—"*Philoponus* thinks that *Plato* agrees with him in calling the world and time *γενητούς.*" [But *Aristotle* himself

376 *Hermeias Phœnix*. Tables A. D. 531.

377 *Diogenes Phœnix*. Tables A. D. 531.

378 *Isidorus Gazæus*. Tables A. D. 531. See A. D. 500, in Additions and Corrections p. 956.

379 *Hermolaus grammaticus*. Tables A. D. 536.

380 *Asclepius Trallianus*. A disciple of *Ammonius Hermæ*. His commentaries upon Aristot. Metaphys. are quoted in Schol. Aristot. Berolin. p. 518 σχόλια γενόμενα ὑπὸ Ἀσκληπίου ἀπὸ φωνῆς Ἀμμωνίου τοῦ Ἑρμείου. He mentions his master *Ammonius* p. 547 b l. 13 ὁ ἡμέτερος φιλόσοφος Ἀμμώνιος. p. 552 a l. 25 οὕτως μὲν ὁ ἡμέτερος φιλόσοφος ὁ δὲ ἐκ τῆς Ἀφροδισιάδος οὕτως. p. 559 b l. 9 ὁ ἡμέτερος φιλόσοφος Ἀμμώνιος. p. 577 b l. 26 ὁ δὲ ἦρως Ἀμμώνιος ὁ Πρόκλου μὲν γεγρονὼς ἀκροατὴς ἐμοῦ δὲ Ἀσκληπιοῦ διδάσκαλος. p. 595 a l. 32 ὁ ἡμέτερος φιλόσοφος Ἀμμώνιος.

understands *Plato* to mean what *Philoponus* supposes him to mean.] *Simplicius* p. 268 a 42 quotes *Moses* in Genes. I. and calls the account μυθικὴ παράδοσις ἀπὸ μύθων Αἰγυπτίων εἰδικυμένη. p. 269 a 5 "I have refuted the arguments of *Philoponus* against the eternity of the world in my Comm. on lib. I *περὶ οὐρανοῦ*." See again p. 270 b l. 22 p. 271 a l. ult.

Philoponus apud *Simplicium* p. 269 b. med. argues against Aristot. VIII. 1, 14 on ἀφθαρτος κίνησις that when a substance cannot be moved it ceases to be; and that it does not follow that motion should remain. *Simplicius* replies that the particular motion ceases but that motion in general remains; motion in the elements of which animal parts are composed and into which they are resolved again. p. 270 a fin. "God created the world, according to *Philoponus*, by successive acts, and if he destroys he will destroy it in time. But when *Philoponus* adds ἀχρόνως, he admits that the Creator was always a Creator, and the world eternal; that the acts of God were not done in time like human acts."

Philoponus apud *Simplic.* p. 271 a 17 holds that God created matter out of nothing and can at his pleasure resolve it into nothing again. *Simplicius* l. 20 contends that matter produced out of nothing by the creator does not begin to be, but has an eternal existence. He replies p. 271 a 25 to *Philoponus* that his own admission is that the world, though beginning out of nothing, yet was to be changed into a more perfect world, and that this change is not destruction or decay but is perfection and consummation. *Philoponus* argues apud *Simplic.* p. 271 b. med. that the movements of the planets from the nature of their motions must have had a beginning.

p. 272 a 51 "The scope of *Philoponus* is to shew that God is not ἀμετάβλητος and that the world is not αἰδιος."

276 a 3. "He who demonstrates first principles acknowledges that these are not first principles: for his proof is taken from something that precedes them."

275 (277) b 50 "As he is absurd who applies the testimony of the senses to objects of pure intellect, so is he absurd who, neglecting the criterion of the

senses in matters which belong to them, applies pure reason to objects of sense."

282 b 7 "When Aristotle calls Nature the effecting cause of the motion of bodies, sometimes saying that neither God nor Nature does any thing in vain, sometimes shewing that Nature acts with an intelligent design, perhaps we are to understand by Nature the Mind of the Creator pervading all things."

p. 312 a 27—314 b 32 *Philoponus* is combated again: "I have endeavoured in my comm. on Aristot. lib. I *περὶ οὐρανοῦ* to answer the proposition of *Philoponus* that the heavens and the world began in time." *Simplicius* argues p. 312 b that a limited body may have the property of suffering motion for unlimited time, though not the power of causing it. He states p. 312 b fin. the argument of *Philoponus*. p. 313 a 5 "*Philoponus* in lib. IV τῶν πρὸς Ἀριστοτέλην has been answered in my comm. on lib. I *περὶ οὐρανοῦ*." See also p. 313 a 6 p. 314 a 36.

p. 313 b fin. He quotes a long ῥῆσις from *Philoponus*. *Philoponus* apud *Simplicium* p. 314 a 1 quotes his own lib. III τῶν πρὸς Ἀριστοτέλην. mentioned Ib. l. 35.

p. 314 a 38 "The Creation was more than 6000 years before the treatise of *Philoponus* against Aristotle—ὡς οὗτος οἶται."

p. 320 a 51 An argument of *Philoponus* considered.

Simplicius every where speaks in angry terms of *Philoponus*. p. 261 a 20 ἰσχυρομένους. p. 262 a 25 θορύβου τῶν κολοίων. l. 44 προπετίσι φαντασίαις. He is charged p. 263 a 28 with γιγαντικὴ θρασύτης. p. 266 b 12 τὴν περιέργον ἀδολεσχίαν. p. 263 b 22 δυσσυνεσία. Again p. 264 b 21 θαυμαστῶς ἀταλαιπώρου ψυχῆς πρὸς τὴν τῆς ἀληθείας ζήτησιν. *Philoponus* is always ὁ γραμματικὸς δεινός, as p. 259 b 34 p. 265 b 41 p. 267 a 20 p. 268 a 8 b 42 p. 269 b 21. 51 p. 271 b 50 p. 312 a 27. From the tone and temper of these passages of *Simplicius* we may suspect that he found the arguments of his adversary cogent and difficult to be answered. *Simplicius* p. 272 a 50 concludes ταῦτα μὲν οὖν εἰρήσθω πρὸς τὸ ἔκτον τοῦ γραμματικοῦ βιβλίου δὲ τὴν αἰδομένην τῆς κινήσεως ἀνελκύν ἐπειράτω.

He quotes *Alexander of Aphrodisias* apud Schol. minor. p. 189. 19 ἀπορεῖ δὲ ὁ Ἀλέξανδρος ὅτι κ. τ. λ.

381 *Joannes grammaticus Philoponus*^a. A disciple of *Ammonius Hermecæ* (N° 342) who had heard *Proclus* before A. D. 485. For memorials of *Philoponus* see c. 1 p. 161 A. D. 611 p. 164

And *Syrianus*: Schol. majora p. 766 b l. 36 Συριανός ὁ φιλόσοφος βοηθῶν τῷ Πλάτῳ ἀντιλέγει τοῖς ὑπ' Ἀριστοτέλους λεγομένοις δέκα ἐπιχειρήμασι. p. 771 b l. 43 ὁ δὲ Συριανός φησιν ὅτι διὰ τοῦτο κ. τ. λ.

^a Works of *Philoponus*.

I Philosophica.

1 Ἰωάννου γραμματικῷ Ἀλεξανδρέως τοῦ Φιλοπόνου κατὰ Πρόκλου περὶ αἰδιότητος κόσμου λόγος ιη'. Edidit Trincavelus fol. Venet. 1535. Habet quaterniones decem præter A duernionem. Conf. Suidam Πρόκλος p. 3097 Α οὗτός ἐστι Πρόκλος—πρὸς ὃν ἔγραψεν Ἰωάννης ὁ ἐπικληθεὶς Φιλόπονός πάντῃ θαυμασίως ὑπαντήσας κατὰ τῶν ιη' ἐπιχειρημάτων αὐτοῦ, καὶ δείξας αὐτὸν καὶ τοῖς Ἑλληνικοῖς ἐφ' οἷς μέγα ἐφρόνει ἀμαθῆ καὶ ἀνόητον. One of the earliest works of *Philoponus*, and quoted by *Philoponus* himself in the work against *Aristotle* to which *Simplicius* replies in *Comm. de Cælo lib. I.* and *Comm. in Phys. lib. VIII.* See above, *Simplicius*. Works n. 7. 8. *Philoponus* also refers to this work in his address to *Sergius* probably 60 years after it was written. See above c. 1 p. 161 A. D. 611.

2 *Libri sex in Aristotelem aliosque de æternitate mundi.* *Simplicius* replies to the first 5 Books in his *comm. de cælo lib. I* and to the 6th in his *comm. in phys. lib. VIII.* See Works of *Simplicius* n. 7. 8. In the first 5 books of this work *Philoponus* combated the opinions of *Aristot. Meteorolog. Aristot. de cælo*; and in *lib. VI* his dogmas concerning motion in *phys. ausc. lib. VIII.* To this work of *Philoponus* may be referred the notice apud *Fabric.* tom. 10 p. 649 quoted above at N° 375 ὅστις—ἡγωνίσαστο πολλάκις καὶ κατὰ Ἀριστοτέλους. And *Nicephorus H. E. XVIII. 47* πολλά δὲ ἀλλὰ συγγράμματα ὁ ῥηθεὶς Φιλόπονός καταλείπει, πρὸς θ' Ἑλλήνας κ. τ. λ.

3 εἰς τὸν Πλάτωνος Φαῖδωνα. *Philoponus ipse* in *Analyt. 2* apud *Schol. Berolin.* p. 225 a 22 ὅτι γὰρ οὐκ ἐκ τῶν αἰσθητῶν πραγμάτων λαμβάνει τὴν γνῶσιν ἢ ψυχὴν, δέδεται ἱκανῶς ἐν τοῖς εἰς τὸν Φαῖδωνα.

4 εἰς τοὺς Ἀριστοτέλους φυσικῆς ἀκροάσεως. *Philoponus ipse* in *Analyt. 2* p. 89 apud *Fabric.* tom. 10 p. 662 εἰπομεν περὶ αὐτῶν ἐν τῇ φυσικῇ ἀκροάσει. *Philop. de Anima* p. b 14 l. 27 τὰς διαφορὰς εἶναι τῶν φυσικῶν σωμάτων παρὰ τὰ σχήματα τῶν ἀτόμων ἐξ ὧν τὰ σώματα καὶ εἶτι παρὰ τὴν θέσιν αὐτῶν καὶ τὴν τάξιν, ὡς πλατύτερον ἐν τῇ φυσικῇ ἀκροάσει εἴπομεν. *Philop. in Phys. lib. IV* περὶ κενοῦ p. q 9 l. 21 εἰρηται μοι πρὸς τοῦτο τὸ θεώρημα μέτρια ἐν ταῖς σχολαῖς τοῦ ἡ' ταύτης τῆς πραγματείας. p. t 1 l. 35 ὅτι δὲ ἡ κίνησις ἀεὶ ἐστὶν ἐν τῷ ἡ' ταύτης τῆς πραγματείας πειράται μὲν [sc. *Aristoteles*] δεικνύναι, πᾶν δὲ μᾶλλον δεικνύσιν ἢ τοῦτο, ὡς ἐν ταῖς σχολαῖς ἐκείνου τοῦ βιβλίου εἰδείξαμεν. *Philoponus* in *Phys. lib. IV* p. r 12 l. 50 in his *παράβασις* observes πρῶτον μὲν ἐκεῖνό φημι, ὅτι εἰ δέδεται ἡμῖν ἐν τοῖς περὶ τοῦ τόπου λόγοις κ. τ. λ. But here he does not refer to any former commentaries but to his own extant remarks upon the beginning of *Aristot. lib. IV* p. n. seq.

5 εἰς τὰ πρότερα ἀναλυτικὰ σχολικὰ ἀποσημειώσεις ἐκ τῶν συνουσίων Ἀμμωνίου τοῦ Ἑρμεῖου, μετὰ τινων ἰδίων ἐπιστάσεων. fol. Venet. 1536.

6 εἰς τὰ ὕστερα ἀναλυτικά. fol. Venet. 1534.

7 εἰς τὸ περὶ ψυχῆς Ἀριστοτέλους σχολικὰ ἀποσημειώσεις ἐκ τῶν συνουσίων Ἀμμωνίου κ. τ. λ. fol. Ven. 1535.

8 σχολικὰ ἀποσημειώσεις ἐκ τῶν συνουσίων Ἀμμωνίου τοῦ Ἑρμεῖου, μετὰ τινων ἰδίων ἐπιστάσεων, εἰς τὸ Περὶ γενέσεως καὶ φθορᾶς Ἀριστοτέλους. fol. Venet. 1527 pp. 70=140.

9 εἰς τὰ μετεωρολογικὰ Ἀριστοτέλους εἰς τὸ πρῶτον. *libri III. ad calcem Olympiodori in Meteorologica.* fol. Venet. 1551.

10 Φιλόπονός εἰς τὰς κατηγορίας. Extant under the name of *Ammonius*: Buhle *Aristot.* tom. 1 p. 51 "Difficultas tollitur prorsus inscriptione commentarii in præstantissimo codice Vindobonensi: Ἰωάννου γραμματικῷ Ἀλεξανδρέως τοῦ Φιλοπόνου ἐκ τῶν συνουσίων Ἀμμωνίου τοῦ Ἑρμεῖου σχολικὰ ἀποσημειώσεις εἰς τὰς Ἀριστοτέλους δέκα κατηγορίας. quam inscriptionem verissimam esse exinde elucet quod ab Ammonii ἀποσημειώσεσι Philoponi ἰδίαι ἐπιστάσεις, quæ in edd. commentarii confusæ cum illis sub uno Ammonii nomine leguntur, in hoc codice accurate distinctæ sunt." Conf. p. 303, item *Fabricium* tom. 5 p. 706 tom. 10 p. 645 *Schol. Aristot. Berolin.* p. 34 &c. The Ἀριστοτέλους βίος κατ' Ἀμμωνίον, prefixed to these commentaries, and placed by *Fabricius* tom. 10 p. 645 among the works of *Philoponus*, is rejected by Buhle p. 51. 52 as unworthy of both.

11 "Scholia in librum περὶ ἑρμηνείας *Aristotelis* inedita in Cod. Vindobon. v. *Fabricium* B. G. Vol. 2 p. 112 [tom. 3 p. 213]." Buhle tom. 1 p. 303.

12 *In Porphyrii εἰσαγωγῇ.* Buhle p. 304 "Asservatur in bibl. Matritensi codex inter alia continens *Philoponi* in *Porphyrii* quinque voces commentarium: Ἰωάννου Φιλοπόνου τοῦ γραμματικῷ εἰς τὰς ε' φωνάς. Incipit hic: καὶ τὸ πρὸς ὠφέλειαν οὐ μόνον τῶν οἰκείων μαθητῶν ἀλλὰ καὶ πάντων τῶν περὶ λόγους ἐσπουδακῶν. Liber plane ab illo discrepat qui apud *Nesselium* inscribitur Ἰωάννου γραμμ. τοῦ Φ. προλεγόμενα εἰς τὴν Πορφυρίου εἰσαγωγῇ ἀπὸ φωνῆς Ἀμμωνίου τοῦ Ἑρμεῖου. cuius initium μέλλοντας ἡμᾶς ἀρχεσθαι φιλοσόφων λόγων, ἀναγκαῖον— Enimvero codex Matritensis mihi *Scholia solius Philoponi*, nec ea, ut in Cod. Vindobon. cum *Ammonii Scholiis* confusa, continere videtur. Hinc diversitas codicum." Conf. *Fabric.* tom. 5 p. 738 u.

13 ἐξήγησις τῶν τοῦ Ἀριστοτέλους μετὰ τὰ φυσικὰ, ἀπὸ τοῦ Φιλοπόνου Ἰωάννου. Extant in Greek in Cod. Vindobon.: *Fabric.* tom. 10 p. 648 Buhle p. 304. But published only in a Latin version. In *Schol. Aristot. Berolin.* p. 518 the editor seems to doubt the genuineness: "Ex Anonymi brevi expositione *Metaphysicorum* quæ sub *Philoponi* nomine a Fr. Patritio Latine *Ferrariæ* 1583 edita est in Cod. Vat. Urbin. 49 Græce legitur, addidi scholia quædam ad lib. I."

A. D. 617 p. 177 A. D. 640. He was born about A. D. 525, wrote some works before the commentary of *Simplicius de Caelo*; his treatise against *Joannes CP.* was composed about

14 κατὰ Ἰαμβλίχου. Phot. Cod. 215 ἀνεγνώσθη Ἰωάννου τοῦ Φιλοπόνου κατὰ τῆς σπουδῆς Ἰαμβλίχου ἣν ἐπέγραψε Περὶ ἀγαλμάτων. ἔστι μὲν οὖν ὁ σκοπὸς Ἰαμβλίχου θεῖα τε δεῖξαι τὰ εἰδωλα—καὶ θείας μετουσίας ἀνάπλεα.—τούτων οὖν ἀπάντων ἔργα τε ὑπερφυῆ καὶ δόξης ἀνθρωπίνης κρείττονα γράφει ὁ Ἰάμβλιχος, πολλὰ μὲν ἀπίθανα μυθολογῶν, πολλὰ δὲ εἰς ἀδήλους φέρων αἰτίας, πολλὰ δὲ καὶ τοῖς ὀρωμένοις ἐναντία γράφειν οὐκ αἰσχυρόμενος. εἰς δύο δὲ τὴν ὅλην πραγματείαν διατέμνει τὴν μὲν μείζονα καλῶν τὴν δὲ ἐλάττωνα, καθ' ἑκατέρας δὲ τούτων ὁ Φιλόπονος ἴσταιται, λέξει μὲν κεκρημένος ἥπερ εἰώθει, καὶ τὴν συνθήκην δὲ εἰς τὸν ὅμοιον ἑαυτῷ τύπον ἀρμοζόμενος. τοῦ μὲν γὰρ καθαροῦ καὶ εὐκρινούς οὐκ ἀποκλίνει, οὐ μέντοιγε τῇ λογάδι καὶ ἀττικίζούσῃ φράσει κυλλωπίζεται. κ. τ. λ.

15 περὶ κοσμοποιίας λόγοι ἐπτά. 4to. Viennæ Austriae 1639 pp. 282. Addressed after A. D. 619 to *Sergius*. See above c. 1 p. 161 A. D. 611. Photius Cod. 43 ἀνεγνώσθη Ἰωάννου τοῦ Φιλοπόνου εἰς τὴν ἐξαήμερον. ἔστι δὲ ἐν τούτῳ τῷ βιβλίῳ καθαρὸς καὶ σαφὴς καὶ κρείττων τῇ λέξει ἑαυτοῦ, καὶ συμφωνῶν σχεδὸν ἐν τοῖς πλείστοις Βασιλείῳ τῷ μεγάλῳ, ἀντιπίπτων δὲ δι' ὅλου τῷ Μοψουεστίῳ Θεοδώρῳ [Phot. Cod. 38 οὗτος δὲ ἐστὶν ὁ Μοψουεστίας, ὃν καὶ πλείστας εὐθύνας Ἰωάννης ὁ Φιλόπονος—τῆς τοιαύτης ἐρμηνείας ἐν οἰκείῳ τῷ εἰς τὴν κτίσιν ποιήματι ἐδείχθη σπουδαίως εἰσπραττόμενος], ὃς τὴν αὐτὴν ὑπόθεσιν ἐνοστήσαντος ἐρμηνείας τῆς κτίσεως τὸ βιβλίον ἐπέγραψεν. οὗ τὰς δύο διελέγχων ὁ Φιλόπονος τὴν ἐναντίαν ἐτράπετο. Photius Cod. 240 gives an abstract of the work of *Philoponus*.

16 εἰς τὰ περὶ φυσικῆς ἀκροάσεως τέσσαρα πρῶτα βιβλία τοῦ Ἀριστοτέλους ἀποσημειώσεις, ἐκ τῶν συνοουσιῶν τοῦ Ἀμμωνίου τοῦ Ἑρμείου, μετὰ τινων ἰδίων ἐπιστάσεων. fol. Venet. 1535. The register gives (for pages there are none) *quaterniones XVIII præter m quinternionem et v duernionem*. Probably the latest of the works of *Philoponus*, written in A. D. 617. See above c. 1 p. 164.

II *Arithmetica vel astronomica.*

17 *In Ptolemaï μεγάλην σύνταξιν*. Theodorus Meliteniota προοίμιον εἰς ἀστρονομίαν c. 6—8 apud Fabricium tom. 10 p. 406 τῷ Πτολεμαίῳ ἐν τοῖς τρισὶ πρὸς τοῖς δέκα βιβλίοις τῆς μεγάλης συντάξεως—ἥς περί πλείστα συγγράμματα διεξοδικώτερον ἐργασται τῷ φιλοσόφῳ Συριανῷ [N^o 322] Θέωνί τε καὶ Πάππῳ τοῖς μαθηματικοῖς, καὶ Ἰωάννῃ γραμματικῷ τῷ τῆς Ἀλεξανδρείας πολίτῃ.

18 *In Nicomachi Geraseni arithmetica*. Fabric. tom. 10 p. 649.

19 *De usu astrolabii*. Fabric. tom. 10 p. 650.

III *Theologica.*

20 βιβλιδάριον κατὰ τοῦ—Ἰωάννου ἀρχιεπισκόπου ΚΠ. Written about A. D. 568: Photius Cod. 75 quoted above c. 1 p. 164 A. D. 617. Photius l. c. proceeds thus: ἔστι δὲ τὴν φράσιν ὅμοιος ἑαυτῷ· σαφὴς τε γὰρ καὶ οὐδὲν μετέχων τόνου ἢ σεμνότητος. τοῖς ἐπιχειρήμασι δὲ οὐ

μόνον ἀσεβῆς ἀλλὰ καὶ λίαν σαθρὸς καὶ ἀνίσχυρος, καὶ μὴδ' ἐπιπολαίῳ φαντασίᾳ τῆς ἀληθείας τὰ οἰκεία δυνηθεὶς ἐπιχρῶσαι κατὰ τῆς εὐσεβείας συφλίσμινα· φύσεις γὰρ καὶ οὐσίας καὶ θεότητας καὶ θεοὺς πλασάμενος ἐντεῦθεν ἀθυροστομῶς πᾶσαν βλασφημίαν τῆς Χριστιανῶν καταχέει πίστει, τὸ ἐν πόσα σημαίνει σμικρολογῶν.—πλὴν ἀλλ' ἐν γε τούτῳ τῷ λόγῳ καὶ πατέρων ῥήσεις παραφέρει τοῦ τε θεολόγου Γρηγορίου καὶ τοῦ μεγάλου Βασιλείου Ἀθανασίου τε τοῦ πολυάθλου καὶ τοῦ ἐν ἀγίοις Κυρίλλου. ἀλλ' οὐδὲν αὐτῷ συντελοῦσιν οὐδ' αὐταὶ εἰς τὸν προκείμενον καὶ ἡσεβημένον σκοπόν. He was called in question for his opinions before A. D. 578: Phot. Cod. 24. See above c. 1 p. 164 A. D. 617, Photius Ibid. ἃ τινα συνέστησαν μεταξὺ Κόνωνος καὶ Εὐγενίου τῶν τριθεϊτῶν καὶ Παύλου καὶ Στεφάνου, καὶ αὐτῶν τῆς τῶν διακρινόμενων αἰρέσεως τυγχανόντων. ἐν δὲ φαίνονται Κόνων καὶ Εὐγένιος ἀντιποιοῦντες τοῦ Φιλοπόνου· τῶν γὰρ περὶ Παῦλον καὶ Στέφανον ἀπαιτούντων αὐτοὺς ἀναθεματίσαι τὸν Φιλόπονον, οὗτοι οὐκ ἠνέσχοντο, ἀλλὰ καὶ προεκόμζον μαρτυρίας ὡς συνωδᾷ Σεβήρῳ καὶ Θεοδοσίῳ τοῖς ἑαυτῶν φρονέει διδασκάλοις. οὗτοι δὲ τὰς μὲν ἄλλας περὶ τὴν θεολογίαν λέγουσι φωνὰς εὐσεβεῖς, Τριάδα ὁμοούσιον καὶ ὁμοφυῆ, καὶ Θεὸν ἓνα, καὶ μίαν Θεότητα, βλασφημοῦσι δὲ λέγοντες μερικὰς οὐσίας καὶ ἰδικὰς θεότητας καὶ ἰδικὰς φύσεις τὸν Πατέρα καὶ τὸν Υἱὸν καὶ τὸ Ἅγιον Πνεῦμα, ἑαυτοὺς τε καὶ τῇ ἀληθείᾳ μαχομένοι.

21 περὶ τοῦ πάσχα. Edidit Corderius ad calcem libri de mundo, 4to. Viennæ Austriae 1630 pp. 18.

22 περὶ ἀναστάσεως. Phot. Cod. 21 ἀνεγνώσθη Ἰωάννου Φιλοπόνου ὁ Περὶ ἀναστάσεως λόγος ἐν τόμοις * * ἐν οἷς τὴν τῶν σωμάτων ἀνάστασιν ἀναιρεῖ πολλά τε ἀπερισκεπτικῶς λέγει, ἐπιχλευάζων καὶ τοὺς μακαρίους καὶ ἀγίους πατέρας ἡμῶν. Cod. 22 ἀνεγνώσθη Θεοδοσίῳ μονάζοντος τῶν τῷ Φιλοπόνῳ Ἰωάννῃ παραληφθέντων χρήσεων κατὰ τῆς τῶν σωμάτων ἀναστάσεως ἐσπουδασμένη ἀνατροπῇ, καὶ παράθεσις ῥητῶν γραφικῶν τε καὶ πατρικῶν εἰς ἔλεγχον τῆς Ἰωάννου ματαιοπονίας. Cod. 23 ἀνεγνώσθη Κόνωνος καὶ Εὐγενίου καὶ Θεμιστίου κατὰ Ἰωάννου, τὴν Περὶ ἀναστάσεως αὐτοῦ ματαιοπονίαν στηλιτευόντων· ἐν οἷς πολλὴν αὐτοῦ καταδρομὴν ποιοῦνται, ὥστε καὶ ἀλλότριον λέγειν αὐτὸν παντελῶς τοῦ δόγματος τῶν Χριστιανῶν. καὶ τοὶ καὶ αὐτοὶ τῆς αὐτῆς αὐτῷ δόξης ἐκοινώνουν, τὴν ἐν Χαλκηδόνι, ὡς ἐκεῖνος, οὐ παραδεχόμενοι σύνοδον. Nicephorus H. E. XVIII. 47 p. 873 A ὀρίζεται δὲ καὶ νεκρῶν ἀνάστασιν εἶναι τὴν τῶν λογικῶν ψυχῶν πρὸς τὸ φθαρτὸν σῶμα ἔνωσιν ἀδιάλυτον· οἷς οἱ περὶ Κόνωνα ἐναντιούμενοι αὐτόν τε καὶ τὰ τούτου συγγράμματα ἀπέωσαντο—κἀν καὶ πρότερον αὐτὸν ἀπεδέχοντο· “τὰ σώματα,” λέγοντες, “κατὰ μὲν τὴν ὕλην οὐ φθείρονται ἀλλὰ κατὰ μόνον τὸ εἶδος” κ. τ. λ.

23 κατὰ τῆς ἐν Χαλκηδόνι συνόδου. Phot. Cod. 55 ἀνεγνώσθη Ἰωάννου τοῦ Φιλοπόνου, μᾶλλον δὲ ματαιοπόνου, κατὰ τῆς ἀγίας καὶ οἰκουμενικῆς τετάρτης συνόδου. ἐν οἷς ἐστὶ τὴν μὲν φράσιν ὅμοιος ἑαυτῷ, ὅθεν δὲ πειρᾶται ἀναισχύντως τὴν σύνοδον εἰς τὸ Νεστορίου φρόνημα. καὶ λέγει καυιδέξασθαι τὴν σύνοδον τὸν ἀναθεματισμὸν Νεστορίου ὅτι μὴδὲν ἡγουμένην εἰς ἀνθρώπον ἐξαμαρτεῖν ἐπικυρώσει

A. D. 568; he addressed *Sergius* after A. D. 610, and still wrote in May A. D. 617, when he was probably 92 years of age. Nicephorus H. E. XVIII. 47 τὸ μὲν γένος Ἀλεξανδρεὺς ἦν ὁ ἀνὴρ λίαν δὲ ἔστι φιλόσοφος ἀκριβέστατος, καὶ τὴν ἰδέαν τῶν λόγων οὐ πάντῃ τῶν ἐπινοούμενων ἔχων γνωρίζεται. περὶ δὲ τὰς ἀποδείξεις τῶν λόγων πάντῃ ἔστι θαυμασιώτατος· ἄκρος δ' εἰσάγαν κατὰ τὴν Πλάτωνος καὶ Ἀριστοτέλους παιδείαν· οἷς καὶ πλεῖω, μάλιστα δὲ τῶν Ἀριστοτέλους ἀπαρρήτων λαμπροτάτας ἐξηγήσεις κατέλιπεν, αἱ καὶ ἐς δεῦρο δὴ διασώζονται.

382 *Nonnosus*. Photius Cod. 3 ἀνεγνώσθη Νουνόσου ἱστορία, ἐν ᾗ διαλαμβάνεται πρεσβεία αὐτοῦ πρὸς τε Αἰθίοπας καὶ Ἀμερίτας καὶ Σαρακηνοὺς, τὰ ἰσχυρότερα τῶν τότε ἔθνων, ἔτι δὲ καὶ πρὸς

δόγματος, ὃ καὶ αὐτὸς ὁ βαλλόμενος τῷ ἀναθέματι πάντων ὑπερετίμα καὶ ἔσπεργε, πρᾶγμα πλάττων καὶ τερατευόμενος, ὃ τῆς ἐκείνου φρενὸς καὶ τῆς ἀστηρίκτου γνώμης καθέστηκεν ἄξιον.—ἐν τμήμασι δὲ τέσσαρσι ποιεῖται τὴν ὅλην κατ' αὐτῆς κωμῶδιαν.

24 κατὰ Σεβήρου. Suidas p. 1789 B. Fabric. tom. 10 p. 652 “Ex hoc opere puto esse κεφάλαια ἑ’ πρὸς τοὺς ἀκεφάλους MSS. in bibliotheca Cæsarea.—Incipit εἰ ὁ λέγων τὸν Θεὸν μόνον τὸν Χριστὸν μανιχαῖζει, καὶ ὁ λέγων μόνον ἄνθρωπον τὸν Χριστὸν παυλιανίζει, καὶ ὁ λέγων τὸν τέλειον τὸν Χριστὸν, ἄνθρωπον δὲ ἀτέλειον, ἀπολιωρίζει” —

25 διαίρεσις τῶν τριῶν ψυχικῶν δυνάμεων πρὸς τὰς τέσσαρας γενικωτάτας ἀρετὰς, πῶς ἐν ταῖς τρισὶν εἰσιν αἱ τέσσαρες. MS. Ibid. Fabricius p. 652 “Incipit φασὶ τινας, τι δῆποτε” —

26 *διαιτητής*. Composed at the request of *Sergius*, and therefore after A. D. 610. Nicephorus XVIII. 47 p. 872 C τῷ δυσσεβεῖ Σεργίῳ τηλικαῦτα τῆς Κωνσταντίνου ἱεραρχοῦντι παρακληθεὶς τὴν τοιαύτην συστήσασθαι αἵρεσιν λόγον δεινότατον συνεγράψατο, ὃς *Διαιτητής* ἡ Περὶ ἐνώσεως ἐπιγέγραπται. ἐν κεφαλαίοις δὲ δέκα τὴν τῆς αἵρέσεως πᾶσαν τομὴν ἐξυφάνατο. πρὸς γε μὴν ἀπόδειξιν τοῦ μυσαροῦ αὐτοῦ δόγματος πᾶσαν φιλοσοφίαν κεκίνηκεν ἐξακριβωσάμενος. c. 48 p. 874 C ἀλλ’ ὁ μὲν Φιλόπονος καὶ ὅσοι ἐκείνου σύμφρονες τὴν κοινὴν ἀνθρωπεῖαν φύσιν καὶ αὐτὴν δὲ τὴν θεῖαν ἦν φάμεν ἀδιαίρετον εἰς πλεῖστα διόττησι πρόσωπα, ἀποδιαίρων αὐτὴν καὶ κατὰ μόνην ἐνιστῶν τοῖς ἀτόμοις, καὶ ταῖς τρισὶ μερίξιν τῆς ὑπερουσίου φύσεως ὑποστάσειςιν.—ἀλλὰ πολλοὶ μὲν καὶ ἄλλοι τοῦτοις ἀντέθεντο· μάλιστα δὲ πάντων ὁ μοναχὸς Λεόντιος γενναίως ἐν λ’ κεφαλαίοις βίβλον ὅλην τοῦτοις ἀντέστησεν.—ἐπὶ δὲ τούτῳ καὶ ὁ θαυμάσιος διάκονος καὶ ῥεφερενδάριος Γεώργιος ὁ Πισίδης [N^o. 393], ἡλικιώτης ὢν ἐκείνῳ, εἰ καὶ τῷ χρόνῳ λίαν νεώτερος, ἐν ἰάμβων μέτροις ἀρίστοις ὥσπερ εἴβητο γράφειν· πρὸς τὴν εἰρημνὴν αἵρεσιν ἀντιβὰς κ. τ. λ. *Leontius* in another work, still extant, *de sectis*, animadverts upon *Philoponus*, as we have seen above at p. 177. In a passage c. 5 § 6, quoted by Geiseler tom. 1 p. 321, *Leontius* thus speaks of *Philoponus*: ἔλεγε δὲ ταῦτα λαβὼν τὴν ἀφορμὴν ἀπὸ τῶν Ἀριστοτελικῶν· ὁ γὰρ Ἀριστοτέλης φησὶν ὅτι εἰσὶ τῶν ἀτόμων καὶ μερικαὶ οὐσίαι, καὶ μία κοινὴ· οὕτως οὖν καὶ ὁ Φιλόπονος ἔλεγε ὅτι εἰσὶ τρεῖς μερικαὶ οὐσίαι ἐπὶ τῆς ἀγίας τριάδος, καὶ ἔστι μία κοινὴ. The fragments of the work of *Philoponus* preserved by Joannes Damascenus are thus described: Damasc. tom. 1 p. 101 περὶ φύσεως καὶ ὑποστάσεως, ὅπως οἱ ἐκ Ζηνήρου δοξάζουσι, καὶ πῶς τὰς μερικὰς δογματίζουσιν οὐ-

σίας, Ἰωάννου γραμματικοῦ τριθεΐτου τοῦ λεγομένου Φιλοπόνου, ἐκ τοῦ τετάρτου λόγου τοῦ Διαιτητοῦ. p. 102—107 ἐκ τοῦ Διαιτητοῦ, κεφ. ζ’. “ἑβδομος ἔστι λόγος,” κ. τ. λ. In the proposition of *Philoponus*, as *Leontius* l. c. has given it, there is this extreme absurdity, that he has applied to Spiritual Substance the properties which *Aristotle* affirmed of the elements of Matter.

In the 6th general Council, in Act. XI March 18 A. D. 681 apud Acta Concil. tom. 7 p. 921, 924, 925, after a long list of heretics, *Philoponus* *Canon* and *Eugenius* are anathematized as οἱ τρεῖς τῆς τριθεΐας τρισκατάρατοι πρίμαχοι, and *Themistius* ὁ τῆς ἀγνοίας πατὴρ καὶ γεννήτωρ κ. τ. λ.

IV Grammatica.

27 Ἰωάννου γραμματικοῦ Ἀλεξανδρέως τονικῶν παραγελμάτων ἐν ἐπιτομῇ. Edidit Dindorf 8vo Lips. 1825 pp. 40. Abridged from *Herodian*: *Philop.* p. 4, 24 τοῦτο παραδώσομεν ἐκ τῶν τοῦ πολυμαθεστάτου Ἡρωδιανοῦ ἐν ἐπιτομῇ ἐκδεχάμενοι τὰ χρησιμώτερα.

28 συναγωγὴ τῶν πρὸς διάφορον σημασίαν διαφόρως τονουμένων λέξεων. Fabric. tom. 10 p. 648.

29 περὶ διαλέκτων ἐκ τῶν Ἰωάννου τοῦ γραμματικοῦ τεχνικῶν. Villosion Anecd. tom. 2 p. 102. Conf. Fabricium tom. 6 p. 197. 294 tom. 10 p. 648. *Gregorius Corinthius* de dial. p. 1 ἰδοὺ σοὶ καὶ τὰς διαλέκτους ἐγχειρίζω—περὶ ὧν ὁ τε Φιλόπονος Ἰωάννης ἐπόνησε καὶ Τρύφων ὁ γραμματικὸς καὶ ἄλλοι πολλοὶ κ. τ. λ.

30 περὶ ὀρθογραφίας, et aliud περὶ λέξεως. “MSS. in bibliotheca Cæsarea.” Fabric. tom. 10 p. 650.

[ὑπόμνημα εἰς τὸ περὶ ζῶων μορίων. Auctor Comm. in Aristot. de gen. animalium p. 27 b 46 τίς δὲ ἡ κυρτὴ περιφέρεια εἴρηται μοι ἀκριβῶς ἐν τῷ εἰς τὸ περὶ ζῶων μορίων ὑπομν.]

[Ἀριστοτέλους περὶ ζῶων γενέσεως μετὰ τῆς τοῦ Φιλοπόνου ἐξηγήσεως βιβλία πέντε. fol. Venet. 1526 pp. 119 (238). More probably the work of *Michael Ephesus*. See Fabric. tom. 10 p. 647 Buhle p. 185. If this is the work of *Michael Ephes.* he is also the author of the preceding commentary.]

It has been shewn in p. 177 A. D. 640 that some have mistaken the time of *Philoponus*. To these may be added *Leguier* ad Joannem Damascenum tom. 1 p. 104, who places *Philoponus* almost 100 years before *Mohammed*: “Vivebat sub Justiniano, centum fere annis ante Mohammedem.” He lived indeed under *Justinian*, for he was probably born two years before *Justinian’s* accession; but he still wrote, as we have seen, in 617, only 5 years before the *Hejira*.

ἀλλὰ ἀνατολικά ἔθνη. Ἰουστινιανὸς δὲ τὸ τηνικαῦτα τὴν Ῥωμαϊκὴν περιεΐπε πολιτείαν, φύλαρχος δὲ τῶν Σαρακηνῶν ἐ χρημάτιζε Κάϊσος ἀπόγονος Ἀρέθα, καὶ αὐτοῦ φυλάρχου γεγεννημένου, πρὸς δὲ ὁ Νουνόσου πάππος ἐπρεσβεύσατο παρὰ Ἀναστασίου τότε βασιλεύοντος ἀποσταλεῖς, καὶ τὰ πρὸς εἰρήνην ἐσπείσατο. οὐ μὴν ἀλλὰ καὶ ὁ πατὴρ Νουνόσου (Ἀβράμης δ' ἦν αὐτῷ ὄνομα) πρὸς Ἀλαμούνδαρον φύλαρχον Σαρακηνῶν ἐπρεσβεύσατο, καὶ δύο στρατηγούς Ῥωμαίων, Τιμόστρατον καὶ Ἰωάννην, νόμφ πολέμου συλληφθέντας ἀνεσώσατο. Ἰουστίνῳ δὲ τῷ βασιλεῖ τὴν τῶν στρατηγῶν διηκονεῖτο ἀνάρρυσιν.—πρὸς τοῦτον δὲ τὸν Κάϊσον καὶ ὁ Νουνόσου πατὴρ, πρὶν ἢ Νόννοσον πρεσβεύειν αἰρεθῆναι, Ἰουστινιανοῦ πέμποντος ἀπέσταλτο καὶ εἰρηνικὰς ἔθετο σπονδὰς, ὥστε καὶ τὸν υἱὸν Κάϊσου (Μαυίας δὲ ἐκαλεῖτο) ὁμηρα λαβεῖν καὶ πρὸς Ἰουστινιανὸν ἐς Βυζάντιον ἀποκομίσαι. μεθ' ὃν χρόνον ἐπρεσβεύσατο Νόννοσος κ. τ. λ.

As the second embassy of *Abramēs* was in the reign of *Justinian*, after A. D. 527, the mission of *Nonnosus* himself was probably not early in that reign, and may be placed within about A. D. 540—550.

383 *Isidorus mechanicus*. Tables A. D. 557.

384 *Paulus Silentiarius*. Celebrated the dedication of *St. Sophia* in hexameter verse: *Agathias* V. 9 p. 153 A ὦν μὲν οὖν ἔδει ἐν ξυγγραφῇ τοῦ νεῷ περὶ ἐπιμνησθῆναι—ταῦτα ἔμοιγε ἀποχρώντως ἐκδεδιγῆται [see the Tables A. D. 557 p. 807].—εἰ δέ τις ἐθέλοι πόρρω πού τυχὸν τῆς πόλεως ἀπφκισμένος ἔπειτα γινώσκειν σαφῶς ἅπαντα, καθάπερ παρὼν καὶ θεώμενος, ἀναλεγέσθω τὰ Παύλῳ τοῦ Κύρου τοῦ Φλώρου ἐν ἑξαμέτροις πεπονημένα, ὅς δὴ τὰ πρῶτα τελῶν ἐν τοῖς ἀμφὶ τὸν βασιλέα σιγῆς ἐπιστάταις, γένους τε κοσμούμενος δόξη καὶ πλοῦτον ἄφθονον ἐκ προγόνων διαδεξάμενος, ὅμως παιδεία γε αὐτῷ καὶ λόγων ἄσκησις διεσπουδάστο. κ. τ. λ.—ἀλλὰ γὰρ ἦδε μὲν ἡ δευτέρα τοῦ νεῷ ἐπισκευὴ καὶ ἀνόρθωσις ὀλίγῳ ὕστερον χρόνῳ [sc. post A. D. 558] ἀπείργασται καὶ ξυνετελέσθη.^b

385 *Macedonius*. Flourished in the reign of *Justinian*: *Suidas* p. 30 B 31 A Ἀγαθίας—συνήκμασε Παύλῳ τῷ Σιλεντιαρῷ, καὶ Μακεδονίῳ τῷ ὑπάτῳ, καὶ Τριβουνιανῷ [Tables A. D. 532 p. 755], ἐπὶ τῶν Ἰουστινιανοῦ χρόνων.^c

386 *Agathias*. Began at A. D. 553: Tables p. 798. 799. *Agathias* in A. D. 554: p. 803. His 5th book included the year 559: p. 811. He wrote after the death of *Justin* A. D. 578: p. 841.^d

387 *Joannes Epiphaniensis*. Tables A. D. 553. 578. His history contained 40 years A. D. 553—592: *Ibid.* p. 843.

388 *Menander rhetor*. Tables A. D. 562. 576.

389 *Malalas*. Quoted at A. D. 507: Tables p. 723. 725. at 528: *Ibid.* p. 749. Wrote after the death of *Justinian*: Tables A. D. 563 p. 817.

390 *Theophanes Byzantinus historicus*. Tables A. D. 567. 568. 571.

391 *Theophylactus Simocatta*. At CP. in 610. See above c. 1 p. 161. He wrote in the reign of *Heraclius*: VIII. 12 p. 214 B αὐτοκράτωρ Ἡρόκληις. After the death of *Chosroes* Feb. 28 A. D. 628: p. 214 C ἀναιρεῖται ὁ Βαβυλώνιος δράκων ὁ τοῦ Ὀρμίσδου Χοσρόης.^e

^b The former edifice was overthrown by the earthquake in December 557: *Agathias* quoted in the Tables p. 808.

The poem of *Paulus* on *St. Sophia* is published among the Byzantine Historians, 8vo Bekker Bonn. 1837, and his epigrams and other short poems are extant in *Jacobs Anthol.* tom. 4 p. 41—73, upon which see *Jacobs* tom. 13 p. 931.

^c Forty-one epigrams of *Macedonius* are in *Jacobs Anthol.* tom. 4 p. 81—92.

^d *Suidas* p. 30 A Ἀγαθίας σχολαστικὸς, Μυριναιῖος, ὁ

γράφας τὴν μετὰ Προκόπιον ἱστορίαν τὸν Καισαρέα (τὰ κατὰ Βελισάριον κατ' τὰς ἐν Ἰταλίᾳ καὶ ἐν Λιβύῃ πράξεις), τουτέστι τὰ κατὰ Ναρσὴν ἐν Ἰταλίᾳ καὶ τὰ ἐν Λαζικῇ καὶ Βυζαντίῳ. οὗτος συνέταξε καὶ ἕτερα βιβλία ἑμμετρὰ τε καὶ καταλογάδην· τὰ τε καλούμενα Δαφνικά, καὶ τὸν κύκλον τῶν νέων ἐπιγραμμάτων ὃν αὐτὸς συνήξεν ἐκ τῶν κατὰ καιρὸν ποιητῶν· συνήκμασε δὲ Παύλῳ τῷ Σιλεντιαρῷ [N^o 384] κ. τ. λ. See N^o 385. Ninety-five epigrams of *Agathias* himself are in the collection apud *Jacobs Anthol.* tom. 4 p. 3—39.

^e *Theophylact* was from Egypt: VII. 16 p. 186 A

392 *Stephanus mathematicus*. See above c. 1 p. 165 A. D. 621.

393 *Georgius Pisides*. Described above in c. 1 p. 166, 167, 169 A. D. 622, 626, 628.^f

394 *Chronicon Paschale*. The compiler lived in the reign of *Heraclius* and ended his Chronicle at the 20th year of that reign A. D. 630. See above c. 1 p. 169 A. D. 628. The reasons for supposing only one compiler have been given already at c. 2 p. 209. The notation of the Chronicle is explained in the Tables A. D. 562 Appendix c. 1 p. 163 A. D. 616 c. 2 *Consuls* p. 179 c. 3 p. 210—212.

395 *Syncellus*. Described in the fourth column of the Tables A. D. 284. 325. Wrote in A. D. 808. He marks his own time p. 3 B C p. 6 D 766 years after the Ascension, and *anno mundi* 6300 *indictione prima*. But at p. 207 B *anno mundi* 6302: ἕως τοῦ παρόντος 51β' ἔτους. The former number was the number of *Syncellus*, although he wants 9 years of the true amount of time^g.

ἔλκοντες τὸ γένος ἐντεῦθεν εἰκότως τοῖς περὶ τοῦ Νεῖλου διηγήμασιν οὐκ ἀπροσφόρως φιλοχωρήσωμεν. *Petrus*, who commanded at Alexandria in 602, was a relation of *Theophylact*: VIII. 13 p. 215 D συνήπτετο πρὸς γένος ἡμῶν.

^f *Pisides* also wrote against *Philoponus*. See No 381 *Philoponus*, Works n. 26. And wrote after *Leontius*: Niceph. XVIII. 48 there quoted: ἐπὶ δὲ τούτῳ [sc. *Leontio*]—Γεώργιος ὁ Πισίδης, ἡλικιώτης ὢν ἐκεῖνῳ, εἰ καὶ τῷ χρόνῳ λίαν νεώτερος. *Fabricius* tom. 8 p. 310 refers ἐκεῖνῳ to *Leontius*: "Nicephorus *Leontii* illius ἡλικιώτην, quanquam annis aliquanto juniorem [immo ΛΓ'ΑΝ νεώτερον] fuisse ait *Georgium*." But *Baronius* and *Pagi* tom. 2 p. 555 to *Philoponus*: "Nicephorus ait *Philoponum* fuisse coetaneum *Georgio Pisidio*." And as τούτῳ refers to *Leontius*, ἐκεῖνῳ seems to mean "the former," that is, *Philoponus*; than whom *Georgius* might well be called λίαν νεώτερος, since *Philoponus* was about 85 when *Heraclius* began to reign, and *Georgius* still wrote in the 19th year of *Heraclius*. But there is inaccuracy or error in calling them ἡλικιώτας.

^g The dates of *Syncellus* for the Nativity the Baptism and the Passion are given in the Tables A. D. 29 p. 12. See also above c. 5 p. 229. In p. 3 B C he thus expresses the times: σαφῶς ὑποδείξει τῷ εφ' ἔτει τοῦ κόσμου τὴν ἑνσαρκον αὐτοῦ γεγενῆσθαι οἰκονομίαν—καὶ τῶν μετὰ ταῦτα ὀκτακοσίων δύο ἔτων, λγ' μὲν ἔτων καὶ ἡμερῶν τεσσαράκοντα τῆς ἐπὶ γῆς οἰκονομίας, ἑπτακοσίων δὲ καὶ ἐξήκοντα ἕξ καὶ μηνῶν δέκα καὶ ἡμερῶν εἴκοσι τῶν μετὰ τὴν ἀγίαν αὐτοῦ ἀνάληψιν, τοῦτ' ἔστιν ἀπὸ τῆς πρωτοκτίστου ἡμέρας ἕως τοῦ κοσμοῦ καθολικοῦ ἐξάκισ χιλιοστοῦ τριακοσιοστοῦ ἔτους ἰνδικτιῶνος πρώτης. p. 6 D ἕως τοῦ νῦν ἐπιστάτως ἐξάκισ χιλιοστοῦ τριακοσιοστοῦ ἔτους ἀπὸ κτίσεως κόσμου ἰνδικτιῶνος πρώτης. The number 802 agrees with his number at p. 207 B, 6302; but the details require 800 at p. 3 B and 6 D; for 5500 + 800 = 6300. And he also gives

y	m	d
33	0	40
766	10	20
800	0	0

Syncellus, as we collect from p. 312 A p. 315 D,

computed the Incarnation not from the Nativity at Dec. 25 in the 43rd year of *Augustus* but from the Conception at March 25 preceding. From that epoch he deduced the 33^y 0 40^d which terminate at the Ascension May 3 of the 19th of *Tiberius*.

He reckoned all his years from March 25: p. 6 C. and, like the Paschal Chronicle (see the Tables A. D. 32 p. 16), anticipated the beginnings of the years of *Tiberius* and reckoned the 19th year not from Aug. 19 the true beginning, but from the 25th of March preceding. His epoch therefore for the Ascension is May 3—ἀναληφθεὶς εἰς τοὺς οὐρανοὺς τῇ μ' ἡμέρᾳ, Μαΐου γ' p. 327 C—A. D. 32. From this point the 33^y 0 40^d carry back the Annunciation to March 25 B. C. 1 and the Nativity to Dec. 25 of the same year, 7 days only before the Vulgar Era began. *Syncellus* however has erred in the amount of the following period. For 766^y 10^m 20^d computed from May 3 A. D. 32 will terminate at March 24 A. D. 799, when the seventh indiction was current. Nine years then are to be added to bring his period to the first indiction in March 808. But indications that he had lost some years are supplied by *Syncellus* himself. We have seen in the Tables A. D. 284 p. 327 that he lost 6 years between the death of *Augustus* and the death of *Probus*. And these are to be restored. The other 3 years he omitted between the death of *Probus* and the year 808. We conclude then from the place of the first indiction, and from the six years which we know to have been omitted, that the year 808, when the first indiction was current, was the epoch at which *Syncellus* wrote. Wherefore *Pagi* tom. 3 p. 394 has not given the time of *Syncellus* with sufficient exactness when he places him at the year 792: "hoc circiter anno opus illud publicavit." For in March 792 the fifteenth indiction was current; and the 800 and 766 years reckoned upwards from 792 would carry back the Nativity to the 36th year of *Augustus*, and the Ascension to the 12th of *Tiberius*.

Perhaps to this omission of 9 years may be ascribed the error of placing the Nativity in the 43rd of *Augustus* at the consuls of A. D. 9: p. 315 D τῇ κ' (τοῦ Δεκεμβρίου μηνός) ἐγεννήθη ὁ κύριος ἡμῶν—κατὰ τὸ μγ' ἔτος τῆς Αὐγούστου Ῥωμαίων Καίσαρος βασιλείας, ἐν ὑπα-

- 396 *Theophanes*. Described in the fourth column of the Tables at A. D. 284. 325. 491. 565. He brought down his Chronography to the year 812: Ibid. p. 327.

The few following names in alphabetical order contain some authors whose time is not fully known, and some who were omitted by an error in the proper place in the Chronological Series.

- 397 *Ariston Pellæus*. After A. D. 135 and before the year 325, when *Eusebius* quotes him: See the Tables A. D. 135. 2.
- 398 *Cornutus*. Suid. p. 2161 Α Κορνούτος, Λεπτίτης, φιλόσοφος· Λεπτίς δὲ πόλις Λιβύης· γεγινώς ἐν Ῥώμῃ ἐπὶ Νέρωνος, καὶ πρὸς αὐτοῦ ἀναιρεθεὶς σὺν τῷ Μουσωνίῳ. ἔγραψε πολλὰ φιλοσοφὰ τε καὶ ῥητορικά. These were not slain but only banished. Dio 62. 29 speaks of *Cornutus*: ὁ δὲ Νέρων—παρεσκευάζετο ὡς καὶ τὰς τῶν Ῥωμαίων πράξεις ἀπάσας συγγράψων ἐν ἔπεσι, καὶ περὶ γε τοῦ πλείους τῶν βιβλίων—παραλαβὼν ἄλλους τε καὶ Ἀνναῖον Κορνούτον, εὐδοκιοῦντα τότε γε ἐπὶ παιδείᾳ. καὶ αὐτὸν ὀλίγου μὲν καὶ ἀπέκτεινεν, ἐς νῆσον δ' οὖν ἐνέβαλεν, ὅτι τινῶν τετρακόσια ἀφιοῦντων αὐτὸν βιβλία γράψαι, πολλὰ τε αὐτὰ εἶναι ἔφη καὶ μηδένα αὐτὰ ἀναγνώσεσθαι. Euseb. Chron. Anno 2080 [from Oct. A. D. 64] Nero—*Cornutum philosophum vertere solum coëgit*. Hieronymus places this Anno 2083 and adds (*Cornutum*) *præceptorem Persii*. Confirmed by Suetonius in vita Persii: *Cum esset annorum XVI [A. D. 50] amicitia cœpit uti Annæi Cornuti, ita ut ab eo nusquam discederet.—Per Cornutum cognovit Annæum etiam Lucanum, æquævum auditorem Cornuti. Nam Cornutus illo tempore tragicus fuit, sectæ Stoicæ, qui libros philosophiæ reliquit.*^h *Cornutus* was studied by Origen: Porphyr. apud Euseb. H. E. VI. 19 ἔχρητο (Ὠριγένης) καὶ Χαιρήμονος τοῦ στωϊκοῦ [Nº 4] Κορνούτου τε ταῖς βίβλοις, παρ' ὧν τὸν μεταληπτικὸν τῶν παρ' Ἑλλησι μυστηρίων γνούς τρόπον ταῖς Ἰουδαϊκαῖς προσήψε γραφαῖς. See Hieron. Magno p. 1083 quoted above at Nº 132 *Numenius* note h. Theodoret. Serin. 2 p. 35. 6 Κορνούτος ὁ φιλόσοφος τὴν Ἑλληνικὴν θεολογίαν ξυντέθεικε.
- 399 *Diodotus astrologus*. Auctor Comm. in Aristot. Meteorolog. p. 78 b l. 27 ἀδύνατον δὲ εἶναι ἔλεγε Διόδωτος ὁ ἀστρολόγος ἐν τούτοις ἀνὴρ οὐδενὸς δεύτερος τῶν καθ' ἡμᾶς ἀνάκλασιν ὑπὸ γῆν γίνεσθαι τῆς ὄψεως ἀπὸ τῆς ἀναθυμιάσεως, ὅταν ὑπὲρ τὸ κέντρον τοῦ κύκλου ἡ ἀναθυμίασις συνίσταται. The time of *Diodotus* is determined by the time of *Alexander Ægæus* (Nº 3) the author of that commentary.
- 400 *Diogenes Laertius*. After *Saturninus* (Nº 183) whom he mentions, and before *Sopater* apud Photium Cod. 161 who quoted from *Laertius*: ἀνεγνώσθησαν ἐκλογαὶ διάφοροι ἐν βιβλίοις ἱβ' Σωπάτρου σοφιστοῦ. συνείλεται δὲ αὐτῷ τὸ βιβλίον ἐκ πολλῶν καὶ διαφόρων ἱστοριῶν κατ' γραμμάτων.—p. 340 ὁ δὲ ἔκτος αὐτῷ συνελέγῃ λόγος ἐκ τε τῆς αὐτῆς Ῥούφου μουσικῆς βίβλου—σύγκειται δὲ αὐτῷ καὶ ἐκ τῶν Δαμοστράτου ἀλιευτικῶν δευτέρου λόγου καὶ ἐκ τῶν Λαερτίου Διογένους φιλοσόφων βίων βιβλίου πρώτου καὶ πέμπτου ἐνάτου τε καὶ δεκάτου, ἐν οἷς τὰ περὶ τῶν φιλοσόφων διέξεισιν, ὅθεν τε τὸ φιλοσοφίας ἱερὸν χρῆμα τὴν ἀρχὴν ἔφυ καὶ ὅπως ἤκμασε τίνες

τεία Σουλπικίου Καμερίνου καὶ Γαίου Ποππαίου, ὡς ἐν ἀκριβείᾳ καὶ παλαιοῖς ἀντιγράφοις φέρεται. Ταῦτα οὐκ ἀφ' ἐαυτῶν συντετάχαμεν, ἀλλ' ἐκ τῶν παραδόσεων τοῦ—Ἰηπολύτου—Ἀννιανοῦ τε—καὶ Μαξίμου. The Nativity then is either at Dec. 25 A. D. 9, or, if he anticipated the year of these consuls, at Dec. 25 A. D. 8. and the Annunciation at March 25 preceding. From these epochs the 800 years will terminate either at March 24 of 808, or at March 24 of 809. It must be acknowledged however that in the consuls at the year of the crucifixion *Syngellus* has an error, of which no

such explanation can be given: p. 321 Α σταυροῦται—Μαρτίου καὶ ἐν ὑπατεῖᾳ Νέρωνος τὸ τρίτον καὶ Βαλερίου Μενσῦλα. These were consuls of A. D. 58. A metachronism of 25 years.

^h The biographer adds *Persius—reliquit circa HS. XX matri et sorori, scriptis tantum ad matrem codicillis rogavit eam ut daret Cornuto sestertium, ut quidam dicunt, centies, ut alii volunt, plus—et libros circiter septingentos Chrysippi, sive bibliothecam suam omnem. Verum Cornutus sublatiis libris pecuniam sororibus quas frater hæredes fecerat reliquit.*

τε τίνων αἱρέσεων ἀρχηγοὶ καὶ προστάται κατέστησαν. Vossius Hist. Gr. II. 13 p. 224 Jonsius Ser. Hist. Phil. p. 272 and Menagius ad Laertium tom. 2 p. 1 refer this to *Sopater* who was slain in 335. But that collection probably belongs to a later *Sopater* whom we trace in Suidas p. 3373 A Σώπατρος Ἀπαμεύς, σοφιστῆς, ἢ μάλλον Ἀλεξανδρεύς. ἐπιτομὰς πλείστων. τινὲς δὲ καὶ τὴν ἐκλογὴν τῶν ἱστοριῶν τούτου εἶναι φασιν. and Eudocia p. 382 καὶ ἕτερος Σώπατρος Ἀπαμεύς· οὗτος ἔγραψεν ἐπιτομὰς πλείστων· τινὲς δὲ καὶ τὴν ἐκλογίαν τῶν ἱστοριῶν τούτου ἔ. φ. The author of the διαιρέσεις ζητημάτων apud Aldi Rhetores tom. 1 p. 287—455 was according to Fabricius tom. 6 p. 103 “non *Sopater* (N^o 293) Plotinianæ scholæ successor, quem Constantinus occidit; sed alius sophista, ducentis annis junior.” The *Sopater* of Photius is with reason supposed by Fabricius tom. 10 p. 720 to be “fortasse non diversus ab auctore commentariorum” apud Aldum.

401 *Eubulus*. Before *Porphyrus*: Porphyr. de Abst. IV. 16 p. 349 διήρητο δὲ οὗτοι εἰς γένη τρία, ὥς φησι Σύμβουλος [recte legunt Εὐβουλος] ὁ περὶ τῆς τοῦ Μίθρα ἱστορίας ἐν πολλοῖς βιβλίοις ἀναγράφας. Hieronymus adv. Jovinianum II p. 573 *Eubulus quoque, qui historiam Mithræ multis voluminibus explicuit, narrat apud Persas tria genera Magorum &c.* Quoted by the editor ad Porphyr. l. c.

402 *Hippobotus*. Before *Clemens Alexandrinus*, and therefore before A. D. 194: Clem. Al. Strom. I p. 300 D Πυθαγόρας μὲν οὖν Μνησάρχου Σάμιος, ὥς φησιν Ἰππόβοτος. Quoted by Porphyrus Vit. Pythag. in fine: Ἰππόβοτος δὲ καὶ Νεάνθης περὶ Μυλλίου καὶ Τιμύχας ἱστοροῦσι * * *. And by Iamblichus Vit. Pythag. c. 31 p. 390 καὶ ἐξ ὧν δ' Ἰππόβοτος καὶ Νεάνθης περὶ Μυλλίου καὶ Τιμύχας τῶν Πυθαγορείων ἱστοροῦσι μαθεῖν ἔνεστι τὴν ἐκείνων τῶν ἀνδρῶν σωφροσύνην κ. τ. λ. Quoted also by Laertius I. 19 Ἰππόβοτος ἐν τῷ περὶ αἱρέσεων ἐννέα φησὶν αἱρέσεις καὶ ἀγωγὰς εἶναι. II. 88 εἶναι δὲ τὴν ἡδονὴν ἀγαθόν, κὰν ἀπὸ τῶν ἀσχημοτάτων γένηται, καθά φησιν Ἰππόβοτος ἐν τῷ περὶ τῶν αἱρέσεων. I. 42 on the number of the σοφοί· Ἰππόβοτος δ' ἐν τῇ τῶν φιλοσόφων ἀναγραφῇ Ὀρφέα, Λίνον, Σόλωνα, Περσίδαρον, Ἀνάχαρσιν, Κλεόβουλον, Μύσωνα, Θαλὴν, Βλάντα, Πιττακὸν, Ἐπίχαρμον, Πυθαγόρανⁱ.

403 *Horapollo*. Suidas p. 2781 D Ὠραπόλλων Φαινεβύθεως, κώμης τοῦ Πανοπολίτου νόμον, γραμματικὸς, διδάξας ἐν Ἀλεξανδρείᾳ καὶ ἐν Αἰγύπτῳ, εἶτα ἐν ΚΠ. ἐπὶ Θεοδοσίῳ. ἔγραψε Τεμενικά, ὑπόμνημα Σοφοκλέους, Ἀλκαίου, εἰς Ὅμηρον. Phot. Cod. 279 ἀνεγνώσθη Ἑλλαδίου Βησαντίνου [N^o 246]—Χρηστομαθειῶν α' β' γ' δ'. p. 1597 ἐν δὲ τῷ αὐτῷ τεύχει περιείχετο καὶ—Ὠραπόλλωνος γραμματικοῦ περὶ τῶν πατρῶν Ἀλεξανδρείας. συντίθησι δὲ καὶ αὐτὸς δράματα τῷ ὁμοίῳ τύπῳ.

404 *Marcianus Heracleota*. Flourished after *Artemidorus* (N^o 127) whom he quotes II p. 35 apud Fabricium tom. 4 p. 613 πη τῆς μὲν γὰρ ἐντὸς Ἡρακλείων στηλῶν ἀπάσης θαλάσσης ἀκριβῆ τὸν περίπλουν πεποιήμεθα ἐν ταῖς ἐπιτομαῖς τῶν ια' βιβλίων Ἀρτεμιδώρου τοῦ Ἐφεσίου γεωγράφου, ὃν νομίζομεν τῆς καθ' ἡμᾶς θαλάσσης ἐπιμελέστατον περίπλουν ἐν τοῖς τῆς γεωγραφίας βιβλίοις πεποιεῖσθαι. And before *Stephanus Byzantinus*, by whom he is quoted^k.

ⁱ Laertius V. 90 quotes *Hippobotus de Heraclide*. VI. 85 de *Cratete*. VI. 102 de *Menedemo*. VII. 25 de *Zenone Cittieo*: συνδιέτριψε δὲ καὶ Διοδώρῳ. καθά φησιν Ἰππόβοτος. VII. 38 ἦσαν δὲ Ζήνωνος μαθηταὶ καὶ οἶδε, καθά φησιν Ἰππόβοτος, Ἀθηνόδωρος Σολεύς· Φιλωνίδης Θηβαῖος· Κάλλιππος Κορίνθιος· Πυσειδώνιος Ἀλεξανδρεύς· Ζήνων Σιδώνιος. VIII. 51. 69. 72 de *Empedocle*. VIII. 43 Ἰππόβοτος γέ τοι φησὶ λέγειν Ἐμπεδοκλείᾳ Τηλαυγεί· κλυτὴ κούρε Θεαοῦς Πυθαγορίῳ τε. IX. 5 de *Heraclito*. IX. 40 de *Democrito*. IX. 115 de *Timone*.

^k As among other passages is the following: Steph. Byz. Ἀσπίς:—ἀκρωτήριον Αἰθιοπίας τῆς κατ' Αἴγυπτον, ὥς Μαρκιανὸς πρώτη περιόδῳ. Γυψῆς: νῆσος Αἰθιοπίας, ὥς Μαρκιανὸς ἐν περίπλῳ πρώτῃ. Ἀστάρτη: νῆσος ἐν Αἰθιοπίᾳ. Μ. ἐν περίπλῳ πρώτῃ. Βαβαί: πόλις Αἰθιοπίας. Μ. ἐν περίπλῳ αὐτῆς. Ἀκυνάνια: ἐπαρχία τῆς Κελτικῆς Γαλατίας, μία τῶν τεσσάρων. Μ. ἐν περίπλῳ αὐτῆς. Ἀδαρούπολις: πόλις Περσικῇ, ὥς Μαρκιανὸς ἐν περίπλῳ τοῦ Περσικοῦ κόλπου. Σιαγαθουργοί: ἔθνος περὶ οὗ φησι Μ. ἐν περίπλῳ Σαρματίας.

- 405 *Maximus Aegiensis*. Between *Apollonius Tyaneus* A. D. 99 and *Philostratus* A. D. 235. *Philostrat.* V. A. I. 3 p. 5 ἐνέτυχον δὲ καὶ Μάξιμου τοῦ Αἰγίεως βιβλίῳ ξυνειληφότι τὰ ἐν Αἰγαῖς Ἀπολλωνίου πάντα. Hierocles apud Eusebium in Hieroclem p. 512 D τὰ δὲ Ἀπολλωνίου Μάξιμος ὁ Αἰγίεὺς καὶ Δάμις ὁ φιλόσοφος ὁ συνδιατρίψας αὐτῷ. Upon which Eusebius remarks ὁ δὲ Μάξιμος κομιδῇ βραχέα τῶν κατὰ μέρος αὐτῷ πεπραγμένων ἀνεγράψατο.
- 406 *Menander sophista*. Suid. p. 2455 B Μένανδρος, Λαοδικεὺς τῆς παρὰ Λύκῃ γῆς ποταμῷ, σοφιστῆς. ἔγραψεν ὑπόμνημα εἰς τὴν Ἑρμογένους τέχνην καὶ Μινουκιανοῦ [N° 239] προγυμνάσματα. καὶ ἄλλα.
- 407 *Mæragenes*. *Philostrat.* V. A. I. 3 p. 6 οὐ γὰρ Μοιραγέει τε [lege γε] προσεκτέον βιβλία μὲν ξυνθέντι ἐς Ἀπολλώνιον τέτταρα πολλὰ δὲ τῶν περὶ τὸν ἄνδρα ἀγνοήσαντι. III. 41 p. 130 φησὶν ὁ Δάμις τὸν Ἀπολλώνιον ξυμφιλοσοφεῖν τῷ Ἰάρχῃ, καὶ ξυγγράφαι μὲν ἐκείθεν περὶ μαντείας ἀστέρων βίβλους τέτταρας, ὧν καὶ Μοιραγένης ἐπεμνήσθη. Origenes in Celsum VI. 41 p. 373 ἀναγνώτω τὰ γεγραμμένα Μοιραγέει τῶν Ἀπολλωνίου τοῦ Τυανέως μάγου καὶ φιλοσόφου ἀπομνημονευμάτων.
- 408 *Onosander*. Suid. p. 2691 A Ὀνόςανδρος, φιλόσοφος Πλατωνικός. τακτικὰ περὶ στρατηγημάτων [conf. Fabricium et Harles ad Fabric. tom. 4 p. 336], ὑπομνήματα εἰς τὰς Πλάτωνος Πολιτείας. Leo imp. Tactie. p. 215 Ὀνήσανδρος [sic] καὶ αὐτὸς στρατηγικὸν συντάξας λόγον. Onosander proœm. p. 1. 2 (προσφωνεῖν ἡγοῦμαι πρέπειν) στρατηγικῆς περὶ θεωρίας, ᾧ Κόιντε Οὐηράνιε, Ῥωμαίοις καὶ μάλιστα Ῥωμαίων τοῖς τὴν συγκλητικὴν ἀριστοκρατίαν λελογχόσι, καὶ κατὰ τὴν τοῦ Σεβάστου Καίσαρος ἐπιφροσύνην τοῖς τε ὑπάτοις καὶ στρατηγικαῖς ἐξουσίαις κοσμουμένοις, διὰ τε παιδείαν ἧς οὐκ-ἐπ' ὀλίγον ἔχουσιν ἐμπειρίαν, καὶ προγόνων ἀξίωσιν. Onosander is supposed to address *Veranius* who was consul in A. D. 49. This however is not quite certain. But we know that his treatise was composed at a time of peace, and when the empire had attained its full measure of extent and power¹.
- 409 *Ptolemæus Ascalonita*. Suidas p. 3156 D Πτολεμαῖος ὁ Ἀσκαλωνίτης, γραμματικὸς, ὃς ἐπαίδευσεν ἐν Ῥώμῃ. ἔγραψε Προσφῶλαν Ὀμηρικὴν, Περὶ Ἑλληνισμοῦ ἥτοι ὀρθοεπίας βιβλία ιε'. Περὶ μέτρων, Περὶ τῆς ἐν Ὀδυσσεΐᾳ Ἀριστάρχου διορθώσεως, Περὶ διαφορᾶς λέξεων, καὶ ἕτερα γραμματικά. Before *Apollonius Dyscolus* (N° 84) who quotes him de pronomine p. 101 A ὑπὸ τῶν περὶ τὸν Ἀσκαλωνίτην ἐκείναι προσεπνεύσθησαν κ. τ. λ.^m

As among the writers of the period embraced by this work there are many of the peripatetic school, *Alexander of Aphrodisias*, *Ammonius Hermææ*, *Themistius*, *Damascius*, *Simplicius*, *Joannes Philoponus*, and others, of whom large commentaries remain upon the Physical and Metaphysical works of *Aristotle*, I have thought it no unacceptable service, as an introduction to the study of their works, to insert an abstract from the treatises of *Aristotle* himself which express his dogmas upon those subjects. And this the rather because, although his logical, his rhetorical, his ethical

¹ Onosander p. 5 ὡς στρατηγῶν τε ἀγαθῶν ἀσκήσεις εἶσται παλαιῶν τε ἡγεμόνων κατὰ τὴν σεβαστὴν εἰρήνην ἀνάθημα. p. 6 οὐ γὰρ τύχη μοι δοκοῦσιν ὑπεράραντες τοὺς τῆς Ἰταλίας ὄρους ἐπὶ πέρατα γῆς ἐκτεῖναι τὴν σφετέραν ἀρχήν, ἀλλὰ πράξεσι στρατηγικαῖς.

^m Schol. Hom. II. a. 316 Πτολεμαῖος συγκατατίθεται κ. τ. λ. 464 Πτολεμαῖος τὸ Ε' τελευταῖον λαμβάνει κ. τ. λ. β 162 ὡς Τυραννίων καὶ Πτολεμαῖος. γ 155 Πτολεμαῖος ὁ Ἀσκαλωνίτης ἐν τῷ περὶ τῆς Κρατητείου αἰρέσεως φησιν κ. τ. λ. φ 38 ὁ Ἀσκαλωνίτης ἐνθάδε γενόμενος ἀξιοῖ ψιλοῦσθαι τοὺς ὄρηκας κ. τ. λ. 159. 160 ὁ Ἀσκαλωνίτης ἐκ πλῆρους λαμβάνει τὴν ἀντωνυμίαν καὶ ὀρθοτονεῖ. Am-

monius σταφυλὴν (quoted by Kuster ad Suidam): σταφυλὴν ὀξυτονητέον, ὡς ἀλκήν, καὶ σταφυλὴν βαρυτόνως, ὡς Μελίτην, διαφέρειν φησὶ Πτολεμαῖος ἐν δευτέρῃ περὶ τῶν ἐν Ὀδυσσεΐᾳ προσφῶδων. Etymol. p. 353. 29 ἐπαλξίτης: ὁ λίθος ὁ ἐπάνω τῆς ἐπάλξεως, τῷ κανόνι τοῦ Ἀσκαλωνίτου. p. 413. 30 ζῶς: ἀξιοῖ ὁ Ἀσκαλωνίτης περισπᾶσθαι, οὐχ ὑγιῶς. 567. 51 παραιτητέον δι τὸν Ἀσκαλωνίτην οἰόμενον ἀπὸ τῆς λῆς εὐθείας κεκλίσθαι τὴν λιτὴν δοτικὴν κ. τ. λ. p. 59. 5 δε φησιν ὁ Ἀσκαλωνίτης κ. τ. λ. Πτολεμαίου τοῦ Ἀσκαλωνίτου περὶ διαφορᾶς λέξεων is published by Harles apud Fabricium tom 6 p. 157 —163.

and political treatises are well known among us, yet the works contained in this review have received less attention, at least in our times, in this country. In the following sketch I have passed over or briefly noticed those passages which were obvious and easy, and have attempted to set forth more at large those which were abstruse, and which on that account required a full and careful interpretation. Some passages are paraphrased and some abridged. The works of *Aristotle* included in this abstract are these five: φυσικῆς ἀκροάσεως βιβλία ὀκτώ. περὶ οὐρανοῦ βιβλία τέσσαρα. περὶ γενέσεως καὶ φθορᾶς βιβλία δύο. περὶ ψυχῆς βιβλία τρία. περὶ τῶν μετὰ τὰ φυσικὰ βιβλία τρισκαίδεκαⁿ. These are all parts of the same subject. In his physical discourses he has much that is metaphysical, in his metaphysical books he has much that belongs to the department of physics. *Aristotle* places the metaphysical treatise last, because from the infirmity of human reason we must proceed to this through the physical philosophy. The subjects of metaphysical speculations, as he himself explains, are the first in the order of Nature, but the last in the order of human enquiry. In the metaphysics of *Aristotle* the acuteness of that powerful intellect is eminently displayed; and, although his physical dogmas convey less instruction to us who have the superior light of modern physical science, yet they are important as exhibiting the opinions which were held upon these subjects by *Aristotle* himself and by the philosophers who preceded him.

ⁿ Among the authors contained in this chapter, the following have written commentaries upon these works, or upon parts of them.

No	No
1 <i>Eudorus</i>	318 <i>Olympiodorus</i>
3 <i>Alexander Aegæus</i>	322 <i>Syrianus</i>
41 <i>Adrastus</i>	334 <i>Proclus</i>
56 <i>Aspasius</i>	342 <i>Ammonius Hermæ</i>
57 <i>Herminus</i>	347 <i>Marinus</i>
146 <i>Galenus</i>	372 <i>Damascius</i>
173 <i>Alexander Aphrodisiensis</i>	373 <i>Simplicius</i>
194 <i>Ammonius Saccas</i>	375 <i>Priscianus Lydus</i>
235 <i>Porphyrus</i>	380 <i>Asclepius</i>
297 <i>Themistius</i>	381 <i>Jo. Philoponus.</i>

ARISTOTELIS φυσικῆ ἀκρόασις.

1. 1 "THE principles—ἀρχαί—are first to be defined."
 2. 1 "THE elements are either one or more; and if one, then either it is ἀκίνητος or κινουμένη. If more than one, then the elements are either finite or infinite." The elements—ἡ ἀρχή—τὸ στοιχεῖον—mean the elements of Matter.
 2. 5. He enquires in what sense some called ἐν τὰ πάντα, 3 or traced all matter to one element, and rejects their 4. 1 position. He next examines another mode by which 4. 4 they defend their dogmas. All the physical philosophers agree in the opinion that ἐκ μὴ ὄντων γενέσθαι 5. 1 ἀδύνατον. They all make opposite qualities elements 5. 2 —ἐναντία ἀρχαί^o. He approves of this, because elements should proceed neither from one another nor

from any thing else, and yet all things from these. I And this condition is fulfilled; for *first* principles are not derived from any others, and opposites or contraries are not taken from each other; therefore τὰ ἐναντία ἀρχαί. He considers and examines this ques- 5, 3 tion, and concludes that elements must be opposite 5, 4 qualities. He enquires whether the elements are two 6, 1 or three or more in number. There cannot be only one element because opposition in principles could not exist in less than two at the least; nor is the 6, 8 number unlimited. They are either two or three. Two ἀρχαί, because two opposites. To which he adds 7, 12 Form as a third—τὸ εἶδος or τὸ ὑποκείμενον—an attribute of either of the ἀρχαί. He admitsⁿ In a certain 8, 4

^o Because these cannot be contained in one another.

I degree γίνεσθαι οὐδὲν ἐκ μὴ ὄντος, but makes a dis-
 9, 6 tinction. It is the province of the First Philosophy^P
 to enquire into the element of Form.

II.1,1 Some things exist by nature, others from other
 causes. Things exist by nature which have in them-
 selves the principle of motion; but things which have
 received their form from the hands of man do not
 1, 5 exist by nature. The material of a table is the wood^q,
 of a statue the brass. The material of a thing is the
 2, 1 original element of which it is composed. Each sci-
 ence has its proper object. The mathematician en-
 quires into the forms of surfaces and solids, but it is
 not his province to examine their properties or their
 2, 5 nature. Nature has two parts, form and matter;
 2, 11 the physical philosopher must examine both these,
 3 but form only to a certain extent. The Causes of
 things—αἰτια—are fourfold; there are the material
 (which is twofold), the agent, and the end or pur-
 3, 14 pose. We must try to find the remote and primary
 cause.

4 Some deny that there is such a thing as Chance,
 4,5,6 others hold that the heavens are made by chance,
 although they admit that inferior works, as animals
 and plants, are not from chance, but are formed by
 the arrangements of Nature. Others think fortune
 or chance to be among the causes, but fortune not
 discerned by us and directed by a higher and divine
 5, 1 intelligence. Chance is not the cause either of things
 that are always the same or of things that are ge-
 nerally the same; but some things come to pass oc-
 casionally or unexpectedly, and of these Chance is
 the cause. There is such an agent then as Chance
 5,2,3 or Fortune. Things may be done with an end pro-
 posed (that end being proposed either by nature or
 by the will of man); but when accidental circum-
 stances attend the act, these are from chance or for-
 tune; they are particulars not within the power or
 6 foresight of man. Fortune and chance are different.
 Fortune is concerned in the acts of voluntary and
 intelligent agents, Chance belongs to animals and
 6, 8 lifeless matter. But since chance and fortune are
 only causes of accidents to things upon which either
 Mind or Nature are operating, it is plain that chance
 and fortune are preceded by Mind and Nature.
 7 Causes are fourfold; the material, the form, the
 moving power, the end or object. But the last

three, the form the moving power and the end, are II
 often reducible to one head. Our objects of enquiry
 are threefold; that which is not moved, that which 7, 3
 receives motion but is not subject to decay, and
 lastly the things which are subject to decay. We
 are to consider Matter, the End and Object, and the
 First moving Cause. Nature as an artist works with 8, 6—8
 an end proposed; the artificer in his operations only
 imitates nature. That which comes to pass of ne- 9
 cessity in the operations of nature is not the design
 and purpose, but a part of the process by which the
 design and purpose are effected. The inherent pro-
 perties of matter are necessary particles of matter;
 but these operate to produce the effect; they are not
 themselves the effect.

As Nature operates by motion and change, we III.1,1,2
 must enquire into the properties of Motion. Motion
 is in things that are infinitely connected, in things
 that are infinitely divisible. Motion requires a Place,
 a Vacuum, Time. Motion changes that which it acts 1, 3
 upon either in Substance or Quantity or Quality or
 Place. Motion changes things, increases or dimin- 1, 5
 ishes them, produces or destroys, moves or impels.
 In Matter, that which gives motion itself receives 1, 7
 motion. It is not easy to define motion.—A body is 2
 capable of receiving motion and of acting upon an- 3, 4
 other body. Motion is given and received. Both
 these qualities may be in the body which receives
 motion; or the active power only in the agent and
 the passive power in the recipient. Physical enqui- 4, 1
 ries are employed upon magnitudes or extension,
 upon motion, and upon time. Each of these must be
 either finite or infinite. We must therefore enquire
 whether there is an Infinite, and what it is. He
 examines 4, 2—7 the dogmas of other philosophers
 upon this subject,—*Pythagoras Plato Anaxagoras*
Democritus. That there is an Infinite is inferred from 4, 10
 five arguments; from Time, from the Divisibility of
 Magnitudes, from the perpetual succession of Gener-
 ation and Decay; fourthly because that which has
 a limit must always be limited by something, and
 this may proceed *ad infinitum*. Lastly an Infinite is 4, 11
 especially inferred from the properties of Numbers;
 for number and the magnitudes assumed by mathe-
 maticians and the external space around and beyond
 the heavens—all these seem to be infinite. But if

^P τῆς πρώτης φιλοσοφίας. Which is the department of the
 Theologist or Metaphysician. "He discourses of this in the

work περὶ τῶν μετὰ τὰ φυσικά." Jo. Philoponus in *Phya. Ausc.*
 p. e 13. ^q Compare II. 1, 11.

III there is a vacuum and a space unlimited, a body 4, 13 may be infinite. And yet there are many difficulties in the way, whether we assert or whether we deny an Infinite. He proceeds to survey its characters.

4, 14 Every Infinite is infinite either by addition or by division or by both. He sets forth the difficulties; and concludes 5, 12—20 that the infinite cannot be a body; for a body is in some place and has a position in it, above, below, in front, in rear, on the right or on the left. But this cannot happen to the Infinite; it 6, 1 cannot be in a place; it cannot be a quantity. Again, if there is no Infinite, many inconveniences follow. Time would have a beginning and an end. Numbers would not be infinite. We must admit then that the Infinite may be produced by addition or division.

6, 2 Magnitude is not infinite, but it may be infinitely divided. Time is infinite. The succession of objects may be infinitely continued, although each particular part is finite; a man has not the attribute of infinity, but the successive generations may be infinitely 6, 8, 9 continued. Addition may in like manner be infinitely made to a body. But, as the universe itself has its 6, 9 boundaries, the additions cannot go to give infinite magnitude to bodies, unless we admit the dogma of the physiologists that there is body or matter beyond 6, 10 the bounds and limits of the universe^r. The Infinite is not that which has nothing beyond it, but rather that which has always something beyond it. That which has nothing beyond it is perfect and a whole, 7, 4 to which nothing is wanting. As no magnitude apprehended by the senses can be infinite, the Infinite cannot be the excess of a limited magnitude: for then it would be greater than the Heavens. The Infinite has not the same properties when applied to magnitude as it has when applied to motion and to time.

8 Some other difficulties are considered. The perpetual succession of generation and decay might be continued without an infinite, because each successive step is of a limited body. Again, bodies that touch one another are not necessarily limited on that account; to touch and to be bounded are not the same properties. A limited body, as the heavens^{rr}, may have bounds, and a circumference,—bounds therefore that touch nothing. Because we imagine an infinite body in our thoughts, it does not follow that an infinite body exists in nature. Things do not follow our ideas, but our ideas ought to be adapted

to things. Time and motion are infinite, but corporeal magnitudes are not either infinitely divided or infinitely increased by addition.

Place is difficult to be defined; and former en- IV. 1 quirers supply nothing. That there is place is manifest from the movement of bodies—fire upwards—earth downward; for these six positions, above, below, right and left, in front in rear, are the divisions of parts of place. Some hold that a vacuum is a 1, 4—7 place without a body; but a place in which a body may be contained; for all bodies are in some place. If so, place precedes every thing else, and when the bodies it contains are withdrawn or destroyed it still remains. It has, like bodies, three divisions, length 1, 8 and breadth and depth; but we may doubt whether it is a body, for it contains bodies. It cannot be an 1, 9. 10 element, for the elements of sensible bodies are bodies, and it has dimensions and yet no body; and again purely intellectual things have no dimensions. Place is the cause of nothing. It is neither the cause 1, 11 as matter, nor as form, nor as an end, nor as causing motion. As every body is in some place and fills its 1, 12 place, what shall we say of bodies that increase? The place which contains them must increase with the bodies. Place is a limit; the form and impress 2, 1 of the thing contained, by which the dimensions and the matter are bounded. But place is distinct from 2, 4. 5 the form and the material; for these are inseparable from the thing, but the place is not; for the place which contained air may, when the air is withdrawn, contain water. The place of any thing is the vessel containing it. A thing is contained in another thing 3, 1—7 in many ways; as the parts in the whole—as the whole in its parts (for the parts make up the whole)—as the species in its genus—as the genus in its species—as form in matter,—or as the contents in a vessel.

Having examined 8—19 in what sense a thing may be said to be contained in itself, he proceeds to a definition of Place. It surrounds the substance which it contains, but is not a part of that substance. It moves with the substance which it contains. Motion is essential to place; motion exhibited in the movement or in the increase and diminution of bodies.

Place will be one of four things; either the Form, 4, 9 or the Material, or the Interval between the extreme parts of two bodies, or the Extremes themselves if there is no interval. But it cannot be the first, for

^r Conf. III. 7, 1.

^{rr} This illustration is from Philoponus ad locum p. m. 19.

IV the form is inherent in the thing contained; nor is it the interval or deficient space between two bodies, for this will be occupied by some other body, as when water is withdrawn from a vessel the vacancy is occupied by the air; nor is the Material the place: for the material is inseparable from the thing itself, and does not contain the thing, but the place is distinct from the thing and does contain it. If then the place is none of these it must be the fourth, the boundary of the surrounding body. The Place is immovable; the thing contained may be removed into another place; as a Vessel is a moveable Place so Place is an immovable Vessel. When a body is surrounded by another body, it is in a Place, otherwise not. The Universe is not in a place because its exterior surface is not surrounded by any material substance; the parts of the Universe which are enclosed within it have all their several places^a.

6, 2 We must begin our enquiries concerning a vacuum by examining the opinions of those who affirm it, and then of those who deny it, and thirdly by setting forth the dogmas common to both. The arguments of those who deny a vacuum are insufficient, for they are founded upon this: that the vacant space which men observe between bodies is in reality occupied by the air. Those who affirm a vacuum say that there would be no motion if there were no vacuum through which the bodies move; for if all space were full there could be no motion through or into a space already preoccupied. The Pythagoreans held that a vacuum surrounded the external surface of the Universe, and that emanations from this vacuum proceeded like currents of air through the heavens and entered the interior of the Universe and formed the spaces which separate bodies from one another. To determine this question we must state the meaning of the term *vacuum*. A *vacuum* is a place in which nothing is contained. They suppose a body to be a

thing palpable, to be heavy or light. A vacuum IV then contains nothing heavy or light.

Some hold the *material* to be a vacuum, as they 7, 4 hold it to be a place. But this is an error; for the material cannot be separated from the body itself; the vacuum can be separated. A vacuum is not a body, but the intervening space between bodies. It 7, 5 is supposed that motion is a proof of a vacuum. But a vacuum is not necessary because there is motion, for motion may happen in spaces full of matter by change of place, by condensation in one part and rarefaction in another. The contrary of what they 8, 3 affirm is true; if there were a vacuum there could be no motion. In a vacuum bodies would be at rest^t. All motion is either by force or by nature; but if 8, 4 there is a forcible motion there must be a natural motion, for a forcible motion, that is, a motion contrary to nature, presupposes a natural motion. But how could there be a natural motion in a Vacuum or in an Infinite? In an Infinite there is no middle, no upper or lower; in a vacuum there is no difference between one part of space and another. If a body 8, 7 were to be moved in a vacuum, it would never stop; it must be always at rest or for ever in motion. The 8, 8 rate at which a body moves depends upon two causes, either the degree of resistance from the medium through which it passes or the specific gravity of the body itself. The resistance of the medium (whether 8, 8—10 earth or water or air) in retarding the motion is in proportion to the density of that medium. But there 8, 11 is no proportion between a vacuum and the moving body; the vacuum offers no resistance; numbers cannot represent the proportion of a positive body to a nonentity. A proportion may be calculated between 8, 14 motion and motion, but no proportion between a vacuum and a *plenum*^v. Of moving bodies the rate 8, 15 of motion is in proportion to their specific gravity or their relative magnitudes. But these last cannot

^a Aristotle IV. 5, 5 supposes the Universe to be a sphere of which the Earth is the centre, and the Heavens the circumference. The elements in his opinion lie in this order, proceeding from the Earth the centre to the Heavens the circumference: Earth—Water—Air—Fire—Æther—Heaven. Sextus Empir. in *Physica* II. 30—33 p. 638. 639 describes the Aristotelian doctrine to be this: τῆς γῆς ὅσῃ περιεχομένης, καὶ τοῦ ὕδατος ἀπὸ περιεχομένου, καὶ τοῦ ἀέρος πρὸς, καὶ τοῦ πυρὸς ἐπάνω. and comments upon this passage of Aristotle.

^t Philoponus p. q 9 l. 21 (as already remarked at No 381 Works of Philoponus n. 4) quotes his own Comm. on the 8th book of this work, where he combated a proposition of Aristotle on the question how bodies are moved that are moved *κατὰ φύσιν*. and argues against Aristotle that a body might be projected or hurled by some impelling force through a vacuum,

and that motion might exist in a vacuum. He repeats the argument p. q 11 p. q 13 lin. ult. He argues well against the positions of Aristotle in IV. 8, 12. 13 on motion through a vacuum. He urges p. r 14 l. 18 If the heaven, that is, the exterior surface of the great sphere of the universe, can move in a circle through a vacuum, much more would bodies moving in a straight line move through a vacuum because there is no opposing medium to stay the motion. He examines Aristotle's positions in a *vacuum* p. r 9 line 44—r 16.

^v As the proportions of things can only be compared with homogeneous things, a line with a line, a surface with a surface, a body with a body, the vacuum can be compared with nothing because there is nothing homogeneous to a vacuum. See Philoponus p. q 16.

- IV govern the motion through a *vacuum*; for in a *plenum* the magnitudes or the weight conquer the opposing medium through which they pass, and produce a greater rate of speed, but in a vacuum there are no opposing influences to retard motion; the rates of all bodies would be equal.
- 9, 1 Some suppose that Rarity and Density prove a vacuum. It is argued that bodies could not expand into rarity if there were not a vacuum to admit the expansion. But this would not shew that a vacuum was the cause of motion upwards; for light bodies 9, 5 (as fire) move upwards. We affirm that the opposite qualities, as hot and cold, are contained in the same materials; the materials of a large body or a small 9, 6 body are the same; for when water becomes air there is the same substance, only exhibited in another form. What was a latent power has become an active power. If a quantity of air is compressed into a smaller compass, or a small quantity is dilated into a larger bulk, the same substance exists in both 9, 7 quantities. Mere addition of bulk does not change 9, 8 the qualities of substances; the same substance is dense at one time and rare at another, the dense heavy, the rare light.
- 10 Of Time it may be said that a part has passed and has ceased to be, a part is future and has not yet begun. Of these two parts Time is composed. But that which is composed of nonexistent things seems 10, 2 to have no existence in itself^w. The present *Now* is not a part of time but a measure of the parts. It divides the past from the future, it remains always 10, 7 the same or is perpetually changing. Some affirm that the motion of the Universe is time; others that the sphere of the Universe itself is time. But a part of the circumference of the sphere may be time, and 10, 8 not the whole circumference; and, if there are many heavens or worlds, the motion of each would be Time, and there would be many Times at once. The notion that the sphere itself of the Universe is time is too absurd to need refutation.
- 10, 9 The opinion that motion and change are Time remains to be considered. Motion and change reside in the body which suffers motion and change, but 10, 10 time is everywhere. Change is fast or slow, but time is not composed of fast and slow, for time is the measure and definition of fast and slow. The quantity

and quality of time are not measured by time. And IV. 11, 1 yet change is necessary to time; for when our thoughts are suspended during sleep we are unconscious of the lapse of time; we connect the moment of our awaking with the moment at which our sleep began. Time is not motion, but yet it exists not 11, 3 without motion. Motion and time are perceived together. As all bodies are moved from something to something, and all magnitudes are connected with one another, motion follows magnitude, time follows motion; the amount of time is according to the amount of the motion. We discover time when we 11, 5 define motion, and perceive the successive parts of motion; a part of motion has gone before, a part will follow after, and a third part divides these two; and this progress is denominated Time. By Time we 11, 7 number Motion. We determine quantities by number, and the quantity of motion by Time. Time therefore in a certain sense is Number. But number 11, 8 is twofold, the thing computed, and the instrument with which we compute; Time is the former of these, the thing measured and computed. It is manifest 11, 12 that if there were no Time the present *Now* could not exist; and if there were no *Now*, Time could not exist. Time is the number or measure of the movement; the present *Now* is as it were an unit of the number. Time is connected with the present *Now*, and yet is divided from it. Time is not called swift 12, 2 and slow, but much and little, long and short. It is not swift and slow, for no number which we can compute is called swift and slow. We not only mea- 12, 5. 6 sure motion by time, but time by motion, as we 12, 7 measure magnitudes by motion, and motion by magnitudes. All things that are in time are compre- 12, 12 hended by time, and are acted upon by time; as we say that things decay and grow old and are forgotten, but we do not say that things learn or become young and beautiful; for Time is called the cause of decay; it is the number and measure of motion, and motion changes the existing state. So that it is 12, 13 manifest that the things which exist for ever, so far as they exist for ever, are not in time. They are not comprehended in time; their existence is not measured by time; they are not under the influence of time, as not being within time. But as Time is the 12, 14 measure of Motion, it is also the measure of Rest;

^w *Æncidemos* held Time to be a body; Sextus Empir. Pyrrhon. III. 138 p. 161 καὶ οὐσίαν τε οἱ μὲν σῶμα αὐτὸν ἔφασαν εἶναι, ὅς οἱ περὶ Αἰσθησίδημον. Again Sext. Emp. Math. X. 216

p. 669 σῶμα μὲν οὖν ἔλεγον εἶναι τὸν χρόνον Αἰσθησίδημος, κατὰ τὸν Ἡράκλειτον· μὴ διαφέρειν γὰρ αὐτὸν τοῦ ὄντος καὶ τοῦ πρώτου σώματος.

IV for not every thing that is without motion is at rest, but only that which, being capable of motion, is deprived of motion. Time will measure in things subject to motion and rest the quantity of motion and the quantity of rest. Whatever is corruptible and has a beginning, whatever sometimes is and sometimes is not, is subject to time. But of things which do not exist those which are subject to time are either past events or future events*.

14, 1 All change and all motion are made in time; fast and slow are said in reference to time. In past changes or movements the most remote from the present is the first, and the nearest is the last; but in future movements the nearest to the present is the first, and the most remote is the last. We may enquire whether, if there were no intelligent mind to take account of time, time would exist at all. Time seems to be the motion of the sphere of the Universe because other motions are measured by this; so that time may be said to move in a circle, because it is measured by the revolutions of the great circle.

V. 1 Change and motion are in time out of something into something. But we are rather to consider *into* what than *from* what the change is made. Corruption is a change into non-existence; production is a change out of nothing into being. Change is made into opposites and into intermediate qualities and into contraries†. There are three modes of change; from a subject into another subject; from a subject into a thing non-existent; from a non-existent into a subject. The change from a non-existent into a subject is production or generation, either absolute or relative; the change from a subject into a non-existent is decay, either of the substance itself or of some accident belonging to the subject. The change into decay or generation cannot be called motion, for these are changes out of nothing and into nothing, and a non-existent cannot be said to be subject to motion. Two then of the three modes of change, those into decay and into production, are not motion; there remains only the third form, the change from a subject into another subject, which can be called Motion. But substances are either opposite or intermediate qualities. The categories are Substance, Quality, Place, Time, Relation, Quantity, Action, Passion; and hence there are three motions, of Quality, Quantity, and Place‡. Motion cannot be

affirmed of Substance or of Relation or of Action or of Passion.

Things are said to be together, or they are separate, or they touch each other, or they lie between, or they lie in successive order, or they are joined in connexion. The successive order comes first; for things that touch are in successive order, although all that is in successive order (as numbers) does not always touch. And if things are in connexion they must touch one another; but all that touches is not necessarily next in connexion. We speak of motion in three respects, the subject, the circumstance, the time. A single motion must be continuous; for, if it is suspended, rest intervenes, and the resumed motion is another, and not identical with the former. The motion to be single must be in one species, and in one period of time. A motion is one and perfect, when it is one in genus, in species, in substance. It is one, if it is uniform.

As the change is denominated from that *into* which the change is made, and not from that *out* of which (for health is the change into health, disease the change into disease), motions are opposite when the movement is made from an opposite into an opposite; as the motion from health to disease is opposite to the motion from disease to health, the motions from below upwards, and from above downwards, the motions from front to rear and from rear to front, are opposite. But the bare motion into something opposite is not motion but only change. Rest is contrary to motion, for it is the privation of motion. But that rest is opposite to motion which is the rest in the position from which the motion was to be made; for motion has two subjects, that *from* which and that *into* which. And these two states of rest are also opposed to each other; rest in health to rest in disease, rest in health to motion out of health into disease. When qualities are not opposites, the transition from one to the other is not motion but only change; and rest in these is not to be called rest, but rather absence of change—*ἀμεταβλησία*. We are not to call a state Rest unless the qualities in which it resides are also motions.

Local changes, Motion, and a state of Rest, are opposed to each other. Thus fire mounts upwards by nature, downwards contrary to nature; wherefore its natural rest above is opposed to its unnatural motion

* IV. 13, 7 *Paron* the Pythagorean is mentioned.

† V. 1, 7 *νήχη* treble—*ὑπέρη* bass. Hence his illustration,

ὅλον ἢ μέρος βαρεῖα πρὸς τὴν νήχην, καὶ ὀρεῖα πρὸς τὴν ὑπέρην.

‡ Conf. V. 2, 9.

V downwards. Earth on the contrary rests above unnaturally, and its motion downwards is natural and opposed to that rest. We have natural rest opposed to unnatural motion, and unnatural rest opposed to natural motion^a.

- VI. 1 If things are in connexion when their extremities are the same^b, and if they touch when their extremities come together, and are in succession when no homogeneous matter lies between them, then things that are indivisible cannot be in connexion; as points. A line has connected parts, but points have no parts; nor can their extremes lie together, for, having no 1, 2 parts, they have no extremities. When bodies touch, either the whole touches the whole or a part touches a part, or a part the whole. But as that which is indivisible has no parts, the whole must touch the whole; therefore it cannot be in connexion, for a body to be in connexion must have parts; nor can it be in successive order, for there will always be space between the points, and succession requires that no- 1, 4 thing should lie between. "This reasoning applies equally to magnitudes and to time and to motion." He proceeds to shew 1, 4—10 that if magnitudes are composed of indivisible parts their motions must also be composed of indivisible parts; but motion is not composed of indivisible parts, 2 therefore it follows that magnitude is not. He shews by further arguments that time and magnitude and motion are composed of parts divisible; that as all time is composed of parts in con- 2, 8nexion, so all magnitude is composed of parts in 3, 1 connexion^c. The term "Now" is used in two senses. It is an element with respect to time as a point is with respect to a line, the mark of separation, though indivisible itself; and it is also a portion of time, the present opposed to the past or future. In the former sense it divides the past from the future; it is the limit of both; it is homogeneous with both. The Present is Time, as the Past and Future are Time. 3, 3 If the element "Now" were divisible, part of the future would be contained in the past, and part of the

past in the future. Moreover, part of "now" would VI. 3, 4 belong to the past and part to the future. As these things are impossible, "now," which divides the past from the future, is the same element, and therefore indivisible. There is something then in time indi- 3, 5 visible and not subject to motion. Whatever under- 4, 1 goes change is divisible; for, as all change is out of something into something, part of the subject will be in that out of which it passes and a part in that into which it passes. It is therefore divided; for the en- 4, 2 tire undivided subject cannot be at the same time in both or in neither. Motion is divisible in two ways, 4, 3 by time and by the motion of the parts of the body that is moved. The motion coincides with the time, 4, 7. 8 the time with the motion. As all change is out of 5 something into something, it follows that the subject which has changed has passed into that into which the change is made. It has left that out of which it has passed. If the change is out of nothing into 5, 2 something, it has ceased to be nothing, and it has come into existence. The moment of the transition 5, 4 is not a part of time, but an atom or a point, an indivisible element^d, separating that *from* which and that *into* which; as the element "now" separates the past time from the future. Three things are con- 5, 11 cerned in a change: 1 the subject of the change: 2 the time when; 3 the state into which the subject passes, with reference to place, to quality, to quantity, to generation and decay. The two first are divisible into parts. With the third the question is different.—A limited motion cannot be made in un- 7 limited time, nor an unlimited motion in limited 7, 6 time^e; nor again can a limited magnitude pass 7, 7 through an unlimited space in limited time. And 7, 8 since this is so, it is also manifest that an unlimited magnitude cannot pass through a limited space in limited time; for in either case the Infinite would be measured by the Finite, which is impossible. Infinite 7, 10 motion cannot be effected in limited time because neither limited magnitudes traverse unlimited space nor unlimited magnitudes limited space, and because

^a Simplicius p. 214 a l. 38 ad V. 6, 10 quotes τὰ ἐκ τοῦ φυσικοῦ ἄρπαστος εἰρημένα ἐν τῇ περὶ κινήσεως, who describes the effect of gravitation, though not acquainted with the cause; for he observes the increased impetus of bodies falling from a height to the earth: ἀπὸ πολλοῦ κινούμενον ἐπὶ τὸν οἰκίον τόσον δὲ καὶ μᾶλλον δυναμύσθαι πρὸς τούτο.

Simplicius p. 214 b l. 28 thus characterises the commentators upon Aristotle: "Περύφρητος συνοψίζει, Θεμιστίσιος παραφράζει, Ἀλεξάνδρ (sc. Aphrodis.) ἀφαιρεῖται."

Simplicius p. 216 a sums up the whole subject of the

5th Book.

^b See V. 3.

^c See Simplicius p. 219 a—221 a on VI. 2.

^d From hence Alexander apud Simplicium p. 229 b solves the sophism, in what time *Dio* died? &c.

^e Simplicius p. 234 a l. 1 thus sums up the argument: "The time in which the subject is moved in a limited motion is measured by parts limited in number. But unlimited time is not measured by such parts; the time therefore in which the limited motion is made is not unlimited time."

- VI an infinite body is not moved in limited time. He
 10, 1 examines c. 9 four *sophisms* of *Zeno Eleates*. That
 which has no parts, that is, not divisible into quantities,
 cannot be subject to motion except by accident, when
 the body is moved in which it is contained; as a man
 (who is not a part of the ship) partakes of the motion
 10, 2—6 of the ship. Motion supposes parts in that which is
 10, 7 subject to motion. All motion is in time, and time
 is divisible. If then a thing without parts were to be
 moved in time, as that which it contains would be
 also divisible, an element an atom without parts
 10, 8, 9 would be divisible, which is impossible. No change
 can be infinite; for all change is out of something
 10, 11—12 into something, and therefore has limits. A suc-
 cession of changes or motions may be infinitely con-
 tinued, as the revolution of a circle is a series of
 motions which may be perpetual in time, though not
 infinite in magnitude^f.
- VII. 1, 1 «Whatever is moved must be moved by something.
 If it has not the principle of motion in itself, it must
 1, 2 be moved by something else. That which is self-
 moved will never cease to move because the motion
 of some other body ceases. If then a body is stayed
 and ceases from motion because something else is at
 rest, that body is moved by some other power and
 1, 4 not by its own. Whatever is moved in Place is moved
 1, 4—12 by something else; and that which moves it is moved
 by something else; and this again by something else;
 although this succession of causes and effects will not
 proceed *ad infinitum*. It must stop somewhere, and
 there will be something which is the first cause of
 2, 1 motion. That which first causes the motion, that
 from which the motion begins, is close to the body
 moved. Nothing is interposed between them. As
 there are three motions, in Place, Quality, and Quan-
 tity, their forms of motion are also three; the motion
 with reference to place is Movement; in quality it is
 change; in quantity it is increase or diminution.
 2, 2 First as to Movement. Whatever is moved is

moved by itself or by some other power. If things VII
 are self-moved, it is manifest that in these the moving
 power and that which receives motion lie together.
 Nothing can come between them. But when things 2, 3
 receive motion from something else, this happens in
 four ways. They are either dragged, or thrust, or
 borne along, or whirled by a circular motion. And 2, 6
 to be borne along is common to all the other three
 forms of motion. The whirling motion partakes both 2, 7
 of dragging and thrusting; for the moving power
 partly draws the objects to itself, and partly repels
 them from itself.

But as the dragging and the repelling force are 2, 7
 together in the body that is dragged and repelled, it
 is evident that nothing is interposed between the
 cause and the subject of Motion in Place. There can 2, 9
 be nothing between the cause of Motion in Place and
 that which suffers the motion; for it is impossible
 for the moving power to move a body without touch-
 ing it. And not only so, but in the motion of 2, 10
 quality, which is effected by change; that which
 acts and that which is acted upon lie together; they
 touch one another and are connected. Nothing will 2, 13
 lie between them. Nor does any thing come between
 in the motion of quantity, the motion into increase
 by the addition of something, and the motion into
 decay by the deduction of something. It is evident
 then that nothing comes between the first cause of
 the motion and the last subject in the connected se-
 ries which receives the motion. All motions are not 4, 1
 capable of being compared with one another. There 4, 2
 is no analogy between a circle and a straight line.
 Things that are *not homonymous* may be compared. 4, 3
 He shews that in motion in place there is an analogy 5
 between the moving power and the thing moved;
 but an analogy only to a certain degree, and not ex-
 tending to all cases^h.

Did motion ever begin to be, and does it ever VIII. 1, 1
 cease to be, or has it neither beginning nor end?

^f Simplicius p. 241 a b sums up the contents of the 6th book.

^g Simplicius remarks p. 242 a upon this book as follows: "The most important topics of the 7th book are more fully handled in the 8th book. On which account *Eudemus*, omitting this book as superfluous, passes to the eighth and last book, and *Themistius*, who paraphrases the whole work, omits many parts of this book. But, since this book appears not inconsistent with the others, and not unworthy of *Aristotle*, I should say that possibly this was first written by him, and that afterwards in the last book he treated the subject of this with more care and fulness; and that the 7th was afterwards inserted by others into the body of the work. And it may have its use, as a preparation for that elaborate discussion which the

same topics receive in the last book of the work."

^h Simplicius p. 255 b l. 43 &c. gives a summary of the 7th book.

ⁱ Simplicius p. 257 a begins with these remarks: "In this 8th book *Aristotle* excellently concludes his treatise. He shews that every material body is moved, and moved by something; that the first author of motion is motionless, unchanged and unchangeable. But since τὰν ἀπὸ ἑαυτοῦ τῆς γενεῶντος Τελείων [*Jo. Philoponus*] has libelled the heaven itself and the whole world, and has written five bulky volumes against the treatise περὶ οὐρανοῦ of *Aristotle*, denying the eternity of the heaven, which I have refuted in my commentary on the first book of *Aristotle* περὶ οὐρανοῦ, and has written a sixth book denying

- VIII. 1, 2 All physiologists affirm that there is motion. But those who hold a plurality of worlds and affirm that some worlds are destroyed and others produced in perpetual succession affirm that motion always exists; those who assert only one world, and that not perpetual, treat of motion accordingly. For if it is possible that at some time there may be motion, this might happen in two ways; either as *Anaxagoras* holds, who says that, all things being in confusion and without motion for an indefinite time, the Divine Mind caused motion and arranged matter: or as *Empedocles*, that matter is moved and is at rest by turns. Let us consider this question. All bodies must exist which are susceptible of motion; and in every motion that must be moved which is capable of receiving motion; change operates upon that which is susceptible of change, motion in place upon that which is capable of being moved from place to place. There must be a subject for motion to act upon. But this subject must either have begun to exist at some time out of nothing or must have always existed. If therefore the things that are subject to motion received existence and had a beginning, there must have been some other change and motion preceding them, by virtue of which they were produced; but if they always existed before motion existed, this appears, and as we proceed in the enquiry will still farther appear, to be contrary to reason.
- 1, 7 For if, some things being capable of giving motion and some of receiving it, there be sometimes a power that gives the first motion and a body that receives it, and sometimes again there be a cessation from motion and no impulse given, there must be some cause of this rest (rest being a cessation of motion), whence it would follow that before the first change there was a preceding change; and, change being motion, there is a motion before the first motion.
- 1, 8 Some moving powers cause a simple motion; as fire causes heat. Others cause opposite and complex motions. When bodies approach each other (having the quality the one of moving, the other of being moved) they cause motion or receive it. But if there was not always motion, and if motion was sometimes produced and sometimes suspended, a change must have happened in one of the two powers or in both; and here again is change preceding the first motion.
- 1, 11 And besides how could there be time if there was not motion? Time is the measure of motion. Time is eternal; therefore motion is eternal. All other philosophers admit that time had no beginning; *Plato* alone gives it an origin. He says that it was produced together with the heavens, and that the heavens had a beginning. The element "Now" is always the end of the past and the beginning of the future. But the present "Now" is Time. Time then is perpetual; and if time, then motion is perpetual. Again, motion will never be destroyed; for, as, if it had a beginning, there must have been some change which preceded the first motion, so, if it had an end, there would be some which would follow the last. That which is destroyed must be destroyed by something; and that something by something else; for decay is change, and change is motion. It is evident then that motion is perpetual. We cannot affirm of motion that it once was and once was not. Nothing is without order in the operations of Nature. Nature is the cause of order. But there is no proportion between the Infinite and the Infinite; and order is proportion. But rest for infinite time, and then motion, and no reason why now rather than before, and no order in it—this is not the work of Nature. There was no time then and there will be none in which there is not motion. The objections are easily solved. That there was once no motion might seem from this; that no change is infinite; for every change has its boundary. Senseless matter has no moving power within itself. Being at rest, it receives an impulse. Motion then might seem to have a beginning. Animals move themselves: and here motion seems to have a beginning. They are at rest before they begin to move. If this happens in animals, why not in the Universe? It may be answered that, though each change is limited, yet the succession of changes may be perpetual; that successive changes form one series; that matter sometimes is at rest and sometimes in motion because the external cause of motion is sometimes applied and sometimes withheld; that living animals appear to move themselves but are really moved by external agents which give an impulse to the will of the animal. We enquire why some substances are sometimes in motion and sometimes at rest. One of three things must happen. Either all things are always at rest or always in motion, or some things are in motion and some at rest,

the eternity of motion as set forth in this 8th book of *Aristotle*, I have judged it proper to introduce into my commentary on

this 8th book a refutation of his arguments." See No 373 *Works of Simplicius* n. 7. 8.

VIII or thirdly some substances are always without motion and others always in motion, or others partake 3, 2—8 of both states. The first proposition may be easily 3, 9 dismissed. Nor can we admit that some things are 3, 10 always at rest and some always in motion. It is evident that some things are moved and some at rest 3, 11. 12 sometimes. Either then all things are at rest or all in motion, or else some are at rest and some in motion. But if some are in motion and some at rest, it follows that all are sometimes at rest and sometimes in motion, or that some always rest and some always move, or, lastly, that some of them always rest some always move and some alternately rest and move. 3, 12—14 That all things always move or are always at rest, or that some substances are always in motion and some 3, 14 always at rest, is alike impossible. It remains to enquire whether all things alternately rest and move, or whether some are in this state and some always at rest some always in motion.

4, 2 Bodies are moved either by themselves or by another power; the motion is either natural, or forced and contrary to nature. What is self-moved is moved naturally, as animals move themselves by a natural 4, 3 motion, although an animal body may also be moved by an unnatural motion. What is moved by another power is either moved according to nature or contrary to nature. Of those things which receive their impulse from another power, some are moved contrary to nature, but some again according to nature. And herein is a difficulty; for we enquire by what power these last are moved. Heavy and light bodies are moved by force to the opposite places; but the motion of the light body upwards and of the heavy body downwards is a natural motion, but it is not 4, 7 clear from whence this motion comes. It cannot come from the bodies themselves, for that would suppose them to have life and volition; and if they could give themselves motion they could also stay their own motion (as animals do). If fire could mount upwards by its own will, it could descend 4, 9 downwards by its own will. The moving force must be distinct from the body moved, as when inanimate substances are put in motion by an animated body. 4, 14 Inanimate bodies have a latent power and an active power. That which is cold has the latent property of heat; when changed it becomes fire and will burn, that which is heavy has the latent property of lightness; water may become air, and then it acquires 4, 16 the active power of a light body. The same thing

happens in the two other forms of motion, quantity VIII and quality. But we enquire why and by what impulse the different substances are directed each to its proper place, the light body upwards, the heavy body downwards; why a body is changed in quality, why 4, 18 extended in quantity? The principle of motion within 4, 19 these bodies is not that by which they give motion but that by which they receive it; the passive and not the active quality. All motions are either natural or unnatural and forced. 4, 20 Motions contrary to Nature are given by some other agent. Of the natural motions again both those which are self-produced and those which are produced by some external agent (either the power which gave the qualities of lightness and of weight or the power which removed the impediment to their action) are equally produced by a moving power. It follows that all things are moved by some moving power. These 5, 1 motions are given in two ways; for either the power which gives the impulse is itself impelled by some other power or it is itself the cause of the motion, either immediately and at once acting upon the subject, or working through intermediate agents; as the stick impelled by the hand of the man moves the stone. Both the last and the first of the moving 5, 2 powers may be said to give the motion; but especially the first; for this moves the last; without the first power the last power would not give the motion. If then all bodies that are moved receive motion from 5, 3 something, and either from a power that is impelled by another power, or not, and if from a power that is impelled by another, it follows that there must be some first moving power, the original cause of the motion, which does not derive its moving force from any other (for the series of successive causes cannot be infinite, since in an infinite there can be no first) —if then the primary cause of the motion is moved but not by any other power, it follows that this first moving power is itself the cause of its own motion. Every thing that gives motion moves either with 5, 4 itself or with some instrument. But it cannot give motion without itself moving by itself the implement employed. If it moves with itself, there is no need of something else with which to give the motion; but if there should be an implement employed, we still arrive at last at some Original Moving Power which will give the motion not with any instrument, but with itself. We must stop somewhere. If the 5, 6 first cause of the motion is moved, but moved by

VIII nothing else (or it would not be the first), the first moving power is of necessity the cause of its own
 5, 9 motion. Three things of necessity belong to motion, the thing moved, the moving power, the instrument or agent. The thing moved must receive motion, but need not give it; the intermediate body or instrument must both give and receive. It accompanies the motion of the thing moved. But the moving power itself the original cause of the impulse may be
 5, 10 motionless. That which is last in the series suffers motion but does not impart it; that which is first receives motion from itself. It is probable then, not to say necessary, that there is also a Power which gives motion being motionless itself; and *Anaxagoras* is right in his doctrine that the Divine Mind the author of motion is exempt from passion and from
 5, 11 mixture. If that which gives motion must be moved itself, it may be moved either after the same form of motion, as being warmed it communicates warmth, or it must be moved in one form, and give motion in another. He argues 5, 12—14 that both these are impossible, and concludes 5, 15 that the substance which first receives motion will either be moved by a power which is itself at rest, or will be the author of its own motion.
 5, 15 But if we were to enquire whether the original cause of motion is in that which moves itself or in that which receives motion from another, we shall at once assign it to the former. The power which is self-moved precedes the body which suffers motion.
 5, 16 We must enquire, if a substance moves itself, how it produces the motion. Whatever is moved is divisible into parts. But that which moves itself cannot possibly move the whole of its own substance; for, being entire and undivided, it would give and receive the same movement; it would be wholly active and
 5, 17 wholly passive at the same time. Of a substance then which moves itself a part gives the motion and
 5, 18 a part receives it. But it is not possible for the motion to be of such a sort as that each part should be the cause of the motion to each; for there would be no first cause of the motion if each were to move each. That which precedes is rather the cause of the motion than that which follows; for otherwise we have two movements; the one given by another
 5, 19 power, the other by the thing itself. Besides it is not necessary that the moving power should be moved by any other than itself. That other part therefore would move it by accident and not of necessity. If

so, it is possible that no motion may be given by that VIII other part, and one part is moved while the other gives motion and remains motionless. But further, 5, 20 of that which first is self-moved neither one nor more of the parts will each give motion to itself; for if the whole is self-moved, it will either be moved by some of its parts or the whole by the whole. If by one of 5, 21 the parts, this part alone, and not the whole, will be the first cause, moving of itself. If the whole moves itself, a part will give the motion and a part will receive it (as man is the author of his own motion, the mind gives the impulse, the body receives it). A 5, 22 substance then which is the cause of motion to itself is compounded of that which, being motionless, conveys motion, and of that which receives motion and which may or may not transmit the motion to something else. Every substance which gives motion to 5, 24 itself contains within it a power that gives motion and a substance that receives it. And that which is 5, 27 the primary cause of the motion is motionless.

But since motion is perpetual, there must be some 6, 1 first cause of motion (either one cause or more) and that cause itself motionless. If we grant that some 6, 2, 3 of the causes of motion, motionless themselves, may sometimes exist and sometimes cease to be, it is plain that there must be somewhere a power which imparts to these the property of sometimes existing and sometimes not existing. Every substance which moves itself must have magnitude; for nothing suffers motion that has not parts. But the cause of motion need not have parts. It follows that of the continuous succession of production and decay the cause cannot belong to those which do not always exist. Whatever may be the number of substances 6, 5 causing their own motion which are generated and perish in continuous succession, we must ascend at last through all these to something which is the cause of that continuous change, and which gives the impulse to those substances as they to others. If 6, 6 then motion is perpetual, that primary cause of motion, whether one cause or many, is perpetual also. We may rather suppose it one than many. One is sufficient, motionless, perpetual, to be the first cause of motion to other substances. We have shewn that 6, 7 motion always exists; and if so, it is continuous; for that which is always is continuous. And if continuous, it is one, if the moving power is one, and the subject of motion is one. Hence again we are led to 6, 8 believe that there is some First Cause not subject it-

- VIII self to motion; and moreover from the moving principles. For it is evident that some things are sometimes in motion and sometimes at rest; that neither all move nor are all at rest; that neither some are always in motion and some always at rest. Proceeding to establish that whatever is moved is moved by something, and this either motionless or in motion, and either moved by itself or by some other power, we conclude that the impulse is given by a power which moves itself, and that this power again receives its impulse from something not subject to motion. Living animals appear to be the cause of their own motion, but there is in reality some external power which gives them the impulse. Their movements are from accidental causes. But as there is in substances an incessant and eternal motion, the cause of this must be not accidental but necessary and perpetually acting. That which is not subject to motion will communicate a motion uniform, one, and the same, because it does not change with the changes of the subject upon which it acts; but that which is moved by the power which has received its impulse from the primary and motionless author of the movement will not impart to other objects a motion always uniform. According to the varieties of place and form and circumstance it will give to these objects various motions, and sometimes motion and sometimes rest. We now see why all things are not in motion and all are not at rest, why some are not always moving some not always at rest, and why some subjects are alternately in motion and at rest. The reason is now evident. Some are acted upon by a perpetual motionless cause, and are always changing; some by a cause subject itself to motion and to change; so that these also suffer change. But the motionless cause of motion, being simple and always the same and in the same state, will impart a single and simple motion.
- 7, 1 We must enquire whether it is possible for a motion to be continuous; and, if it is possible, what that motion is and what is the first of all motions. For if there must be always motion and this continuous, that which first imparts motion must give that movement which is single uniform and the first.
- 7, 2 Of the three forms of motion the motion by quantity, by quality, and by place, the movement in place must be the first. For there can be no increase (which is the motion in quantity) without change preceding. But change (by which one substance passes into another substance) cannot happen without movement. VIII Movement in place then must be the first of motions; and if there are two forms of movement, the first of these must be the first of all motions. This is proved by another argument. That is first which being absent (either in time or substance) the others will not happen, but which may exist though the others are absent. Now—motion being continuous—there is no need that the movement in place should partake of increase or of change, of generation or decay, but none of these can happen without the continuous motion impressed by the first author of the motion. In individual bodies indeed generation produces movement in place; for after generation come change and increase or growth, and movement in place is the motion of the perfected body. But another movement in place must have preceded that generation which was the cause of it; for generation only seems to be the first of motions because a thing must be produced in order to be at all. This is true of individual things; but some other thing not generated itself and differing from the things generated must have been set in motion before generation began; and since generation cannot be the first thing of all (for generation leads to decay, and thus all things that receive motion would be corruptible) it is evident that none of the motions by succession (for generation is followed in succession by increase, change, corruption, and decay) could be the first motion. Neither generation then nor any of the other changes could precede the movement in place. That which is generated is imperfect and is proceeding to its perfection; and thus what is last in the course of generation is first in the order of Nature. But in things generated the movement in place is the state at which they arrive when they are developed and perfected. This kind of motion then precedes all others in its nature. It departs not out of its perfect nature in its progress. It does not change its being; as in the motion of quality and quantity the subject suffers change. Especially is it evident that the substance which moves itself accomplishes its motion by this movement in place. We must now shew which is the first of the two motions in place. The movement in place is alone continuous. All the other motions are from opposites to opposites; but that which changes will have an interval of rest between the motions. The change is not continuous.

VIII. 8, 1 Let us now shew that an infinite motion is possible, one, and continuous; and this a circular motion. Every movement in place is either in a circle or a straight line or compounded of both. If one of the two former is not continuous, this last, which is 8, 2 compounded of them, cannot be continuous. But that the motion in a limited straight line is not continuous is manifest; for it must return back again, and then the motion is in the opposite direction. 8, 3 But a motion to be one and continuous must be single, uninterrupted in time, and uniform in the mode. There are three things in a movement, the subject moved, the time, and thirdly the place or the form 8, 4 or the magnitude. If either on a straight line, or in the circular movement the moving body turns back and retraces its path, the body will stop and pause at the point from which it turns to move in the opposite direction; and then motion is not continuous. And this is evident both from the senses and from reason.—He confirms this by an argument, 8, 6—13, and concludes, 8, 13, "The body, then, which, moving in a straight line returns back again, must necessarily pause in its motion. It follows that it is not possible for motion to be continuous and perpetual on a straight line^k." He examines 8, 14 8, 30. 31 —24 a sophism of *Zeno Eleates*.—But the motion in a circle will be one and continuous. It proceeds from a given point and travels round the circle to the same point again, while the motion on a straight line proceeds from a given point to another point at the end of the straight line, and returns to the original 8, 32 point by an opposite motion. The motion in a circle may be continuous, because the course may be repeated in the same orbit and in the same direction perpetually. The motion in a straight line cannot be continuous, because a continuous motion would require that two motions in an opposite direction should be performed at once. For the same reason a motion in a semicircle or any other segment of a circle cannot be continuous; for here again the body must change its direction and return by an opposite movement. In all these the point from which the movement begins and the point at which it ends do not lie together. But in the circle these lie together, because the motion in the orbit returns to the same

point from which it commenced, and this motion in a circle is alone perfect. The motion in a limited straight line, returning by an opposite movement, pauses between. It has a successive motion but not a continuous motion. The motion in a circle, always proceeding in the same direction, renews its course in the same path, and does not pause between. No 8, 35 change is infinite and continuous except the motion in a circle.

The motion in a circle is the first of the motions. 9, 1 The movements in place (as it was shewn) are either circular, or on a straight line, or compounded of both. But this last is preceded by the others, for it is compounded out of them. The circular movement precedes the movement on a straight line. The circular motion is simple and perfect. The motion on a straight line cannot be infinite; for on an infinite 9, 2 straight line there could be no motion, and motion on a limited straight line, if it returns back again, is imperfect and perishes. But both in nature and reason that which is perfect is before the imperfect; that which is incorruptible before that which is subject to decay. Again, that which can be perpetual is before that which cannot. Now the movement in a circle can be perpetual, but none of the other motions can be perpetual; for in them there must be a pause, and when there is a pause the motion is ended and destroyed. The motion in the straight line has a 9, 3 beginning and an end and a middle, and rests between its passage from the end back again to the beginning. The sphere also rests in a certain sense; 9, 4 for it occupies the same place. It revolves round its centre, and the centre is the beginning the middle and the end. The centre rests, the circumference revolves. As the revolution in a circle is the mea- 9, 5 sure of other motions, it is therefore the first; for things are all measured by the first; and because it is the first it is the measure of the others. The circular motion alone proceeds at the same rate. The motion in the straight line is not at the same rate throughout; as in the motion downwards a body increases in its speed the farther it is removed from the point from which it started^l. That the motion in 9, 6—11 place precedes all other motions is admitted by all philosophers.

^k The argument is summed up by Simplicius p. 301 b l. 49—54. He sums up again at 8, 25 p. 305 a l. 38 the various steps of the proof.

^l Simplicius quoted above at V. 6, 10 had already noticed that effect of the law of gravitation from *Strato*. In his com-

mentary upon VIII. 9, 5 at p. 300 b he remarks it again. This fact, which was known to *Aristotle* and *Strato*, is neglected by *Sextus Empiricus*, who supposes in *Physicos* II. 162 p. 660 that a body falling perpendicularly downwards will not increase its speed as it descends.

VIII. 9, The first cause of motion is motionless. It is also
 12—10, 1 not divisible into parts. We have shewn that nothing
 limited can give motion for an unlimited time; for
 there are the moving power, the subject of motion,
 the time in which the movement is performed. These
 must be either all infinite, or all or some limited.—
 He shews 10, 2. 3 by an example that nothing can
 be infinitely moved by a limited power. He proceeds
 to shew 10, 4—7 that it is not possible for unlimited
 power to be contained in a limited magnitude, or for
 a limited power to fill unlimited magnitude^m. He
 solves a difficulty, 10, 8—13, and considers the pro-
 position, that the motion of some bodies is continued
 after the motion of the first cause of the impulse has
 10, 13 ceased. Since motion is continuous and one, it fol-
 lows that this motion should be of some magnitude
 (for nothing that has no magnitude is moved), and
 this motion of one magnitude given by one; for
 otherwise the motion would not be continuous, but
 10, 14 repeated in successive motions. Now the moving
 power being one either receives motion and transmits
 it, or being motionless is the author of motion. If
 the moving power has received motion, it must ac-
 company the motion and itself suffer change, and
 must have also received the motion from something
 else; so that we come to a primary motion given by

a motionless power. This motionless power does not
 change with the motion. It will always be able to
 give motion. This motion so given will be uniform.
 That which receives the primary motion is also liable 10, 15
 to no change. Its relation to that primary motionless
 author of its motion is always the same; its motion
 is uniform. The primary motion must reside either
 in the centre of the universe or in the circumference.
 But that is moved most rapidly which is nearest to
 the moving power; and as the motion of the circum-
 ference is the most rapid, there the moving power
 residesⁿ. That motion alone is continuous which is 10, 17
 given by the motionless power. This power is always
 the same and will always and continuously bear the
 same relation to the substance which receives the
 motion. From these positions it is manifest that 10, 18
 the first motionless author of motion can have no
 magnitude; for that magnitude must be either limited
 or infinite. Infinite it cannot be, for it has been 10, 19
 shewn that no magnitude is infinite. It has been
 also now shewn that no limited body can have in-
 finite power and that no substance can be moved by
 a limited power for perpetual time. But the first
 cause of motion causes perpetual motion and for
 ever. It is therefore indivisible, without parts, with-
 out magnitude.

ARISTOTELIS περὶ οὐρανοῦ.

1. 2. 1 ALL natural bodies are capable of motion in place.
- 2, 2 Nature is the beginning of their motion. Motion in
 place is in a straight line, or a circle, or mixed of
- 2, 3 both. The circular motion moves round the centre,
 the straight motion is upwards or downwards; so
 that all simple motions are either from the centre
 upwards or to the centre downwards or round the
- 2, 4 centre. As bodies are either simple or compound,
 their motions must be either simple or in some de-
 gree mixed, mixed in the compound motion, and the
 predominant quality will predominate in the motion.

As the circular motion is simple, it is the motion of a I. 2, 5
 simple body; and there must be some simple body
 which is formed by nature to move in a circle. Since 2, 6
 the unnatural motion is opposed to the natural, the
 circular motion, being simple, must be contrary to
 the nature of the body moved if it is not according
 to that nature. If fire is moved in a circle, its na-
 tural motion is opposed to this. But one is opposed
 to one; the motion upwards to the motion down-
 wards. If there is another body borne in a circle
 contrary to nature, there must be some other kind

^m Simplicius ad 10, 3. 4 p. 314 b ult. quotes *Plato* as agree-
 ing with *Aristotle de Deo, et de celo.* p. 315 b l. 1 He explains
 the term of *Aristotle ἐν χρόνῳ*, "Things which being moved
 themselves convey motion to other things perform their move-
 ments in time; not because they move but because they are
 moved. Time is the measure of motion,—motion in the thing
 which suffers motion. But the First Cause of motion, motionless
 itself, placed beyond all reach of motion, displays its energies
 without time, because they are beyond the reach of time."

ⁿ Simplicius p. 319 a 30 gives the remarks of *Alexander* and
Eudemus together with his own upon this passage. Simplicius
 p. 320 b 10 sums up the subject of this treatise, comparing

Aristotle with *Plato*; and asserts that *γένεσις* in *Plato* is to be
 understood in the same sense as *κίνησις* in *Aristotle*, and affirms
 p. 321 a that *Aristotle* like his master attributes to the Great
 First Cause not only the arrangement of Matter but the crea-
 tion of Matter. He quotes p. 321 b 7 a book of his own master
Ammonius Hermias περὶ τοῦ καὶ πομπικῶν αἰώνων ἡγεῖσθαι τὸν
θεὸν τοῦ παντὸς κόσμου τὸν Ἀριστοτέλην. The passages quoted
 from *Aristotle* by Simplicius p. 321 a do not establish this, and
 Simplicius admits p. 321 b 10 that *Aristotle* has not clearly ex-
 pressed it: *ὅχι οὕτω φανερόν εἰναι.*

Simplicius p. 321 b 21—322 a fin. recapitulates the contents
 of this 8th book.

1 of motion which would be natural. This is impos-
 2, 7 sible; for if the motion upwards, it is fire or air; if
 the motion downwards, it is earth or water. More-
 over this circular motion is the first of motions; for
 the perfect precedes the imperfect; and the circular
 motion is perfect; but no motion on the straight
 line can be perfect, for it cannot be infinite since
 it has a limit and an end, and no limited line is
 2, 8 perfect. If then this first motion must belong to
 that body which is first in nature, and the circular
 precedes the motion on a straight line, and the bodies
 moved on the straight line are simple bodies (fire up-
 wards, earth downwards), it follows that the circular
 motion must be the motion of some simple body.
 2, 9 Hence it is evident that there is some other material
 substance besides our four elements, more excellent
 2, 10 than all these, and prior in time. If there is a cir-
 cular movement according to nature, it is plain that
 there is some simple and first substance which is
 moved naturally in a circle, as fire moves upwards
 2, 11 and earth downwards; for if the bodies which are
 borne in the circular motion are moved contrary to
 nature, it would be against all reason that the motion
 —this unnatural motion—should alone be continuous
 and perpetual. So that if fire were the element
 which is so borne, this motion of fire would be no
 less unnatural than the motion downwards; for its
 2, 12 natural motion is in a straight line upwards. Where-
 fore we may believe that there is some body besides
 our elements having a nature so much the more ex-
 cellent, the farther it is removed from our earth.
 3, 2 A heavy body is that which descends to the centre,
 a light body that which ascends from the centre.
 The heaviest body lies at the bottom, the lightest
 mounts above all the others. Weight and lightness
 are relative; air is lighter than water, water than
 3, 3 earth. The body which is borne round in a circle
 can have neither weight nor lightness; it does not
 move either towards the centre or from the centre.
 3, 4 But since the whole and each of its parts are borne
 in the same direction by nature, this body has neither
 weight nor lightness, nor can it be moved either up-
 wards or downwards, neither itself nor any of its
 3, 5 parts. We may also conclude that it is not generated
 nor corruptible, nor subject to increase or change.
 Generation and decay are produced by the action of
 opposite qualities, and the motions of opposites are
 3, 6 opposite; and there is no motion opposite to the
 3, 7 motion in a circle. Again, increase is produced by

the junction of some kindred part, and diminution I
 by its resolution into its elements; but this body has
 no elements from which it was produced. It is not
 subject to change; for change is motion in quality, 3, 8
 and qualities proceed from something which suffers
 change. But all bodies which suffer change are sub-
 ject to increase or diminution. Since, then, the body
 which moves in a circle has no increase or diminu-
 tion, it is probably not subject to change.

This first of bodies then is eternal, not subject to 3, 9
 increase or diminution, nor to age or change or pas-
 sion. And this is confirmed by the *phenomena* of
 nature. All nations assign to the Divinity the high- 3, 10
 est region for his habitation, and an immortal being
 will reside in an immortal dwelling. Our senses con- 3, 11
 firm that in all past time no change has happened to
 the heavens or to any part of them. It is plain then 3, 14
 that the simple bodies cannot be more than these;
 for the motion of a simple body is simple, and there
 are only three simple motions, the circular and the
 straight; the latter in two parts. In the straight 4, 1—2
 line the motion upwards is opposed to the motion
 downwards, but there is no other motion opposed to
 the circular.

We must now enquire whether a body can be in- 5, 1
 finite.—Every body must be either simple or com- 5, 4
 pound, so that an infinite body (if there were one)
 must be simple or compound. But if the simple
 bodies are limited, that which is compounded of
 them must be limited also. It remains, then, to 5, 5
 enquire whether a simple body can be infinite. That
 the body which moves in a circle is limited is plain
 from this. If it were infinite, the length of the *radii* 5, 6
 from the centre to the circumference of the circle
 would be infinite; they would be bounded by no-
 thing; and there could be no motion in a circle. 5, 7
 But we see the heavens moving in a circle.—He
 shews by other arguments 5, 8—19 that there can
 be no infinite circle, and therefore no infinite body
 moved by a circular motion, and concludes, 5, 19,
 the body which is moved in a circle is neither with-
 out end nor without limits.

Straight motions to the centre and from the centre 6, 1
 are both finite; for they are in opposite directions.
 But if one of two opposites is limited, the other is
 limited. But the centre is limited; the progress of
 the moving body must stop there. If that extreme
 of the line is limited, the upward extremity is limited
 also; and if the places which bodies occupy are

1 limited, the bodies themselves are also limited.
 6, 2 Again, if the extremes of the line above and below are limited, that which lies between them is limited; for otherwise motion would be infinite, and that is impossible. The centre therefore is limited, and the body contained in the centre must also be limited. But the body which is borne upwards or downwards
 6, 3 can be contained in the centre. Hence it is evident that a body cannot be infinite. Moreover, if weight is not infinite, none of the heavy bodies can be infinite; for the weight of an infinite body must be infinite. So also of light bodies; if weight is infinite, lightness is infinite.—He argues 6, 4—12 that it is impossible that there should be infinite weight and
 6, 13 infinite lightness. It is plain then that there can be
 6, 14 no infinite body. We must next enquire whether there can be more worlds than one. Let us first consider what is meant by infinite.
 7, 1 Every body must be either infinite or limited; and, if infinite, either composed of dissimilar parts or of similar: and if of dissimilar, these are either limited or infinite. They cannot be infinite, for, as motions are limited, the forms of simple bodies must be limited.
 7, 2 The parts of an infinite body cannot be infinite, for weight and lightness (their qualities) are not infinite.
 7, 3 Their places must be infinite in magnitude, and their motions infinite. But we have shewn that the mo-
 7, 5 tions upwards and downwards are limited. Nor can the infinite be composed of similar parts; for it would have no motion except the motion of those parts. It must have unlimited weight or unlimited lightness. Moreover no unlimited body could have the circular
 7, 6 motion; nor could an unlimited body be moved at all; for it would require another place into which it must be carried; and, as (being infinite) it would
 7, 15 already fill all space, this is impossible. An infinite body composed of similar parts could not be moved in a circle, for an infinite has no centre, and a circle moves round its centre. Nor in a straight line; for this would require another infinite place into which it might pass by its natural motion, and another infinite into which it might be carried contrary to its
 7, 16 nature. And the motion in the straight line, whether natural or forcible, would require the moving power
 7, 17 to be infinite in both cases. If therefore the infinite body can be moved both according to nature and by another force contrary to nature, there would be two infinites, that which gives the movement and that
 7, 19 which receives it. In an infinite, where there is no

middle, no boundary, no upper or lower place, there I would be no place into which bodies could be borne by motion, and therefore no motion.

There cannot be a plurality of heavens. All things^{8, 1} rest or are moved either forcibly or by nature. If a motion is forcible, the contrary motion is natural. But if the earth in that other world is borne by force to the centre of our universe, it would move naturally from hence thither, and the contrary. But the natural motion is one and only one. Again, all these^{8, 2} worlds (being similar) must be made of the same elements, and these elements must have the same powers. The earth then in that other universe would^{8, 5} by nature tend to our centre, and the fire to our circumference. But this is impossible; for then their earth would have its natural motion from their centre, and their fire towards their centre. But to assume^{8, 6} that the qualities of the elements in another universe are different is contrary to reason. There are three^{8, 15} material elements; one of the body which tends to the centre, one of the body which moves in a circle; a third of the body which lies between these two. That which floats on the surface is within this mid-^{8, 16}dle region.

It is not possible that there can be more worlds,^{9, 1-7} because this our universe comprehends and embraces within itself all the particles of matter. The term^{9, 8, 9} Heaven is used in three senses; 1 the circumference of the universe: 2 the space between the circumference and the centre—the region of the Sun and Moon and Planets: 3 the universe itself, or the whole of what is contained within the sphere of the universe. The heavens in this third sense contain every natural and sensible body; for no body is or can be beyond the circumference of the heavens. The universe is composed of the whole of its proper^{9, 12} material substances. There cannot be a plurality of worlds. There can be no place or *vacuum* or time^{9, 13} beyond the circumference of the universe; for in every place there may be a body; in a *vacuum* there may be a body; time is the measure of motion, and there can be no motion without a body. But it has^{9, 14} been shewn that beyond the universe there is no body and there can be none. Neither place nor time nor change affect those beings who are placed beyond the outer surface of the universe; they subsist eternally, not subject to change or passion.

Is the Heaven produced or not? Is it corruptible^{10, 1} or incorruptible? It is impossible to say that it was^{10, 3}

1 produced and yet is perpetual. Whatever is produced
 10, 4 is liable to perish. That which had no beginning but
 could never have been otherwise in all eternity can-
 not change; for change implies a preexisting cause
 10, 5 of the change. But if the world was produced, its
 materials must be subject to change, and not always
 necessarily in the same state; so that when put to-
 gether they may be dissolved, and when dissolved
 may be replaced. If so, the world would not be in-
 10, 8 corruptible. The world then cannot be at the same
 10, 12 time eternal and the offspring of production. Some
 however, as *Plato* in the *Timæus*, hold that the world
 was born, but yet that it will exist for ever. We
 11, 2 must consider this point. A thing is said to be not
 generated or produced, if any thing not existing be-
 fore is brought into being without birth and change;
 or if any thing, although it is capable of being pro-
 duced, does not exist; or lastly if it is absolutely in-
 11, 3 capable of being produced. A thing is said to be
 generated or produced, if, not having existed before,
 it afterwards exists; or if it is capable of being pro-
 11, 5 duced. In like manner^o that is corruptible which,
 having once existed, ceases to be or may cease to be.
 11, 6 Again, that is not subject to corruption which, with-
 out suffering decay, is sometimes in being and some-
 times not; or which is in being, but capable of ceas-
 ing to be; or which now is, but will not be hereafter.
 11, 7 But "incorruptible" in its proper sense means that
 which exists and is incapable of being destroyed after
 such a sort as that it is now in being and afterwards
 does or can cease to be.
 11, 8 We must consider the terms *Possible* and *Impos-*
sible. Incorruptible is that which it is not possible
 to destroy. A thing is not produced which it is im-
 possible to produce, so as that, being before not in
 existence, it should afterwards come into existence.
 12, 1 If it is possible for some things both to be and not
 to be, some time must be assigned to these states.
 12, 6 Whatever is always in being is incorruptible. It has
 not been produced; for, if it had been produced,
 there might be a time when it may cease to be.
 That is corruptible which was once in being and now
 12, 7 has either ceased or may cease to exist. It is im-
 possible for a thing to be eternal and corruptible;
 nor can it have been produced; for if that which is
 eternal can never cease to be, it never was produced.
 12, 8 That, of which it can be said that it is capable of

either existing or of not existing, holds a middle I
 place between that which must always be and that
 which can never be. It is evident that a substance 12, 10, 11
 produced and corruptible is not eternal; otherwise it
 would be at once capable of existing for ever and
 capable of not existing for ever. That is not pro- 12, 11
 duced, which now is, and cannot be truly said to
 have never been before; that is incorruptible which
 now is, and of which it cannot be truly said that it
 will ever cease to be. These attributes accompany 12, 12, 13
 each other; what has not been produced is incor-
 ruptible; what is incorruptible has not been pro-
 duced; and both these are eternal. The incorruptible
 is eternal. In the same manner the produced and
 the corruptible accompany each other. What is cor- 12, 22
 ruptible perishes at some time or other; and if it is
 produced it was produced at some time. There was
 a time when it was not. It is impossible that what 12, 23
 once began to be can be incorruptible, or what never
 began to be and always existed can ever perish.

The Heaven, then, or the Universe, neither had a II. 1, 1, 2
 beginning nor will have an end. Its circular motion
 is perfect and incessant for ever. The ancients as- 1, 3
 signed the heaven and the upper region to the Gods.
 The opinion of the Pythagoreans is to be considered, 2, 1
 who attribute a right and a left to the heavens.
 There are three divisions; above below; before be- 2, 3
 hind; right and left. All these belong to perfect
 bodies^p. Above is the point from which *length* be- 2, 4
 gins; the right, from which *breadth* begins; before,
 from which *depth* begins. The motions begin from
 the same points; increase from above; movement in
 place from the right; motion in quality or sensible
 motion from the front. But all these three are only 2, 5
 found in those bodies which, being living bodies,
 have the principle of motion in themselves. Sense-
 less matter is either not moved at all or is moved
 only one way, fire upwards, earth downwards; in 2, 6
 these we use the terms above below right and left
 with reference to ourselves.

As the heaven is a living body and has in itself the 2, 10
 principle of motion, it has the divisions above below,
 right and left. Some find a difficulty in this on account 2, 11
 of the spherical form of the universe. But its length 2, 12, 13
 is from pole to pole; the pole above us is the lower,
 the pole beneath us (which is invisible to us) is the
 upper. The right is the point from whence move- 2, 14

^o See on this passage Alexander apud Simplicium Schol.
 Berolin. p. 490 a.

^p Aristotle II. 2, 2 quotes his own treatise *περί τὰς τῶν ζώων
 κινήσεων*.

11 ment begins. In the revolution of the globe it is the quarter from which the rising of the stars proceeds, and the left is the point at which they set. If therefore the revolution begins at the right, and comes back to the right again, the invisible pole must be the upper; for, if it were the visible pole, then motion would commence from the left. Those then who dwell there are in the upper hemisphere and on the right, we who dwell here are in the lower and on the left; contrary to the opinion of the Pythagoreans.

2, 15 But in the inferior orbit of the planets we are on the upper hemisphere or on the right, the others on the lower and on the left, because here the motion is in the contrary direction.

4, 1 The heaven is spherical; for a sphere is the first of forms. Every plane is either contained by straight lines or by a circle. That which is contained by straight lines has many boundaries, the circle is only

4, 2 bounded by one line. And one precedes other numbers; the simple precedes the compound. Again, that is complete to which nothing can be added. But a straight line may be extended by addition; a circle can receive nothing from without. Its form is complete. For these reasons a circle is the first of

4, 3 all plane surfaces. And a sphere is to solid bodies

4, 5 what a circle is to planes. But since the first form belongs to the first body, and the first body resides in the circumference, that which is borne by the cir-

4, 6 cular motion is a spherical body. And the body next in continuity to the first body must be also spherical, and those bodies within this which are enclosed by its orbit and touch its orbit—namely the planets—

4, 7 all these are also spheres. As beyond the exterior surface of the great circumference of the universe there is neither a *vacuum* nor a place, this great circumference which encloses the universe must be also spherical; for if it were not, there must be a place

4, 8 and a body and a *vacuum* beyond it. For if a body contained by straight lines, and therefore angular, were moved in a circle, it would never occupy the same place, because the angles of this body would be

4, 9 perpetually shifting their places. Moreover, if the motion of the heavens is the measure of other movements, because it is alone continuous and uniform and perpetual, and if the least movement is the most rapid, it is evident that the motion of the heavens is the most rapid of all motions. The shortest line from

a point to the same point again is the circular, and II in the shortest line is the quickest motion. As then the Heaven is borne in a circle and by the quickest movement, the heaven is spherical.

The motion of the heavens is uniform; it is never 6, 1 unequal; for if it were unequal, there would be by 6, 2 turns a remission and acceleration of the speed, and a proper and suitable rate of motion. In the motion 6, 3 of the heavens there is no remission and no acceleration. An inequality of motion must proceed either 6, 4 from the moving power or the body moved or from both. None of these can happen to the heaven. The 6, 5 body moved is the first body, simple, not generated, not corruptible, not subject to change. Much more is the Moving Power endued with these qualities. If the body moved, though corporeal, suffers no 6, 6 change, neither can the moving power, which is incorporeal, be subject to change. The motion then cannot be unequal; for inequality would require change either in the whole or its parts. The parts 6, 7 are not unequal, for the intervals of distance have not changed in all time. The whole cannot be 6, 8 supposed to change; for remission happens through impotence, and impotence is contrary to Nature. But as there is nothing contrary to nature in the 6, 9 first elements, so there can be no impotence, no remission, no acceleration; and it is absurd to suppose 6, 10 the moving power impotent for unlimited time and then again potent for unlimited time. The heaven 6, 14 then is one only, not generated, eternal, uniform in its motion.

The fixed stars are made of that element the law 7, 1 of whose nature is to move in a circle; their heat 7, 2 and fire are produced by the passing through the air, which is kindled by their motion, as rapid motion produces fire in wood or stones or iron. The orbits 8, 7 of the stars move, but the stars themselves are without motion of their own, and are fixed in their orbits. They do not even turn on their own axis; for the 8, 11 moon always presents the same face to us. If they were self-moved, they would have their individual and proper motion; since they have not that motion, it is evident that they do not move themselves. The 9, 8—10 noiseless motion of the stars (like the parts of a ship in a vessel) was perhaps arranged beforehand by the foresight of Nature⁹. That the moon is spherical is 11, 2. 3 known from eclipses of the sun. The Egyptians and 12, 3

⁹ The term Nature—*φύσις* (*πρὸ φύσεως*)—is here used by Aristotle in the sense ascribed to it by Simplicius ad

φυσ. ἀποδ. p. 282 b 1. 7 quoted above No 373 p. 330 Simplicius Works n. 8.

- II Babylonians have watched the stars from the earliest periods of time.
- 13, 1 The general opinion is that the earth is in the centre. But the Pythagoreans hold that fire is in the centre; that the earth is one of the stars and moves in an orbit; and that the motion produces day and night^r. They think the centre the most honourable post, and place there the fire as the noblest element.
- 13, 3 But the circumference of the universe is rather the most honourable post. Some have doubted the form of the earth.—He reviews 13, 8—31 the various opinions of *Plato Xenophanes Empedocles*, of *Thales Anaximenes Anaxagoras*, of *Democritus* and *Anaximander*; and concludes 14, 5—8 that the earth remains motionless in the centre by a law of nature.—
- 14, 9—14 The earth is spherical because all its parts tend equally to the centre. That the form is globular is also proved by the eclipses of the moon. Those who have attempted to compute the earth's circumference reckon it 400,000 stadia^s: which is not large, compared with the size of the other stars.
- III. 1, 3, 4 The nature of that first element of which the heaven is composed has been mentioned. It remains to speak of the other elements, and also to enquire into generation and decay. For generation or production either does not exist at all, or it exists only in these elements and in the things which they compose.
- 1, 4 Former philosophers differ from the positions which are here laid down, and from each other.—He surveys 1, 5—20 the opinions of *Melissus Parmenides Heraclitus* and others, and of the Pythagoreans 1, 20.
- 2, 1 Motion belongs to all simple bodies. If motion forced and unnatural, there must be also a natural, which is implied in the unnatural. The unnatural motions may be many, but the natural must be one.
- 2, 2 Rest also must be by force in the place to which the body is carried by force; rest natural in the place to

which it is carried by nature. If there is rest in a place by nature, the motion into that place is a natural motion. When *Leucippus* and *Democritus* tell us that the elementary bodies are always moved in a vacuum and in infinite space, they ought to shew what motion; and also what is the natural motion of those bodies; for if the elements are moved by each other forcibly, there must be some natural motion of each, opposed to that forcible motion; and the first movement may have been natural. It is said in the *Timæus* that before the world was produced the elements moved in disorder. But motion must be either forcible or natural. If natural, there must have been a world; for that which first moved must have moved itself, and moved naturally; and the elements moved must have assumed the order they now occupy, the heavy to the centre, the light from the centre. And if infinite bodies are to be moved in infinite space, if the cause of motion is one, they must be borne in one motion, and then the motion is not disorderly; if the moving causes are infinite, the motions will be infinite. Besides, disorder would be unnatural, for order is in the course of Nature. Each body then has a natural motion, not forced and contrary to nature. But some bodies have also the properties of weight and lightness. Generation or production does not belong to all bodies, nor yet to none. It is impossible for all bodies to be produced unless there were a vacuum capable of containing them; for in that place which the body produced occupies when it is produced there must have before been a vacuum. One body may be produced out of another body, as fire out of air, but not out of no other preexisting body.

It remains to say what bodies can be said to be generated or produced. But we must first enquire into the nature of the elements of which those bodies

^r The juster views of *Pythagoras* may be collected from Alexander Aphrod. ad *Metaphys.* I apud Schol. Berolin. p. 542 b 2 = p. 22. 15 = p. 30. 28 ed. Bonitz. καὶ γὰρ καὶ ταύτην [sc. τὴν γῆν] ἡγούντο κινεῖσθαι κύκλῳ περὶ μένουσαν τὴν ἐστίαν, ὃ πῦρ ἐστὶ κατ' αὐτούς. Conf. *Leontium* VIII. 85^b *Plutarchum* de *Placit.* III. 13 *Numa* c. 11 *Simplicium* ad *Aristot.* de *Cœlo* p. 124 a apud Schol. Berolin. p. 505 a. Compare *Aristarchus* in *F. H.* III p. 492 and *Fabritius* ad *Sexum Empiricium* *Phys.* II. 174 p. 663.

Pythagoras had also a competent knowledge of the annual motions of the planets *Saturn*, *Jupiter* and *Mars*: *Anonymus* in *vita* *Pythag.* apud *Photium* Cod. 249 p. 1317 = p. 112 *Kiesel*. μέγαν ἐνιαυτὸν καὶ τὴν τοῦ Κρόνου περίεδον φασίν, ὅτε τῶν λοιπῶν δὲ πλανημάτων ἐν ἐλάττω χρόνῳ οὗτος ἐν τριέκοντα τὸν οἰκείον ὁδὸν ἀπαρτίζει. καὶ γὰρ ὁ μὲν τοῦ Διὸς ἐν ἑβ' ἔτεσι τὸν ἴδιον διαπεραινέει κύκλον, ἐν δυοὶ δὲ δ' Ἀρης, ὁ δὲ ἥλιος ἐνιαυτῷ,

^s Ἐρμῆς δὲ καὶ Ἀφροδίτη ἰσοταχεῖς τῷ ἡλίῳ, σελήνῃ δὲ προσγειοτάτῃ καὶ ἐλαχίστον κύκλον περιούσα ἐν μηνί.

^s *Simplicius* apud Schol. Berolin. p. 508 b "A degree, or $\frac{1}{60}$ of the earth's circumference, has been found to be 500 stadia, and $360 \times 500 = 180,000$ stadia [about 22,500 English miles]. *Archimedes* found the circumference of a circle to be 3 diameters and $\frac{1}{7}$ of a diameter, which gives the diameter of the earth 57,273 stadia."

The data of *Simplicius* produce the following numbers :

7) 57,273 (81814
3
171,819
8181
180,000

III. 3, 2 are composed. An element may be said to be that into which other bodies may be divided and resolved, 4, 1 but indivisible itself. Are the elements limited or 4, 4 infinite, and, if limited, what is their number? It is far better to assume that the elements are limited in number, and as few as possible.—He examines and rejects the theory of *Leucippus* and *Democritus* 4, 6 5, 1 —11.—The elements then being limited in number, it remains to enquire whether they are one or more. Some assign only one element; and this is water with some, air with others, fire with others, and with 5, 2—5 others again something thinner than water but denser 5, 6 than air. It is none of the three last. It is not fire. 5, 10 All who assume only one element have this common error, that they allow only one natural motion, the 5, 11 same for all bodies. But as there are more than one motion, there must be more than one element.

6, 1 Are the elements eternal, or are they subject to production and decay? They cannot be eternal, for we see fire and water and each of the simple bodies 6, 2 dissolved. But their dissolution must be either infinite or must have a pause. If infinite, there will be an infinite time for their dissolution and another infinite time for their composition; for the parts are dissolved in one time and are put together in another; and we have an infinite time in which the infinite composition is effected, and a preceding infinite time in which they were dissolved. But two 6, 3 infinities are impossible. Again, if the dissolution shall stop somewhere, the body in which it stops will either be an indivisible atom, or capable of division and yet never to be divided. It will not be an atom, nor yet divisible and never to be divided; for a less body more easily decays than a large body. If then the larger body is so destroyed as to be resolved into a less, the lesser body will suffer this still more easily.

6, 4 We see fire destroyed in two ways; extinguished by some opposite quality, and burning out of itself. The elements then of bodies must be corruptible and generated. But as they were produced, they must have been produced either from that which had a body or from that which had no body. If from a body, either 6, 5 from some other or from one another. They cannot be produced from that which has no body, for every thing produced is produced somewhere. If the place in which it is produced has a body, there are two bodies at once in the same place; that which is produced, and that which already existed. But if the place contains no body, there must be a limited *va-*

cuum, which is impossible. But the elements cannot III. 6, have been produced from any other body; for then that other body would precede the elements. It 6, 7 follows that the elements are produced from one another. How are they produced from one another? 7, 1 —He examines 7, 1—13 and refutes the theories of *Empedocles* and *Democritus*.

The attempt to give forms to the simple bodies, as 8, 1 the elements, is absurd. In the first place, the elements would not fill the whole of space. In plane surfaces 3 forms appear to fill the space; the triangle the square the hexagon. In solids, two; the pyramid and the cube. In the next place, all the simple bo- 8, 2 dies seem to adapt their forms to the surrounding place. The figure then of the element cannot remain, for it would not fill the place which it occupies. If the form is changed and adapted to the surrounding place, it would cease to be the element; as water, for instance, having lost the form of water would cease to be water. It is plain then that the element has no definite form. That the elements should have 8, 5 a stated figure is inconsistent with their qualities and motions. Because fire moves easily and warms and 8, 6 burns, some suppose it a sphere, others a pyramid; for they suppose that these forms most readily move, and they think that fire burns on account of its angular points. But they are wrong in supposing the 8, 7 motion of these forms to belong to fire; for fire mounts upwards in the straight line, but the sphere and the pyramid revolve in a circle. And if the earth 8, 8 is a cube (as they say) because it rests in its own place, fire will also be a cube when it rests in its own place. They are wrong again in ascribing the 8, 9 burning quality of fire to its angles, for all the elements would have the power of warming and burning, for all are supposed to have angles. Moreover 8, 13 they can allot no form to cold; and yet heat and cold are opposite qualities. But all should have a form or none. It is evident then that the difference 8, 15 of the elements does not consist in their figures.

Weight and lightness have sometimes an absolute IV. 1, 3 and sometimes a relative meaning. We say of some bodies that they are heavier or lighter than some other bodies. The absolute properties of weight and lightness have not been treated of by former philosophers, but only the relative. But it is a law of 1, 4 Nature of some bodies to be borne upwards from the centre, and of others to be borne downwards towards the centre. The greater part of former 2, 1

IV enquirers have thought it sufficient to shew that of two bodies one is lighter than the other, and then they think they have demonstrated the absolute qualities of weight and lightness. It is argued, as in the *Timæus*, that a substance in large quantities is heavier than a small quantity of the same substance. But fire always ascends, and the greater the quantity of the fire the lighter it is, and the more rapid is its ascent. They think in general that the cause of the lightness of light bodies is that they contain a greater quantity of *vacuum* intermixed with the particles of matter. Some of those who deny a *vacuum* have not defined lightness and weight at all; as *Anaxagoras* and *Empedocles*. Others, who have, say nothing of the abstract weight or lightness of bodies.—He refutes those who account for lightness by imagining a *vacuum*.

3, 1 We will first enquire why some bodies are always carried upwards, others always downwards, others both upwards and downwards; and we will then enquire concerning weight and lightness. There are three motions; in magnitude, in form, in place. That which causes motion in place and that which receives motion have some relation to one another. That which is capable of weight and lightness gives the motion upwards or downwards; that which has the power of weight or lightness receives the motion.

3, 5 Each is carried to his proper place. All motions upwards and downwards are limited by the centre and the circumference. That is simply heavy, which tends to the bottom and lies beneath; that is light, which rises to the surface and floats above all other

substances. Fire has simply and absolutely the property of rising upwards, earth, of sinking downwards. Those bodies are heavy and light in another sense which have both qualities; as air and water have both. These are relatively light and heavy; they are lighter than earth, heavier than fire. Compared with each other they have absolute weight and lightness—air is always lighter than water. The positive weight and lightness of compound bodies depends upon their elements. Every thing has some weight except fire, every thing has some lightness except earth. That is absolutely light which always mounts upwards, as fire; that is absolutely heavy which always sinks downwards, as earth. Weight and lightness are properly two, for they belong to two places, the centre and the circumference. The two other properties of heavy and light, which belong to water and air, have their places in the middle region between the centre and the circumference. One element is light and always at the top, another is heavy and always at the bottom; the others are both light and heavy. Water sinks beneath every thing but earth; air rises above every thing but fire. One thing alone rises above all other things, and one alone sinks beneath all others; two others both rise and sink; so that their materials must be also four in number. Those other theories, of a *vacuum* or a *plenum* or magnitudes or the triangular forms of the elements, would not account for the *phenomena*. The figures of the elements are not the cause of their rising and sinking, but merely of the speed or slowness of their motions.

ARISTOTELIS περί γενέσεως καὶ φθορᾶς†.

I. 1, 2 THOSE who derive all from one element make generation and change the same thing; those who reckon more than one element, as *Empedocles* *Anaxagoras* *Leucippus*, make a distinction between generation and change. Those who reckon one element are compelled to call generation and decay by the name of Change; for the subject-matter is always one and the same, and this undergoes a change. Those who reckon more elements make a distinction, because generation and decay proceed from the con-

junction and dissolution of bodies. And these must affirm change to be something else, although this cannot be according to their principles. In the affections which produce change are varieties in the elements. One material is always assigned to all the elements, whether they are moved in place or quantity or quality.—He discovers an inconsistency in *Empedocles* concerning the elements.

Plato has considered only the subject of generation and decay; and generation only as far as it concerns

† Philoponus (who follows Ammonius: see No 381 *Philoponus Works* n. 8) in the opening of his commentary p. 1 a—2 a gives a summary of the treatise περί οὐρανοῦ and then of this treatise. At p. 28 b l. 28 &c. he inserts a general survey

of the works of *Aristotle* upon *Physics*. At p. 37 a l. 43—p. 37 b l. 47 Philoponus remarks upon *Aristot. lib. III et IV de Cælo*.

I the elements. He has not considered change or increase. *Democritus* alone has extended the enquiry 2, 4 farther. *Democritus* and *Leucippus*, giving forms to the elements, produce change and generation out of these forms; generation from their composition and separation, change from their order and position. 2, 5 They imagined infinite forms, and supposed the varieties to be produced by the transposition or ad- 2, 6 mixture of the smallest particles. Since it is generally supposed that generation and change are different, that the former is produced by conjunction and separation, the latter by a change of the affecting influences, we must enquire into this subject. If generation is composition, many difficulties happen 2, 7 on both sides. First, are generation and change and increase produced, the first magnitudes being indivisible, or is there no magnitude not capable of divi- 2, 8 sion? Next, are the magnitudes solid bodies, or (as said in the *Timæus*) plane surfaces? They are rather in bodies indivisible. And yet there is a difficulty.—He sets forth the difficulties 2, 9—24, and then observes 2, 25, Simple generation and decay do not come from composition and division, but from the whole being transposed out of one thing into another. Such a transposition as this some suppose 2, 26 to be change, but this is not so. When the transfer is in the material, it is generation and decay, but when it is in the affecting influences, and in the accidents, it is change. What is separated and put together is easily destroyed, as will appear hereafter. It is sufficient now to have shewn that generation cannot be mere composition, as some suppose.

3, 1 Is any thing generated simply and destroyed simply, or is it always something that is produced out of something? If there is generation simply, it might 3, 2 come from what is non-existent. A particular generation comes from some particular which does not already exist, but simple generation comes from that which was simply non-existent. By *simply* is signified that which first comes into being, or that which comprehends all. If it is that which comes first, there will be a generation of a substance from that 3, 3 which is no substance. But that to which substance does not belong can have none of the predicaments of substance, namely quality or quantity or place. That which has altogether no existence is a negation wholly of all being; so that the thing generated

would be produced from nothing. In a certain sense I. 3, 4 however generation comes from that which does not exist, and in another sense from that which does exist; for that must preexist which exists in latent power but does not exist in effective power. Again, 3, 5 we must enquire whence comes simple generation. Can there be a generation of substance and not of its quality or quantity or place? In like manner with respect to decay; for if any thing is generated, there 3, 6 will manifestly be (in latent power though not in active power) some substance from which the thing is generated, and into which that which is destroyed must pass. But will this which exists in latent power possess the properties (quantity or quality or place) in perfection, or only in latent power? For, if in 3, 7 latent power, that which is in perfection is divided from it, and (what the early philosophers avoided to affirm) something is produced out of nothing. But if to that which is a substance only in latent power the predicaments shall belong in perfection, then the affecting influences will be separated from their subject matter. We must endeavour to shew the cause 3, 8 of generation. There is one cause, that from whence all motion begins, and another cause, namely matter, of which last we are now to speak. Of the former we have spoken already in the treatise *Upon motion*^v, and have shewn that the first cause of motion is for ever motionless, and that which first receives motion always moves. We will now speak of that cause 3, 10 which resides in the form of matter, the cause by which decay and generation never fail. It may be 3, 11 doubted how generation is continued, if that which perisheth passes into nothing; for that which is nothing has neither quality nor quantity nor place. Whence comes it then that the universe, which is limited, has not disappeared and been consumed? Is the succession perpetual because the decay of one 3, 12 substance is the generation of another? This is suf- 3, 13 ficient for the generation^v and decay of each particular substance. But we may enquire again why some substances are said simply to be generated and to decay and some not simply;—why some are generated and decay absolutely, others with certain limitations. A difference arises from the kind of sub- 3, 15 stance into which the change is made. The production of fire may be a simple generation, the extinction of fire may be a decay with reference to some

^v Sc. *φυσ. ἀκρόατορ.* lib. 8.

1 other substance; as the production of earth on the contrary may be a generation not absolute, the decay may be absolute and simple decay. *Parmenides* distinguishes these two elements by calling fire a substance existing, and earth a non-existent. The passage to a simple non-existent is simple and absolute decay; the passage to a simple existent substance is simple and absolute generation. This then is one sort of difference between simple and not simple generation and decay. Another sort of difference is produced by the nature of the matter. That which produces something is more a substance—is a positive substance; that which suffers something or loses something is less a substance,—is inferior. Another sort of difference is made by the popular opinion which appeals to the senses. That which passes into a sensible substance they suppose to be generated; that which passes into something invisible they hold to be destroyed. Existence and non-existence they measure by the evidence of the senses; what is known exists, what is unknown is not in existence. But simple generation and decay are differently measured by popular opinion and by truth. Judging by the senses men think the air less a substance than the earth, but in truth it is more a substance. Simple generation then proceeds from the decay of something, simple decay produces the generation of something, because the subject matter differs in the nature of its substance, because some substances are more absolutely substances and others less so, because finally some substances are apprehended by the senses, others are not. We are now to consider another difficulty; why one thing is said to be not simply generated but generated with a certain attribute, while another thing is said to be generated absolutely. This is marked by the predicaments, by the qualities ascribed to substances. Generation is the decay of non-existence, because that which was not is called into being; decay is the generation of non-existence, because that which existed ceases to be. But it may be doubted whether this simple non-existent is one of two opposites, as earth and the heavy element is non-existent, fire and the light element is existent, or whether earth also may be called existent, and the non-existent expresses that matter which is the common material both of earth and of fire.

- 4, 1 Generation and change differ from each other.
4, 2 Change happens when the sensible subject matter

remains and when its qualities suffer alteration into opposite or intermediate qualities. But when the simple subject-matter itself is altered and passes into something else, as air into water or water into air, this is generation. A new substance is generated, the former substance perishes. When an alteration is made in quantity, this is increase and diminution; when in place, this is movement; when in quality, this is change; when nothing whatever remains of that which was affected with these accidents, this is generation and decay. Matter in its proper sense means the subject matter susceptible of generation and decay; and in a certain degree susceptible of the other alterations abovementioned.

We must now speak of Increase, in what respect it differs from Generation and from Change; whether only in the subject matter (for generation is the passing from one substance into another, increase and diminution respect the quantity, change, the quality of things), or whether in the mode also. Generation and change do not require alteration of place; but this is required in Increase and Diminution. Not however a complete motion out of one place into another, but only an additional space. The enlarged body fills a larger space than before; the diminished body withdraws into a less. The alteration then effected by generation and change and increase are not only in the subject but also in the mode. Is the magnitude which is the object of increase and diminution in latent power of extension and a body, or in actual force without a body and without magnitude; assuming these by the process of the increase? Does that increase come from a separate portion of matter existing apart, or from matter already contained in some other body?—He examines these questions 5, 6—10 and concludes 5, 10 that increase is not an alteration of a substance having magnitude only in latent power and having no magnitude in effect; for then we should have a separate vacuum, which is impossible. 5, 11 And moreover such an alteration would be proper to generation and not to increase; for increase is the enlargement, diminution is the lessening of an existing magnitude. Wherefore the substance to be increased must already possess some magnitude, and increase cannot proceed from matter that has no magnitude, for this would be generation and not increase.

What are the causes of increase and diminution? 5, 12 It appears that any part of the subject is increased

I by the addition of something, and any part diminished by the subtraction of something. The added substance must either be without a body or must have a body. If without a body, there will be a separate *vacuum*; if it has a body, there will be two bodies in the same place—the body which receives, and the
 5, 16 body which gives increase; which is impossible. In simple generation and decay the original substance is altered, in increase and change it remains the same. In change it suffers an affecting influence, in
 5, 17 increase it receives an addition of magnitude. Which is the increased substance, that which receives, or
 5, 18 that which gives the increase? That of which the substance remains after the union may be said to be
 5, 19. 20 the increased body. The beginning of the motion is in the thing which receives increase and the thing which suffers change. The body nourished by food is increased, the food itself perishes. The moving principle then is not in the food which supplies but in the body which receives. We have these positions. That which is increased remains in substance; it receives increase from the addition of something, diminution from the subtraction of something. Every part of the increased or diminished substance receives increase or diminution. There are not in one place two magnitudes at once. The substance which gives
 5, 21 the increase is not without a body. We must now state the cause of increase, after having defined first that substances of similar parts are first increased, and then substances of dissimilar parts; secondly that substances are spoken of in two senses, both as the subject matter and also as the body formed of that matter;—as matter when invested with form.
 5, 22 That any or every part should be increased can only happen to the body formed of the subject matter,
 5, 23 and not to the matter in its elementary state. This is especially manifest in the increase in substances
 5, 24 composed of dissimilar parts. What is the substance which gives the increase? It is clearly in latent power a similar substance to that which is to be increased, but in active power it is another substance, and becomes incorporated with the thing increased,
 5, 25 by losing its own nature. How is it affected? Is
 5, 27 it mingled with the body which receives it? That which supplies the increase (as food does to a living body) must augment the quantity of the substance, otherwise it is not increase but merely sustenance.

We must speak of Matter and the elements as I. 6, 1 they are called, whether they exist or not; whether each is eternal, or is generated in some way; and if generated whether all are generated from one another in a similar manner, or whether some one among them precedes the others. Those who pro- 6, 2 duce the elements by generation have recourse to separation and conjunction, to doing and suffering. Conjunction is mixture. But as there can be no change or separation or conjunction without decay and suffering, those who hold more elements than one generate them by supposing them mutually to act and to be acted upon. And yet even one element 6, 3 must imply an active power. We must also consider 6, 4 the contact of the elements; for they can neither act nor be acted upon nor be mingled without contact. Three things then are to be considered, Contact, Mixture, and Action. Things which are in contact 6, 6 are in position; and to be in position is to be in a place^w; and as place implies above or below, things which are in contact have weight or lightness. They act and are acted upon. Things in general are said 6, 9—11 to be in contact, of which the extremities touch; things are in contact again, when one acts upon the other. But in an especial sense things are in contact when they act reciprocally upon one another;—when each acts and each is acted upon.

We must next speak of doing and suffering. Most 7, 1 philosophers say that *dissimilar* and different substances act and are acted upon by one another. On 7, 2 the contrary *Democritus* holds that *similar* substances act and are acted upon; that dissimilar substances can suffer nothing from each other. But if every 7, 3. 4 similar substance, in so far as it is similar, acted upon similar substances, nothing would be exempt from corruption and from motion; for every substance in nature would move itself. Nor can that 7, 5 which is wholly dissimilar and in no respect like act or be acted upon. A line cannot act upon colour. Substances then which act upon each other must be 7, 6. 7 partly alike and partly dissimilar. They must be the same in *genus* but dissimilar and opposite in *species*. That which acts transforms the substance upon which 7, 8 it acts into its own likeness. There is an analogy 7, 10 between the action or passion and the motion of substances; for, as that which gives the first motion 7, 11. 12 may be motionless, and that which gives the last

^w He refers to his definition of contact in *φυσ. ἀποδ.* lib. 5.

1 motion in the series must itself receive motion, so in action the first agent is itself not acted upon, but the last agent gives the impulse, having itself received
7, 14 it. As in motion the first author of motion is motionless, so in action the first agent acts but is not acted upon.

8, 1 Some think that each substance is acted upon through certain pores through which the acting power is conveyed; that in this manner sight and hearing are effected.—He examines 8, 2—20 the theories of *Empedocles* and of *Leucippus Democritus* and some others upon the mode of action and passion. He refutes 8, 21 the theory which supposes bodies to be acted upon through certain pores.

9, 1, 2 How are substances generated? How do they act? How are they acted upon? The substances must be endued the one with latent power, the other with active power. The agent must assimilate the thing acted upon to itself; it must touch the thing acted upon, either immediately or through some medium; as heat from fire passing through air warms the body^x.

10, 1 In the third place we are to consider Mixture.

10, 2 It is affirmed that, if the two substances to be mingled are both unchanged, there is no mixture; that, if one of them is destroyed, there is no mixture;

10, 3 that, if both perish, there is no mixture. Mixture differs from Generation and Decay. We do not say that the fuel is mingled with the fire, but that the

10, 5 fire is generated and the fuel destroyed. Nor can the qualities of things (which are inseparable from the things) be said to be mingled with the things; for each of the bodies mingled must before the mix-

10, 6, 7 ture be separate. Mixture may be thus defined: As all substances have a latent power and an active power, the substances mingled retain their latent power after the mixture, before that substance which is to be produced by the mixture is invested with another power in effect. But, it is enquired, when substances divided into little parts are so placed together that each disappears to the senses, (as when barley

10, 9 is mingled with wheat) is this mixture or not? We answer that, if the individual parts remain, there is not mixture but a placing together of the particles,

10, 10 which differs from mixture. Mixture produces some-

10, 11 thing which has similar parts. Some substances are active, some are passive. Those substances recipro-

cally act upon one another of which the elementary material is the same; but those which are not made of the same elements have no reciprocal action. These will act, but not be acted upon; and in these there is no mixture. In active and passive substances 10, 12 again, and such as are easily divided, when much is compounded with little, and large quantities are joined with small, there will be no mixture but only increase of the predominant quantity, which assimilates to itself the lesser. But when there is some 10, 13 sort of equality between them, then there is mixture; neither predominates, but some third substance is produced common to both and partaking of both. Those substances then are susceptible of mixture which have an opposition of active powers; which are capable of being mutually acted upon. Of substances 10, 14 which are divisible and capable of being acted upon, those are susceptible of mixture which are most easily dissolved, as fluids. Mixture is the union of 10, 17 the bodies susceptible of mixture, after they have undergone a change.

It remains to enquire into the elements of bodies. II. 1, 1 Generation and decay belong to all substances which 1, 2 have been put together by nature not without sensible bodies. The subject matter of those substances some call one, as air or fire or some intermediate element, others more than one, either two, as fire and earth, or three, as fire earth and air, or four, as fire earth air and water, from which elements compounded or separated or changed the generation and decay of substances are produced. But we say that 1, 7 there is *one original matter* out of which sensible bodies are compounded, and this not susceptible of separation, but always containing opposite or contrary properties. Out of this original matter the elements are produced. We must define these, as- 1, 8 suming that the principle and beginning is that original matter, not susceptible of separation, but subject to contraries and to opposites. Heat is not the material of cold, nor cold of heat, but the original subject matter is the material of both. We have 1, 9 first as the principle that which is in latent power a sensible body, next we have the contraries cold and heat, thirdly we have fire and water, and what are called the elements. These elements are changed into one another.

We seek for that from which a sensible body takes 2, 1

^x See Philoponus Comm. p. 41 a l. 27—34.

- II its beginning. The sensible body is known by contact. Those contraries therefore only form the principles of a body, which belong to contact. We must define the differences and contrarieties of bodies that are tangible and apprehended by contact. The contrarieties in contact are heat and cold, dry and moist, heavy and light. Heavy and light are neither agents nor are acted upon. But the elements, as they are mingled and pass into one another, must reciprocally act and be acted upon. Now the other four, heat and cold, moisture and dryness, are partly agents and partly passive. All the subvarieties (as hard and soft, rough and smooth: 2, 3—10) are reducible to these four.
- 3, 1 There are four elements (hot and cold, moist and dry) and of these four six combinations. But as the opposites (as hot and cold, moist and dry) cannot exist together, the combinations of the elements will remain four in number, and each of these combinations will belong to one of the elementary bodies, namely Fire is warm and dry, Air warm and moist, 3, 3 Water cold and moist, Earth cold and dry. Those who reckon only one simple elementary body, and then produce the rest by densation and rarefaction, in reality reckon two, namely, dense and rare, hot and cold; for these are the agents, the elementary matter 3, 4 is only the material upon which they work. Of those who reckon two (as *Parmenides* fire and earth) make the intermediate bodies, air and water, mixtures of these two; those who reckon three (as *Plato*) make one intermediate body or mixture from the three. 3, 5 Some reckon four at once, as *Empedocles*; but he 3, 7 again reduces them to two. The simple elementary bodies being four in number, there are two for each of the two places; fire and air for the circumference, earth and water for the centre; the extremes and the simplest are Fire and Earth, the intermediate 3, 8 and the more compound are Water and Air. They are contraries to one another, Water to Fire, Earth to Air. Each of the four has one predominant quality; earth is dry rather than cold, water cold rather than moist, air moist rather than hot, fire hot rather than dry.
- 4, 2 All these elements change into one another. Generation is out of opposites into opposites, and all the elements contain properties contrary to one an-

other. Both the properties of Fire, dryness and warmth, are contrary to both the properties of Water, moisture and cold. One of the properties of Air, *warmth*, is contrary to one of the properties of Water, *cold*. Each element is produced from each, 4, 3—6 but of those which have few opposites the transition into each other is more easy and rapid; of those which have all the qualities opposite the transition will be difficult and slow. The production of water 4, 7 from fire and of earth from air is a slow process. When *one* property only is changed, the transition is 4, 8 more easy, but the change is of another sort. For 4, 9 when the cold of water perishes and the dryness of fire, the warmth of the one remains and the moisture of the other, and the produce is *Air*; when the warmth of fire and the moisture of water perish, the dryness and the cold which remain will produce *Earth*, for these are the characters of earth. When 4, 10 the warmth of air and the dryness of earth perish, *Water* is produced; for the remaining properties, moist and cold, belong to water. Lastly, when the moisture of air and the cold of earth perish, warmth and dryness remain, and these are *Fire*.—He examines and refutes 5, 1—15 some opinions of former philosophers concerning the elementary matter which is the basis of the elements. He refutes 6, 1—14 some opinions of *Empedocles* concerning the properties of the elements². He refutes some other theories 7, 1—10 concerning the elements.

All compound bodies which have their place near 8, 1 the centre of the universe are composed of all the simple elements. They have earth in them and water, 8, 2. 3 they have fire and air. The food of living substances 8, 4 seems to testify this. All are fed with the same elements of which they are composed, and all are fed with various compounds.

We must speak of generation in general, how 9, 1 many forms of it there are, and whence it begins. The constituent parts in generation are the same as 9, 2 in the element and original substance of the heavens, namely, the elementary matter and the form. But a third property is wanting; for these two are not sufficient of themselves, not even in these eternal substances. It must belong to things that are capable of being generated that they should be able either to be or not to be; for some things necessarily exist, 9, 3

¹ Explained by Philoponus comm. p. 51 a l. 51 &c. and p. 54 b l. 2—11.

² *Empedocles* among other things derived the Soul from the

elements. *Aristotle* shows this to be an absurd opinion.

On c. 5 compare Philoponus p. 53 a.

II some cannot be at all; it is impossible for the former not to be; to the latter existence is impossible. Some things again can either exist or not, and these are 9, 5 the subjects of generation and decay. That third principle must be added, which all obscurely imagine, but of which none has plainly spoken. Some have thought that the forms of things are a sufficient 9, 6 cause of generation; others the elementary matter itself; for that the principle of motion is in this. Neither of these opinions is just. If the former were the causes of generation, why do they not always 9, 8 produce without intermission? The Matter by means of motion is not the sufficient cause; for it belongs 9, 9 to Matter to receive motion and to be acted upon, but to give motion and to act belongs to another power. We see this in the works of Art and Nature. The water does not create the animals, the wood does 9, 13 not create the couch. If fire acts upon a substance or gives it motion, fire only works as an implement, and even less skilfully than an implement.

10, 1 The circular movement of the Universe (which has been shewn to be perpetual) is the cause of perpetual 10, 2 generation. That circular motion preceded generation, because that which already exists is the cause of generation to that which does not exist. But the circular motion already exists, that which is to be generated is not yet in being; the motion then pre- 10, 3 cedes the generation. Generation and decay are in continual succession, and the circular movement of the heavens is the cause of generation. But, as that which is uniformly the same must always produce the same effects, that circular movement which is the cause of generation cannot also be the cause of decay.

10, 5 Generation and decay then are caused not by the first motion of the Universe but by the oblique cir- 10, 6 cular course of the sun and stars. From the obliquity it happens that the sun and stars are sometimes re- 10, 7 mote and sometimes near. The approach causes 10, 9 generation, the recess decay. When the Sun approaches there is generation, when he is remote 10, 10 from the earth there is decay. Generation and decay 10, 11 will always be continuous and unintermitted. As Nature always aims at the best, and as it is better to be something than to be nothing, the Deity has supplied the deficiency by making generation per- 10, 12 petual. The circular motion, being alone perpetual, is the cause of this. Generation and decay proceed-

ing in a perpetual round imitate the circular motion. II The body which is borne in a circle produces per- 10, 17 petual motion, and motion produces time.

Is there any thing which must necessarily be, or 11, 1 have all things only a possible existence? That which 11, 2 will surely be *must* be at some time or other; that which *may* be may possibly never be at all. Does 11, 3, this happen in generation? That which precedes has 11, 4 such a relation to its consequence that, if the consequence will happen, the condition must of necessity happen too. If then the consequence is necessary, 11, 5 the condition is necessary: if the condition, the consequence;—it being assumed that the consequence is of such a sort as to happen of necessity. Whenever then the consequence must have necessary existence, there the terms correspond; and whenever the condition precedes, the consequence must always follow. There must always be generation, if the generation 11, 8 of a thing is of necessity; for that which is of necessity and that which always exists mean the same thing. It is impossible for that not to be, which must be of necessity; so that if it is of necessity it is perpetual, and if it is perpetual it is of necessity. If then the generation of a thing is of necessity, it is 11, 9 perpetual. Wherefore the simple and necessary generation of things must return back and come round in a circle. Generation being perpetual, and there- 11, 10 fore unlimited, cannot move by the straight line upwards or downwards. It must move then in a circle. The terms must correspond. If a given subject is 11, 11 generated of necessity, that which preceded was also of necessity; again, if the condition, then the consequence; and this in continual succession. In the circle then there is for motion and generation a simple and absolute necessity: if the generation is necessary, it must proceed in a circle; and this is 11, 12 consistent with the eternal motion of the heavens. Whence comes it that water and air are generated 11, 13 in a circle, but men and other animals do not return in a circle? That the same individual is not born again, but that generation here seems to proceed in a straight line? The reason may be this: The mo- 11, 14 tion of substances which are composed of imperishable materials returns again and revolves; but that which is of perishable materials does not return in its individual form. The individual perishes, though the species is preserved.

I

ARISTOTELIS περὶ ψυχῆς^a.

- 2, 1 1. 1—10 THE difficulties of the enquiry. It is necessary to mention the opinions of former philosophers, that we may follow them where they are right, and avoid them where they are wrong. That which has life seems to differ from lifeless matter in two things especially, in the power of motion and of perception. Some say that the Soul is the cause of motion, and as they suppose that nothing which is not moved itself can give motion, they think that the Soul is one of the things which receive motion.
- 2, 3. 4 *Democritus* and *Leucippus* call it Fire, and suppose the soul to be that which gives motion to animals.
- 2, 6 The Pythagoreans seem to hold the same opinion.
- 2, 8 *Anaxagoras* holds that the soul is the moving principle. *Empedocles* thinks that the soul is in all the 2, 10 elements. *Plato* forms the soul out of the elements.
- 2, 15 *Democritus* supposes that the Soul and the Mind are 2, 16 the same thing. *Anaxagoras* seems to distinguish them, and yet in their operations he speaks as if 2, 17 they were of one and the same nature. *Thales* from what is reported of him^b seems to consider the soul 2, 18 as a certain moving principle. *Diogenes of Apollonia* 2, 19 thought that air was the soul. *Heraclitus*, that the soul was altogether incorporeal and in perpetual mo- 2, 20 tion. *Alcmaeon*, that it was immortal, and resembled the immortal substances because it was always in motion; for all the divine substances, the moon the sun the stars, the whole heaven, are in perpetual 2, 21 motion. *Hippo* called the soul water, *Critias* the 2, 23 blood. But all define the soul by three things, motion, perception, and an incorporeal nature. The soul is considered either an element or composed of 2, 24 the elements. *Anaxagoras* alone thinks the Mind exempt from affecting influences and having nothing 2, 25 in common with other substances. But how with such properties it is to know and apprehend he has not explained, nor is it very clear. Those who hold opposite qualities in the elements compose the soul of opposites.
- 3, 1 We must first consider Motion. Perhaps we may find it impossible for motion to belong to the soul. That the power which gives motion is not necessarily moved itself has been shewn already. There are four I. 3, 4 motions, movement in place, change, diminution, increase. If the Soul has a natural motion, it must have a place; for all these four forms of motion require a place. If it is moved naturally, it may be 3, 6 also moved by force, and if by force, then also naturally. Moreover it will rest naturally in the place into which it is carried by nature, and rest by force in the place into which it is carried by force. But it is not easy even to feign a supposed case, in which there can be a forcible movement or forcible rest of the Soul. Again, if it is moved upwards it is fire, 3, 7 if downwards, it is earth. Since it moves the body, it will communicate those motions which it has itself; and on the contrary the motions of the body will also be the motions of the soul. But the body 3, 8 moves by the motion in place. The soul then might change its place. (I am speaking of that motion which would be inherent in its nature and which it would give to itself.) It might go forth out of the body and enter it again, and thus reanimate the dead. Some say that the soul moves the body in which it 3, 11 dwells after the same manner in which it is moved itself. Thus *Democritus*. But we will ask whether 3, 12 the same causes produce rest. It altogether appears 3, 13 that the soul does not move the living animal in this manner, but moves it by a certain impulse of the Will and Intellect. *Timæus* in *Plato* teaches that the soul moves the body; that being itself moved it moves the body because it is interwoven with the body; that it is composed of the elements and di- 3, 14 vided into parts according to a certain harmony of numbers; that it moves in a circle; and that the circular motion of the heavens is the motion of the soul. But in the first place it is not just to say that 3, 15 the soul has magnitude; for it is evident that the Soul of the World spoken of by *Timæus* must be what is called Mind; it cannot be the soul of the senses or the soul of the appetites; for these do not move in a circle. But the Mind is one and perpetual, 3, 16 as is also Intellect. The Mind is not divided into parts. The movement of the Mind is thought; the 3, 18

^a ψυχῆ is used by Aristotle in this treatise in a large and comprehensive sense, to express not merely the Soul, but the principle of Life, whether in plants or animals or men or higher intellectual beings. ψυχῆ therefore is the vital principle: 1 τὸ

θρεπτικόν in plants, 2 τὸ θρεπτικὸν καὶ τὸ αἰσθητικόν in animals, 3 τὸ θρεπτικὸν καὶ τὸ αἰσθητικὸν καὶ τὸ διανοητικὸν in man.

^b Simplicius comm. p. 8 a l. 1 observes that *Thales* left nothing in writing.

I movement of the circle is motion in an orbit. But if thought is motion in an orbit, the mind which moves 3, 19. 20 in that orbit is a circle. The Mind will be perpetually employed in thought, for the circular motion is perpetual. Each thought is limited and has a definite object; and the process of reasoning is rather in a 3, 21 straight line. Whatever is forced is not desirable; and if the motion of the Mind is not inherent in its 3, 22 nature, it is contrary to nature. And if, as many are accustomed to say, it is better for the Mind not to be encumbered with a body, this union with a body 3, 23 is laborious and a thing to be avoided. Nor is the cause of the circular motion plain to us. Neither the substance of the soul can be the cause of that circular motion nor the body. The soul rather impels the body.

4, 1 Some call the soul Harmony; for Harmony is the mixture and adjustment of opposites, and the body is composed of opposites.—He examines and rejects this opinion 4, 1—7; and concludes 4, 8 that the soul cannot be either Harmony or Movement in a 4, 9 circle. But it might seem that the soul has motion from this. It has pain and pleasure, hope and fear, it feels and thinks. All these are supposed to be 4, 10 motions. But if pain and pleasure and thought are motions, and motion proceeds from the soul, these happen partly by movement in place and partly by 4, 11 change. It is safer perhaps to say, not that the soul feels pity or learns or thinks, but that the man does 4, 12 these acts by means of the soul. And this not as if the motions were in the soul itself, but as if they proceeded sometimes *as far* as the soul, sometimes *from* the soul, as for instance sensation proceeds from the senses, memory from the soul. But the Mind seems to dwell in it and not to be subject to 4, 13 destruction. Old age does not seem to weaken the powers of the mind, but only the organs and instru- 4, 14 ments with which the mind acts. Thought and intellect are impaired through the decay of some other inward faculty; the Mind itself is impassible; to think, to love, to hate, are not the affections of the mind itself but of him who possesses the mind.

4, 15 When the man perishes, memory perishes; but this did not belong to the mind but to the being who has perished. The mind itself is perhaps something more divine, and is impassible. It is evident from hence that the soul cannot suffer motion; and, if it can- 4, 16 not be moved at all, it cannot move itself. But the most absurd of all the opinions is that which

affirms that the soul is Number moving itself.—He I examines this opinion and refutes it, 4, 16—23. 5, 1—4.

There are three modes by which they define the 5, 5 Soul. Some suppose it easily susceptible of motion because it moves itself; some that it is a corporeal substance thinner than any other body. The difficulties in these two have been already considered. It remains to examine the third opinion which affirms the soul to be composed of the elements. It is com- 5, 6 posed of the elements (they say) that it may apprehend and know substances. But this would produce many impossibilities. For they assume that the soul apprehends similar substances by the aid of similar substances within itself. But there are not the elements alone, but other substances infinite in number, compounded of these. If therefore we grant that the 5, 7 soul comprehends the elements by the elements, yet by what faculty will it comprehend or perceive the whole of compounded substances and forms? Each of these is compounded of the elements according to a methodical arrangement. To no purpose then 5, 8 would the elements be in the soul, unless the compound forms were in the soul also; for it is to apprehend each object by means of that object's similitude. Again, there is material substance, and there 5, 9 is quantity or quality or some other attribute of material substance. Now is the soul made of all these or not? For the elements do not seem to enter into all these. Will the soul then contain only those qua- 5, 10 lities which are made of the elements? How then is it to apprehend the other qualities? It is also absurd 5, 11 to say that like is not acted upon by like, and yet that like apprehends its own likeness and knows its own likeness by means of a similar and kindred property within itself. But they assume that to apprehend and feel and know is to be acted upon and to be moved.—He farther refutes by other arguments 5, 12—24 the notion of *Empedocles* that each of the corporeal elements is apprehended and known by a similar particle in the soul. And concludes 5, 24 "It is manifest then from what has been said that the soul does not possess its faculty of knowing because it is composed of the elements, and that it is not justly or truly said to be subject to motion."

Since the Soul knows, and feels and conjectures, 5, 25 and has desires and wishes and all the other impulses, and since through the soul animals have the motion in place and increase, and growth and decay,

I does each of these properties belong to the entire soul, or is each function performed by a separate part of the soul? Is life in some one of these or in many or in all? or is some thing else the cause of life? Some affirm that the soul is divisible, and that one part thinks and another part desires. What is it then that holds the soul together, if it is divisible? Not the body; for the soul rather holds the body together. If some other thing keeps the soul together and makes it one, that other thing will be the soul; and again we must enquire whether that other thing is one or manifold? If it is one, why is not the soul also one at once? If divided into parts, we have again the same enquiry, what is it that holds them together; and so on *ad infinitum*. We may also doubt with respect to the parts of the soul, what power has each part within the body. If the whole soul holds together the whole body, each part should hold together some part of the body. But this seems an impossibility. Plants live when divided; some animals, as worms^{bb}, when divided have life in each divided part; and motion in each, for a while; and yet all the parts of the soul (that is, the life) are contained in each of these divided parts, of the plant or of the worm. The vital principle in plants is a kind of soul; for both animals and plants participate in this. It is separated indeed and distinct from sensation, but nothing has sensation without this vital principle.

II. 1, 2 In substance there is first the elementary material, secondly the form, thirdly that which is compounded of these^d. Of natural bodies some have life, some have not. By life we mean sustenance increase and decay. Every natural living body then is a compound substance. The body is not the life; the life or the Soul is the form of a natural body which has life in latent power. The life or the soul is the first perfect manifestation of a natural organic body having life in latent power. A living substance differs from a lifeless substance by possessing the property of life. Life is said in many senses. If one of them is present, we say that the subject lives. Intellect, sensation, motion, and rest in place, increase, decay, all these are life. Wherefore all plants are said to live; they have within them a living principle by which they receive increase and decay and sustenance. But they have no other living principle. Animals have

sensation besides; and the first and most simple of all sensations is the touch. As the power of receiving nutriment (which plants have) may exist apart from the sense of touch, so the sense of touch or feeling may exist apart from the other senses. The soul or life is defined to have the properties of nutriment, sensation, thought, and motion. Is each of these the Soul, or is each only a part of the Soul? And if they are parts, can they be separated? Now, as some plants when divided retain life in each divided part, so we see worms after division retain sensation in each part and motion; and if sensation, then the properties which belong to sensation,—the whole life is in each divided part. The mind and the intellectual faculty seems to be another kind of life,—a different quality of the soul, and this alone may be separable and may exist apart, as what is immortal is separate from what is subject to decay. The other properties of the soul are not separable. Some animals have all, some have some of those properties, some have only one. It is well conjectured that the soul is neither without a body and yet that it is not a body. It is not body but is an attribute of body, and of a body which has certain properties.

The powers of the soul comprehend nutrition, appetite, sensation, motion in place, intellect. Plants have the nutritive faculty alone. Other living substances have this, and sensation; and, if sensation, then appetite; for where there is sensation there is appetite and desire and pain and pleasure; for all animals have one sense at least, the touch. Some animals have all the senses, and also the motion in place; others have besides all the rest the intellect and mind; as men have, and if there are any other beings like man, or even nobler than man. The faculty of sensation is not found without the nutritive faculty. But the sense of touch often exists without the other senses; for many animals have neither sight nor hearing. Again, of sentient animals some have the motion in place, some are without it. The last quality is Reason and Thought. Those of corruptible animals who have these have all the other attributes of life,—all the other parts of the Soul.

We must here speak of nutriment and generation; for the nutritive life is the first and most common property, that by which all live. Its business is to propagate and to be fed; for it is the most natural

^{bb} In the original, *insects*.—τῶν ζῴων ἐν τῶν ἀνθρώπων.

^c Simplicius comm. in lib. II p. 22 a l. 30 &c. gives a sketch

of the subject of the first and second books περὶ ψυχῆς.

^d See below, 2, 16.

II act of all living substances to propagate their kind, 4, 4 to produce another self. As that which is corruptible cannot partake of immortality, and would be extinct, it is preserved by successive generation; the individual 4, 7 perishes, but the species remains. All physical bodies both of plants and animals are the organs of the soul; they exist for the uses of the soul.—He gives his ideas 4, 14—24 on the process of nutrition. c. 5 on the senses in general^e. c. 6 of the objects of sense. 7 of the Sight. 8 The Hearing. 9 Smelling. 10 The Taste. 11 The Touch. 12 of the senses in general.

III. 1 He treats of the relation of the senses to the four elements and to the properties of the elements. He shews that there are only five senses. c. 2 He examines the modes in which the senses convey the 3, 1—4 sensible objects to the mind.—The ancients thought that to judge is the same thing as to perceive by the senses. But it is manifest that sensation and judgment 3, 5 are not the same thing. And even thought, which embraces right judgment and the contrary, is not the same thing as sensation; for sense directed to its proper objects is always true, and belongs to all animals, but thought may be erroneous, and belongs to no being that has not also reason. For imagination differs from both sensation and thought. It does not exist without sensation, and without imagination 3, 6 there is no apprehension. It is plain that 3, 7 thought and apprehension are not the same. Apprehension itself has varieties; it includes knowledge, 3, 8 opinion, judgment, and their contraries. Thought differs from sensation; and, as thought seems divided into imagination and apprehension, we will first consider 3, 9 imagination. Imagination is one of those faculties or habits by which we judge truly or falsely. These are, sensation, opinion, knowledge, intellect. 3, 10 It is not sensation; for sensation is a faculty or an act;—the faculty of vision and the act of seeing. Imagination presents images when the senses are not acted upon. Sensation is always present, imagination

not. Sensations always truly express the objects presented to the senses; but most of our imaginations are false. When we perceive an object clearly by the senses, we do not say that we imagine it. And yet 3, 12 imagination is not one of the faculties which always discover the truth, as knowledge or intellect, for there are false imaginations. Is it then Opinion? But Belief follows Opinion; and none of the wild 3, 13 animals have belief, though many have imagination. Moreover every opinion is accompanied by persuasion, and persuasion by reasoning. But though some of the wild animals have Imagination, none of them have Reason^f. Imagination then can neither be 3, 14 Opinion with Sensation, nor Opinion through Sensation—Opinion working upon sense, nor a combination of Opinion and Sensation as its elements^g. If the Opinion and the Sense are directed to the same object, when a thing is presented to the sense, if that and no other is contemplated by the Opinion, then the Opinion and the Sense thus united are Imagination. The senses may present some images that 3, 15 are false, but upon which we may at the same time form a true opinion. As the Sun appears to be a foot in diameter; but is believed to be larger than the world^h. The sense conveys false information which the judgment corrects. Imagination then is 3, 16 neither of these, nor is it formed out of theseⁱ. But 3, 17 since imagination is a kind of motion proceeding from the impulse of the senses, and since this motion must resemble the sensation from which it proceeds, this kind of motion can only happen to those living things which have senses, and it may be both true and false^k. The sense has for the most part 3, 18, 19 a true perception of its own object, although the senses are sometimes deceived by accidental circumstances. Imagination may be said to be a motion 3, 20 proceeding from the action of the Senses. This motion 3, 21 guides the acts of wild animals, and sometimes even of men when their reason is obscured by suffering or disease or sleep. That part of the Soul 4 1

^e On this passage see Simplicius Comm. p. 32 a l. 51 &c.

^f Philoponus Comm. pag. P 10 l. 28 "Opinion is the lowest step in the scale of Reasoning; Imagination is the highest step in the faculties of sensation." Simplicius Comm. p. 61 a l. 5 "Imagination is the highest principle of action in irrational animals."

^g He here combats an opinion of Plato: Simplicius Comm. p. 59 a l. 35 Philoponus Comm. in lib. III pag. P 12.

^h Philopon. Comm. pag. P 12 l. 16 "The sun is 170 times larger than the earth."

ⁱ Philopon. Comm. pag. P 14 l. 36, 37 "The Imagination is the receptacle of the forms which are conveyed by the senses."

^k Philoponus Comm. pag. P 15 l. 46 "Aristotle distinguishes 1 between one part of the irrational Soul and another. 2 between the rational and the irrational, between Reason and the Senses. 3 He compares the rational part, or the mind, with itself."

Idem Comm. pag. P 13 l. 36 "As in substances we have one power which only gives motion, another which only receives motion, a third power which both gives and receives, so in Sensation. The object of sense gives motion, the sense itself receives and conveys motion, the imagination (in irrational animals) only receives the motion thus conveyed."

III by which Thought is performed must be considered ; whether it is separable or not ; wherein it differs from the senses ; and how it performs the act of thought^l.

4, 2 If thinking resembles perceiving by the senses, the mind must be impassible, and capable of receiving forms, and must have the same relation to the objects of thought that the senses have to the objects

4, 3 of sense. As the mind then embraces all objects, it must be unmixed and apart, that (as *Anaxagoras* says)

4, 4 it may master them. The mind then, or the thinking part of the Soul, is nothing in active power before the process of thought begins. Wherefore it cannot be justly said to be mingled with the body, for then it would partake of the affections of the body, cold or heat ; nor can it use the body as an instrument

4, 5 as the senses do. The soul has been well described as the repository of forms or ideas, except that this belongs not to the whole soul but to the thinking part alone, and that the forms are not in perfect development but only in latent power. But the impassiveness of the intellectual part of the soul differs

4, 6 from the impassiveness of the sentient part ; for the senses are disabled by too strong an impulse upon them, as the eye by too much light ; but the mind which comprehends some abstruse subject is not less but more capable of comprehending lighter subjects, because the senses cannot operate without the body,

4, 9 but the mind is separable from the body. The mind by the senses judges of matter and of the heat and cold of bodies, another faculty judges of abstract properties. When the mind then approaches these two classes of subjects, it applies either two different

4, 10 faculties or the same faculty in different states. If the Mind is simple, impassive, having nothing in common with other things, as *Anaxagoras* holds, there might be a doubt how it can think, if to think

4, 11 is to be affected in some way. It might also be doubted whether the mind can contemplate itself ; in which case it would not be a simple substance but

something compounded like other substances. It III may be answered that to be affected in some way is 4, 12 said in a general sense, and that the mind is nothing in effective power until it thinks. The mind, before the process of thought, resembles a tablet on which nothing is written^m. The mind itself is contemplated 4, 13 as other subjects of abstract thought are contemplated ; for in substances that have no material elements the thinking faculty and its object are the same. Theoretical science and the abstract objects contemplated by the science are the same. Material substances are only capable of being contemplated ; they cannot contemplate themselves. The mind which contemplates them is exempt from matter.

As there are in all things the material, and the 5, 1 working causeⁿ,—the agent and the thing worked upon,—so the Soul has these properties. The mind effects every thing. It works as a habit works ; as 5, 2 light exhibits colours, so the mind exhibits forms or ideas. It is separable, impassive, unmixed, effective in its substance. The efficient cause is always nobler than the subject on which it acts ; although the 5, 3 latent power in time precedes its exhibition in effect ; the Mind however always thinks. When separated from other qualities it assumes its own nature, and this part only of the soul is immortal and eternal. We forget, because to remember is to be exempt from affecting influences ; but that part of the Mind which is subject to those influences is corruptible, and the Mind does not operate without this corruptible part.

The contemplation of indivisible things is con- 6, 1 cerned in subjects wherein there is no falsehood. Upon subjects in which there may be truth and falsehood the thoughts are compound^o. Truth and 6, 3 falsehood are not only in qualities but also in time, whether past or future. Dimensions and qualities are 6, 6 known by their contraries or opposites ; as a point is known by the absence of magnitude. If any subject 6, 7 has no opposite, that subject knows itself, and is in

^l Philoponus Comm. pag. q 1 l. 52 "He enquires 1 Whether the mind is perishable. 2 He distinguishes the Mind or thinking part from the Senses. 3 He enquires how the process of thought is performed. He begins with the second head of enquiry, the difference between the mind and sense."

^m Philoponus Comm. p. q 10 l. 4 "*Iamblichus* applies a forced interpretation to this."

ⁿ Philoponus Comm. p. q 10 l. 29 "He proceeds to the Mind in its active energy, and enquires into its powers. 1 It does all things. 2 It works with its own substance. 3 The mind always thinks. 4 It has a vital principle. 5 It is immortal and separable. 6 It resembles a habit and is compared

with light. (7.) 8 The mind in latent power and the mind in active energy differ in time. 9 The mind forgets things. 10 It always acts by the instrumentality of the Imagination." (These propositions do not lie in this order in *Aristotle* himself.) Philoponus p. q 10 l. 40—q 11 mentions that *Alexander*, *Marinus*, *Plotinus*, *Plutarch* all differed from one another in their interpretation of this chapter. The interpretations of the three former are all rejected by Philoponus.

^o Philoponus Comm. p. q 14 l. 26 "A simple term is indivisible ; a proposition is compounded of two terms, the subject and the predicate."

- III active energy, and is separable. What is affirmed or denied of individuals may be either true or false^p. The contemplation of substance and form, abstract ideas, is always true, but the contemplation of relative properties is not always true. The idea of vision is a truth; but whether the man is white or not may be true or false.
- 7, 1 Knowledge in its effective action is identical with the object known. Knowledge in latent power precedes in time in a certain sense, but in a general and
- 7, 2 absolute sense not even this. To perceive by the senses is merely to affirm and to think. But when we have pleasure or pain, the motion of the mind assenting or dissenting pursues or avoids, and to have pleasure or pain is to act for good or evil
- 7, 3 through the medium of the senses. Images presented by the imagination are as it were senses to the thinking part of the Soul. When it affirms good
- 7, 4 or denies evil, it avoids or pursues them. The Soul never thinks without consulting the imagination.
- 7, 7 The thinking part contemplates the forms of things
- 7, 8 in the images supplied by the imagination. But when as it were discerning by the aid of the images and ideas in the mind it calculates and deliberates and compares the future with the present, and tells itself that here is to be found pleasure or pain, then it avoids or pursues, practically. Apart from practice, truth and falsehood are contemplated by the same effort by which good and evil are weighed; but with this difference, that apart from practice the *simple* and *abstract* qualities are contemplated, but in practical deliberations the *relative* qualities in connexion
- 7, 10 with some particular subject^q. In a word, the mind is that which in effective energy contemplates things themselves.

^p Philoponus Comm. p. r 3 l. 11 "*Aristotle* lays down three distinctions in the operations of the Mind; the first has one, the second a twofold, the third a threefold division. 1 The mind contemplating abstract and simple ideas is always true, but the contemplation of compound ideas admits both truth and falsehood. 2 The mind in latent power is distinguished from the mind in effective energy in two ways: a the mind in energy is the ideas themselves, but the mind in latent power does not yet embrace them. b the mind in latent power precedes the other in time in individual cases, but absolutely does not precede; for the latent force and the energy are always present together. 3 He distinguishes the theoretical from the practical mind in three ways: a The practical mind is employed upon particulars, the theoretical upon universals. b The practical always consults the imagination which supplies images conveyed by the senses, the theoretical not always. c What is the most important distinction of all, the theoretical mind is conversant with truth and falsehood; the practical contemplates good and evil."

To sum up all that has been said concerning the soul, we may repeat that the soul is in a certain sense all substances. Things are either perceived by the senses or apprehended by the mind; and knowledge is in a certain sense identical with the things known, sensation identical with the things perceived. We have sensation and knowledge in latent power of 8, 2 objects in latent power, and knowledge and sensation in active force of objects in active force. The sentient and the intellectual parts of the soul are the same in latent power with reference to the objects of knowledge and sense. The material substances themselves 8, 3 which are embraced by the senses cannot be in the soul, but only their forms. As no subject of thought 8, 4 (as it seems) exists apart from sensible magnitudes, the objects of thought, both those which are abstract and those which belong to the habits and affections, are included in the sensible forms. Wherefore no- 8, 5 thing can be learned or understood without the aid of the senses; and when the mind contemplates abstract truth, it must contemplate a kind of image; for images presented by the imagination are, as it were, objects offered by the senses, except that they are divested of matter.

Since the soul^r of living animals has two powers, 9, 1 the power of judgment which is the business of the understanding and senses, and the power of motion in place, we must consider the moving impulse, whether it is a separate part of the soul, or whether the whole. In what sense are we to speak of the parts 9, 2 of the soul, and how many are there? They appear 9, 3 in some sort numberless, and not, as some reckon, only three parts, reason, passion, appetite, or as others, the rational and irrational. There are other divisions of the soul; the nutritive, common to plants

^q Philoponus Comm. p. r 7 l. 30 "*Aristotle* having distinguished the simple intellect from the compound, and the practical from the theoretical, and the mind in latent power from the mind in active power, returns to the consideration of the objects of thought. The objects of thought are forms (for the things themselves are not in the mind but their images or forms). Form is threefold: 1 Material form, as in physical philosophy. 2 form wholly abstracted from matter. 3 form compounded of the material and the immaterial, as in mathematical science."

Ibid. line 46 "*Aristotle* dividing subjects of thought into their classes, 1 immaterial ideas, 2 ideas compounded of matter and of immaterial forms, 3 ideas wholly material, holds first that in subjects which are divested of matter there is no need of the images supplied by the imagination. Secondly, that matter is apprehended by the mind using the senses and imagination as instruments."

^r Philoponus Comm. p. r 11 upon this passage takes a general view of the whole subject.

III and animals, the sentient part, the imagination, the
 9, 5 appetite, which seems to differ from the rest. We
 cannot separate this last; for the Will resides in the
 reasoning faculty, desire and anger in the irrational.
 9, 6 We are now enquiring what is the cause of motion
 9, 7 in place to the animal. It is not the nutritive faculty,
 9, 8 for then plants might have motion. Nor the sentient
 part, for some animals which have sense are motion-
 9, 10 less. It is not the rational, for the mind contem-
 plating abstract truth contemplates nothing to be
 9, 12 done or to be avoided; which would be motion. It
 is not the appetite that directs this kind of motion.
 10, 1 It seems however that either the appetite or the
 intellect give motion, if we may reckon imagination
 as a branch of thought; for many things follow the
 imagination. And in irrational animals imagination
 10, 2 directs and not reason. Both these then cause mo-
 tion in place, the mind and the appetite; the mind
 calculating with a certain purpose, and this the prac-
 tical mind; for this differs from the theoretical mind
 in its object and end, and all appetite has a definite
 10, 3 object. These two, then, appear to be the moving
 cause, the appetite and the practical understanding;
 and when the imagination moves it does not move
 without the appetite. The object of appetite is the
 10, 4 cause of motion. For the mind does not appear to
 give motion without the appetite. The Will is ap-
 petite; and when there is motion according to rea-
 son there is motion according to Will. Appetite
 may move contrary to reason; for desire is appetite.
 Now every impulse of the intellect is right, but the
 appetite and the imagination may be either right or
 10, 5 wrong. Wherefore the object of appetite is always
 the cause of motion; that object is either good or
 10, 6 apparent good, and this practical good. If the Soul
 is divided into parts according to its powers, these
 are the Nutritive Power, the Sentient, the Intellect,
 the Will, the Appetite; for there is a more substantial
 difference in these than between desire and anger.
 10, 8 We have three things, the moving Power, the moving
 Instrument, the thing moved. The moving power
 is twofold; one motionless, the other receiving and
 giving motion. The motionless power is the prac-

tical good; that which gives and receives motion is III
 the appetite; the animal is the thing moved. The
 instrument employed in giving the motion is a bodily
 instrument.

Whence is the motion of imperfect animals which 11, 1
 have only one sense, the sense of touch or feeling?
 They appear to have pain and pleasure, and, if these,
 then desire. But how can they have Imagination?
 Imagination which is supplied by the senses is in 11, 2
 other animals; but the deliberative imagination is only
 in rational animals; for to deliberate is to reason. Ap- 11, 3
 petite does not deliberate. Every living substance 12, 1
 must have the nutritive life from its birth to its de-
 cay. All need not have sensation, for simple bodies 12, 2
 cannot have the sense of feeling, and no living animal
 is without this. But a living animal must have sen-
 sation, for Nature^a does nothing in vain, and every 12, 3
 moving body which had not sensation would perish,
 and would not reach the end and purpose for which
 Nature designed it; nor is it possible for a body
 which has motion in place to have a soul and an
 intelligent mind, and not to have sensation. And if 12, 4
 an animal has sensation it must have a body;—not 12, 5
 a simple body, for this could not have the sense of
 feeling. The objects of the other senses, the smell 12, 6. 7
 the sight the hearing, are perceived through a *me-
 dium*; the feeling and the taste (which is also the
 touch or feeling) are essential to the preservation of
 the animal. It is plain that no animal body can be 13, 1
 composed of a single element (as of fire or air); for
 without the touch it could have no other sense. A 13, 2. 3
 sentient body could not be composed of earth alone,
 for earth would have no feeling. Plants have no sen-
 sation because they are composed of earth. Animals 13, 4. 5
 deprived of the sense of feeling must perish. The
 other senses in their excess (colours or sounds or
 odours) destroy only the organ of the sense; but 13, 6. 7
 things applied in excess to the touch or feeling will
 destroy life. The sense of feeling is essential to the
 being of the animal, the other senses he has for con-
 venience; vision that he may see, taste that he may
 receive pleasure, hearing that he may perceive sounds,
 a voice that he may give a signal to others.

^a See above at page 356 de Caelo II. 9, 10 the remark of Simplicius in *φωρ. ἀνσποδ.* p. 282 b l. 7.

ARISTOTELIS τὰ μετὰ τὰ φυσικὰ.

- I 3, 1 THE causes of things are fourfold; 1 the essence or matter itself, 2 the form of matter, 3 the cause of motion, 4 the end or purpose.^v He reviews the opinions of former philosophers: *Thales* 3, 5. *Anaximenes*, *Diogenes*, *Hippasus*, *Heraclitus*, *Empedocles* 3, 8. 4, 4. *Anaxagoras* 3, 9. 4, 5—8. *Parmenides* 3, 13. *Hermotimus* 3, 17. *Leucippus* and *Democritus* 4, 9. the Pythagoreans 5, 1—9. 15, 16. *Alcmaeon* 5, 7. He mentions *Parmenides*, *Xenophanes*, *Melissus* 5, 12, 13. *Plato* c. 6.^w
- I min.* 2, 1. 2. It is evident that the causes of things have a beginning and cannot be infinite; nor is the end and purpose infinite. In ascending upwards to a cause we stop somewhere, in proceeding downwards to the end and purpose we also end somewhere.^y
- 2, 3 Of things which come between two extremes, that which precedes them is the cause; for, if three things lie together in a connected series, the first is the cause and not the last. That for the sake of which other things are done is the end and object. It is not done for the sake of other things, but others for the sake of this. But an end then cannot be infinite; if it were, there would be no object and purpose in our acts. We act for an end, and that end
- 3, 1 is the conclusion. Our studies are governed by our
- 3, 2 habits. Some require mathematical proof in all subjects; some expect testimonies; some, precision in all; others are offended by too minute an accuracy. We must learn how each subject ought to be discussed. Mathematical precision is not to be expected in all things. It suits those subjects which

have no material properties about them; it is not 1,3,4 adapted to physical enquiries.

1, 1—3 The first step to knowledge is to feel our own ignorance. We must suspend our decision till 1, 4 we have heard all the opposite arguments on both sides of the question. We are to enquire 1 Whether 1, 5 it belongs to one or to many sciences to investigate all the causes of things. 2 Whether it is the province of this science to survey the first principles alone. 3 Whether it is the office of the same science to examine all substances, or whether of many sciences; and if of many, whether these are kindred sciences. 4 Whether it is to be affirmed that those only which 1, 7 are cognisable by the senses are substances, or whether there are other substances besides these^z, and whether all substances are reducible to one form or whether there are various forms. 5 Whether substances only are to be examined or their properties also. 6 Whether the metaphysician^a is to enquire 1, 9 concerning the same and its contrary, the similar and the dissimilar, identity and its opposite, the former and the latter, and all other such questions after which logicians enquire; what are the properties of these, and not only what each of them is, but also whether they are contrary to one another. 7 Whether 1, 10 the principles and elements are the *genera* of things. 8 But he is especially to examine whether 1, 11 any thing besides matter is of itself the cause or not. 9 Whether this is separable from matter or not, and whether it is one or more in number^b. 10 And 1, 11 whether there is any substance besides matter and

^t Asclepius ex Ammonio apud Schol. p. 519 b l. 35—40 "This treatise is not well arranged. Many things are repeated from his former works. It was sent to his companion *Eudemus* of Rhodes."

^v Asclepius apud Schol. p. 604 a l. 9 τέσσαρες ἀρχαί, ὁλικὸν εἰδικὸν ποιητικὸν καὶ τελικόν.

^w Aristot. I. 1, 17 εἰρηται ἐν τοῖς ἠθικοῖς. I. 3, 2—ἐν τοῖς περὶ φύσεως. I. 4, 4 He uses an image from an unskillful boxer, which had been already used by *Demosthenes* Philipp. I p. 51. Those who with Lord Brougham in his *Life of Burke* p. 85 suppose that the Orator borrowed this image from the Philosopher forget the times. The oration of *Demosthenes* was composed in the 8th year of Philip B. C. 352, but this treatise of *Aristotle* was not published till *Alexander* was in Asia, more than 20 years after that oration of *Demosthenes*. Conf. *Plutarchum* Alex. c. 7. In *Plutarch* l. c. for ἡ μετὰ τὰ φυσικὰ πραγματεία some read ἡ περὶ τὰ φυσικὰ πρ. which would bring the present treatise to a still later period; for the φυσικὴ ἀρχαία preceded it.

Aristotle Met. I. 5, 7 mentions *Alcmaeon* as ἐπὶ γένοντι Πυθαγόρῃ, and I. 4, 9 *Leucippus* as τὸν ἑταῖρον Δημοκρίτου.

^x At I min. I in 5 MSS. apud Bekker and in Schol. p. 589 a

l. 41 "This book most ascribe to *Pasicles* the *Rhodian*, who was the disciple of *Aristotle* and the son of *Boëthius* brother of *Eudemus*." A notice improperly inserted also at the beginning of lib. I maj. in Schol. p. 520 a l. 7. ex Ammonio apud Asclepium.

^y Asclepius apud Schol. p. 604 a l. 10 "In lib. I min. (ἐν τῷ ἐλάττονι α') he shews that the causes are limited both upwards and downwards, and in their forms."

This treatise is called ἡ θεολογικὴ πραγματεία by Ammonius Comm. in ἐρμηνείαν apud Schol. Aristot. Berolin. p. 102 a l. 6.

^z Alexander Aphrod. apud Schol. p. 605 b l. 31—38 "Plato reckoned three substances, Ideas, Mathematics, Matter." Conf. p. 616 a l. 15.

This is marked as qu. 4 by Alexander apud Schol. p. 615 b l. 40.

^a Sc. ὁ πρῶτος φιλόσοφος. Conf. Asclepius apud Schol. p. 519 a l. 14 l. 16 p. 519 b l. 19 l. 26. p. 613 b l. 9 Alexandrum p. 613 b l. 36 Syrianum apud Schol. min. p. 115 l. 27 Alexandrum ad III. 1 apud Schol. p. 636 a l. 21 p. 637 b l. 16 p. 640 b l. 7—16 p. 650 a l. 18—31.

^b Alexander apud Schol. p. 607 a l. 20 "He treats of these subjects [sc. qu. 8. 9] in lib. XI of this work."

II. 1, 12 its form. 11 Whether the principles of things are limited in number or in form. 12 Whether the principles of corruptible and of incorruptible things are the same or not. 13 Whether all are incorruptible or whether the principles of corruptible things are themselves corruptible. 14 But (what is the most difficult enquiry of all) he must farther consider whether Unity and Being are themselves substances, as 1, 14 *Pythagoras* and *Plato* affirm them to be. 15 And whether the principles of things, both in latent and in effective power, are universal or particular. 16 Whether the principles of things are the causes by 1, 15 means of motion, or in some other way. 17 Finally, whether numbers and length and mathematical figures and points are substances or not.

2, 1 We will first examine the first question^c, whether it is the office of one or more sciences to know all the four causes. How can one science know causes that are not opposed to one another? And moreover 2, 2 many substances have not all the causes; for motion and practical end (which is the final cause and purpose) cannot belong to things that are motionless.

2, 3, 4 Mathematics have no practical end and object. And 2, 5 yet, if the knowledge of the causes is to be divided into many sciences, one for each, which of these shall we call that science, that first philosophy, which we 2, 6 seek? All the four causes may belong to the same subject. A house comprehends motion, the design 2, 8 or final cause, material, and form. Our philosopher will know a substance by knowing what it is rather 2, 9 than what it is not. He must know the cause of its 2, 10—12 motion. And yet it may be doubted whether it belongs to the same science to know the demonstrable 2, 14 causes of things and to know their essence. But if the knowledge of the substance is one thing and the knowledge of the demonstrable cause is another, 2, 15 which of these sciences is superior? And are the sciences of all substances one or many? and if many, of what substance is this science the knowledge?

2, 18 Again, is our philosophy the science of substances alone, or does it comprehend the accidents to sub-

stance? Farther, are the substances which are the II. 2, 2 objects of sense alone to be called substances, or are there others besides these?—He refers 2, 21—30 to his own first book^d, and animadverts again upon the *ideas* and the *mathematical substances of Plato*, and shews the absurdities which arise from this theory. He enquires^e whether the elements and principles of 3, 1 things are in their *genera*, or whether in the individual properties of each. He balances the arguments on both sides, and leaves it doubtful whether the *genus* of a thing is its principle or whether its principle lies in its *species* and difference.

If there is any other substance besides the col- 4, 2 lected objects of sense, whether is this in all things, or present in some and not in others, or is it in nothing^f? If there is nothing besides the particulars 4, 3 which are approached by the senses, nothing could be perceived by the intellect, all would be apprehended by sense alone, and there could be no knowledge, unless sense is called intellect. Nothing could be eternal or motionless; for all sensible objects perish and move. And if nothing eternal, then there 4, 4 could be no generation. If there is generation and 4, 5 motion, there must be a limit; for no motion is infinite. If matter exists because it is not generated, 4, 6 much more does the form of the substance exist; for, if neither the form nor the matter exist, nothing will exist at all. There must be something, then, besides the collective produce of the matter and the form, from which that produce is generated. And 4, 7 yet it may be doubted with respect to what objects we shall assume this preexisting form and pattern; for it cannot be true of all. And is this preexisting and eternal substance one for all things, or in it are there many and various forms? And how does mat- 4, 8 ter become each of these, and how do the whole of sensible objects pass into these two, the matter and the form? In the elementary principles again there is another difficulty. If they are one in form, nothing can be numerically one. And how can there be any knowledge, if there is no such thing as numerical

^c Asclepius apud Schol. p. 608 b l. 26 "He does not handle the questions in the same order in which he proposed them, but takes the 3rd question in the 4th place, and the 4th in the second, and so of the rest."

^d Alexander apud Schol. p. 616 a l. 19 justly argues from hence that *lib. I* was written by *Aristotle* himself.

^e Syrianus apud Schol. min. (sc. Berolin. 8vo 1837) p. 92, 31 ad 3, l. 1 "In the stating of his questions the 6th was "Whether the philosopher was to enquire concerning the same and its contrary" &c. (sc. 1, 9.) But now, omitting this question, which he ably argues in the third book, he considers here in

the 6th place the question which he had named the 7th in order (sc. 1, 10), whether the principles of things are in their *genera* or in their *species*."

^f Syrianus apud Schol. minor. p. 99 l. 11 "The order of this question also has been transposed. It is the 10th among his questions (sc. qu. 10, in c. 1, 11) but is taken the 8th (?) in order in the discussion of the points. He enquires whether there are any substances besides sensible substances or not; if there are not, he says that the knowledge of substances is gone."

II. 4, 11 unity? A difficulty inferior to none has been omitted by others. Whether the principles of corruptible and of incorruptible things are the same^h If they are the same, how happens it that some are 4, 20 corruptible and some incorruptible? *Empedocles* (quoted 4, 15—19) does not make some things corruptible and some incorruptible, but all corruptible except the elements. But the present difficulty is, why some things are corruptible and some are not, 4, 21 if all are from the same beginnings. If they are different, we ask whether the principles of corruptible things are themselves incorruptible or corruptible. If corruptible, then, as every thing is resolved into its own elements, these corruptible elements must come from something else. These elements must be preceded by other elements. They are not 4, 22 themselves the principles. And how could corruptible things exist at all, if their elements are to be destroyed? But if the elements of corruptible things are incorruptible, why do corruptible things proceed from these incorruptible principles, while incorrupt- 4, 24 ible things proceed from others? But the most difficult and at the same time the most necessary enquiry is, whether Being and Unity are substancesⁱ, or whether they have some other nature for their 4, 25 basis. *Plato* and the *Pythagoreans* hold them to be 4, 26 entities or real substances; *Empedocles* makes friendship the cause of Unity. Others air, fire, or the 4, 27 elements; for whatever is the principle and beginning of things, this they call Unity and Being. If 4, 28 Unity and Being do not exist as absolute entities, it is plain that Number cannot exist as a separate 4, 29 substance. But if Unity and Being do exist, their essence must be Unity and Being; nothing else is predicated of them. But, if these are real substances, we may doubt how there can be any thing else except these,—how substance can be more than one^k; 4, 30 for there can be nothing besides Being—nothing that is not Being; so that (According to *Parmenides*) it must follow that all things are One and that One is Being. There is a difficulty both ways. For, whe-

ther Unity is not Substance, or whether there is an II absolute Unity, in either case Number cannot be a substance. If Unity is not substance, we have already 4, 31 shewn the reason; if it is, we have the same difficulty as with Entity or Being; for from what besides Unity can another abstract Unity proceed?^{kk}—He concludes this topic by examining 4, 31—34 an axiom of *Zeno of Elea*.

The next difficulty is, whether numbers and bo- 5, 1 dies and surfaces and points are essential substances or not. If they are not, the definition of Being and of Substance escapes from us. For affections, motions, the end or purpose, temperament, description (or number)^m, seem to denote the essence of nothing; for all these are predicated of some subject. For water, earth, fire, and air, which seem especially 5, 2 to mark substance, have only warmth, cold, and the like, for their qualities and not for their substance. But it may be affirmed that a body is less a substance 5, 3 than the surface is; and the surface less than the line, and the line less than the point; for by these the body is bounded, and it seems to be possible that these should exist without the body, but the body cannot exist without these. Wherefore men used to 5, 4 think that Substance and Being were a body and that other things were the affections and qualities of this. But those who came afterwards, and who were accounted wiser, held Number to be Substance. If 5, 5 then surfaces and lines and points are not substance, there is no entity or substance whatever; for the accidents of these cannot well be called substance. Again, if it is admitted that length and breadth and points are more substances than the bodies are, and if these are not objects of sense, there can be no substance whatever. These attributes of body are 5, 6 not inherent in body but are divisions of body into breadth or depth or length. Moreover either any one form is contained in a solid body or nothing; so that, if the figure of *Hermes* is not contained in the unwrought material, the stone, neither is the half of cube contained in a cube. So that if a body is 5, 7

^h Alexander apud Schol. p. 626 a l. 19 "If each of the elements is one in form, while they are many in number, nothing in the elements and principles of things can be one in number. And if none of these is numerically one, none of the things composed of them can be numerically one; for that which is composed of a principle one in form but not in number will itself be one in form but not in number."

ⁱ Quest. 12. Sc. c. 1, 12.

^j This is quest. 14 in c. 1, 13.

^k Syrianus apud Schol. minor. p. 109 l. 18 "*Plotinus Por-*

phyry Iamblichus, and all who have dwelt theoretically upon this question, shew that it is an abstruse enquiry."

^{kk} Alexander apud Schol. p. 631 b l. 18—25 "As there could be no Being besides Being, so no Unity besides Unity."

^l Syrianus apud Schol. min. p. 111 l. 11 "In the statement of the questions this was the 17th and last [sc. 1, 15], but now it is the 13th in order on account, I suppose, of its connexion with that which had been previously treated."

^m Alexander apud Schol. p. 632 b l. 36 *οἱ λόγοι δὲ* [sc. c. 5, 1], *οὗτοι ἀριθμοὺς λέγουσι*.

II substance, and yet these lines and points and planes are still more substance than body is, and if these are not entities or substances, it follows that Being 5, 8 and Substance escape us altogether. Farther, substance, if it comes into being not existing before, or having existed ceases to be, suffers this through generation and decay. But points and lines and planes cannot be generated or perish, sometimes existing, sometimes not; for, when bodies are joined or divided, these lines and points are sometimes one and sometimes two; and yet the point, being invisible, is not divided. As these are the divisions of body, *Now* is the division of time. This cannot be generated or destroyed, and yet it always seems to be different, not being a substance.

6, 1 We may altogether doubtⁿ why it is necessary, besides sensible bodies and the intermediate substances or mathematics, to search for other substances, namely the Forms and Patterns. For if we are to do this because mathematical substances differ in other respects from sensible objects, yet in this they do not differ, that they contain many similar 6, 3 forms. If there are not, besides sensible and mathematical substances, others, such as some call forms or ideas, there will be no substance one in number, nor will the principles of things be of a certain quality 6, 5 in number, but in form. But if we shall assume that such substances as Form exist, and that principles are one in number but not in form, we have shewn the impossibilities which would follow. We may also doubt whether elements are in latent power or 6, 6 in active power. If in active power^o, there will be something which precedes the first principles. For some principle which contains the latent power precedes the principle which contains the active power. But latent power is not necessarily developed into active power. If the elements are in latent power, it is possible that nothing may exist at all; for that

is in latent power, and possible, which is not yet in II being^p. We may also doubt whether principles are 6, 7 general or individual.

There is a science^q which contemplates Being in III. 1, 1 itself and the things that appertain to Being. This science is by no means the same as those which refer to particulars. None of the other sciences surveys Being in general; but they investigate the accidents which affect some detached portion of Being, as Mathematics do. But since we are seeking the principles and remote causes of things, it is plainly necessary that they should belong to some detached and peculiar Nature. The elements of Being which are the subject of this enquiry must be the elements, not as accidents or qualities affecting things, but as identical with the substances themselves. Wherefore we must assume the first cause of Being as Being.

Being or Entity is said in many senses, but yet 2, 1 with reference to unity and to one Nature. It is 2, 3 said with reference to one principle; some things are said to be because they are affections of substance, others because they conduct to Being, because they are either privations or qualities or effective or generative causes of Being. It is the office 2, 5 of one science to contemplate entities as such. The perception and knowledge of subjects is one for one; as one grammatical science contemplates all the sounds. It belongs to one science to contemplate 2, 6 all the forms of Being, and the forms of the forms. As many as are the forms of Unity, so many are the 2, 8 forms of Being. It is the office of the same science to contemplate these, their likeness in Substance, their likeness in Quality. There are as many parts 2, 9 of philosophy as there are substances. Mathematical science is divided into its parts. The same 2, 11. 12 science contemplates the opposite qualities of things; so that, though Unity is affirmed in many sciences, 2, 13

ⁿ Syrianus apud Schol. min. p. 113 l. 7 "He has not proposed this question separately in the first series of questions [sc. c. 1]. But it seems to be a part of the 6th question [sc. c. 1, 8], for he enquires in this concerning *Ideas*; or a part of the 9th question [sc. c. 1, 11], for there also he speaks of ideas."

^o This according to the interpretation of Alexander apud Schol. p. 635 b l. 23, who reads "*εἰ μὲν γὰρ ἄλλως πως*," sc. *εἰ μὲν γὰρ ἐνεργεία*. The edd. of Aristotle have *εἰ μὲν γὰρ ἄλλως, πῶς πρότερόν τι ἔσται τῶν ἀρχῶν*; κ. τ. λ. which has the same meaning, though less plainly expressed, namely, "If in active power, how can there be any thing preceding the first principles?—Which would follow from this supposition."

^p Alexander apud Schol. p. 635 b l. 38 adds in explanation, "So that, if the elementary principles are in latent power, it is possible that they may never exist; and, if these never exist,

neither will those things exist which are produced out of them."

^q Syrianus apud Schol. min. p. 115 l. 20 "He does not work here the 16th question in his series [sc. II. 1, 14] whether the principles of things are moved or not. Having stated therefore [read *προβέλει* for *προσθέλει*] 17 questions, he has not treated of the 6th [c. 1, 9] or the 16th [1, 14]. The 6th is omitted because he had already handled it before; the 16th because, having granted that some things are corruptible and some eternal, he had a necessary conclusion that some were moved and some motionless. To the other 15 questions he adds (after discussing the 14th) the argument concerning *Ideas* [II. 6] and has brought all these 16 into a logical form of discussion. Some he will dwell upon in *lib.* 3; others in *lib.* 6, 7, 8, 9, the greater part of them in *lib.* 11. He will endeavour to discourse against *Ideas* and *Numbers* in the two last books [*lib.* 12, 13]."

- 111 yet it is the part of one and the same science to
2, 15 know them all. It is the province of the metaphysical philosopher to be able to contemplate all subjects, 2, 17 jects. He is to discern Unity and Being, and the 2, 18 accidents which appertain to them; for there are some attributes of Being, as Being; and these the 2, 21 philosopher must examine. Almost all acknowledge that entities or substances are composed of opposites; some call them odd and even, others hot and cold, others finite and infinite, others Friendship and Contention^r.
- 3, 1 It is the office of the same philosophy to enquire into Axioms or acknowledged Truths, and into Substance itself. For these axioms are found in all 3, 9—12 subjects. It is the first of all axioms that it is impossible for the same thing to be and not to be at the 4, 1, 2 same time. We are not to seek for a demonstration of this truth. It is not possible to demonstrate all truths; for we should never have an end.—He argues against many sophistical objections 4, 3—6, 11.
- 7, 1 —Nothing can lie between the two opposite assertions. We must either affirm or deny. It is false to affirm of Being, that it does not exist, or of that which is not that it does exist. It is true again to affirm of Being that it is, and of that which is not that it is not. What is asserted must be either true 7, 3 or false. The mind either affirms or denies every thing that is the subject of thought and intellect.
- IV. 1, 1 A principle or beginning is said in many ways. It may be the first in a series of motions, or the first 1, 2 in a series of acts. It may be a cause; for causes 1, 3 are beginnings. It is common to all principles or beginnings that they are the first elements from which any thing exists or is known. Of these principles some are contained in the the subject, some are extraneous^s. c. 2 Repeated from *φυσ. ἀκροάσ.* II. 3.
- αἰτίων στοιχείων c. 3 An *element* is the first indivisible part which is contained in any thing and of which any thing is composed. An element is small, simple, indivisible.
- φύσις. c. 4 *Nature* is the advance of any thing to its perfection; as the growth of plants. It is the development of any thing into a larger form. An increase therefore in quantity, not a change in quality. It is the original and proper material of a thing. c. 5 ἀναγκαῖον That is said to be *necessary* without which nothing
- can exist; without which good cannot be secured or evil avoided. That which we are forced to do we do of necessity. c. 6 A thing is said to be *one* *ἓν* relatively and absolutely.—Having explained 6, 11—25 what things are one absolutely, he concludes 6, 26 “Things are one *ἓν* in Number, in Species, in Genus, in Analogy.”—c. 7 *Being* is said relatively and absolutely. The forms of Being absolutely are as many as the forms of the Categories; such as genus, quality, quantity, relation, action, passion, place, time, and the rest. Being is also said in latent power and in active power^t. c. 8 *Entity* or *Substance* *οὐσία* are said of simple bodies, as earth, fire, water, and the like, and of those which are compounded of these bodies, and of that which being contained in them is the cause of their existence, as the life is of an animal; and of those parts contained in a body, which being destroyed, the whole body would perish. c. 9 *The same* or *sameness* is said relatively with *ταὐτά* respect to individuals. Things are said to be *the same* absolutely, as Unity is said absolutely. They are said to be the same when their material is the same in form or number, when their substance is the same. Sameness is a kind of Unity. c. 10 Of *Opposites* and *Contraries*. c. 11 Things are said to be *before* and *after* a given thing. A thing is before another thing in place or time or motion, or latent power, or in order. In reasoning, generals come first; in objects of sense, particulars come first. c. 12 Of *latent powers* both active^v and passive. *δύναμις*
- c. 13 *Quantity* is said of magnitudes and of numbers. *ποσόν*
c. 14 *Quality* is the difference of a substance from *ποιόν* another substance. c. 15 *Relation* is said as 2 to $\frac{1}{2}$ *πρός τι* or as 3 to $\frac{1}{3}$. It is also said as the agent is to the patient, as the thing measured is to the measure, as the thing learned is to the science, as the thing apprehended by the sense is to the sense itself. c. 16 That is said to be *complete* and *perfect* to which nothing is wanting; beyond which not a single part or fraction can be taken. c. 17 The *end* of a thing is *πέρας* the last term of it; that beyond which nothing can be taken, that within which all is contained. It is that to which motions or actions tend, and not that from which they proceed. c. 18 *In so far as* is said *καθ' ὃ* in many senses. It is said with reference to the form

^r Asclepius apud Schol. p. 647 b l. 35 “The Pythagoreans made ten combinations, light and darkness, good and evil, white and black, finite and infinite, hot and cold.”

^s Confer Alexandrum apud Schol. p. 687 a l. 18—689 a l. 36.

^t Alexander apud Schol. p. 701 b l. 3 “He will speak of

Being absolutely taken in *lib. VI. VII.* and of Being in latent and in active power in *lib. VIII.*”

^v Alexander apud Schol. p. 710 a l. 3 “Of which he treats in *lib. VIII* of this work.”

IV

διδασκίσις and with reference to the material. c. 19 *Disposition* is the order of any thing that has parts. c. 20 *πᾶθος* contains definitions of *habit*. c. 21 *Affection* is that which bodies suffer when they undergo motion or *στέρησις* change, especially injurious change. c. 22 *Privation* is defined. c. 23 *To have* is said in many senses: 1 as a fever is said to *have* a man. 2 as brass contains the form of the future statue. 3 to contain, as a vessel contains water, or a whole its parts. 4 to hold, as the pillars hold the incumbent weight. *ἐκ τίνος* c. 24 He shews in how many senses a thing is said *μέρος* to be of or from another thing. c. 25 *Part*.—That into which any quantity is divided; and also that into which any whole subject is divided, without *δλον* reference to quantity. c. 26 *A whole* is that of which no part is wanting; that which contains the things contained, so that they make one whole; either each part may be a whole or all the parts together may be a whole. When a quantity has a beginning a middle and an end, if the position of the parts makes no difference, that quantity is called *all*; but if it makes a difference, then it is called *κολοβόν* the whole. c. 27 He explains in what sense a *γένος* thing is called *mutilated*. c. 28 *Genus* is explained and defined. c. 29 Things are said to be *false*, *τὸ ψεῦδος* either when they cannot be at all, or did not happen at the time assigned, or when they deceive by a false appearance. A discourse is false which represents the thing that is not. c. 30 That is said *συμβεβηκός* to happen or to be by accident, which really happens to a thing, but yet not of necessity nor for the most part.

V. 1, 8 If there is any substance eternal and motionless and separate from matter, it is the office of the critical and abstract science to know this. Not however of physical science nor of mathematical, but of some science which precedes both; for Physical science deals with subjects that suffer motion; mathematical with subjects that are without motion indeed, but yet that are not separated but contained in matter; but the first and highest philosophy contemplates subjects that are separable and motionless. We have then three theoretical sciences, Mathematical, Physical, and Theology. Theoretical

sciences then are more excellent than other sciences, V and among the theoretical this last is the most excellent. But since Being is used in many senses, it 2, 1 must be observed of Contingent Being that this is not the subject of theoretical science. Plato said 2, 3 not amiss when he said that the art of sophistry dealt with things that had no existence; for the 2, 4 discourses of the sophists are upon contingent matters, and that which is only contingent may be almost said to have no existence.

Being is affirmed in many senses. It is, first, VI. 1, 1 Essence generally; Essence in the abstract. It is 3, 1 secondly the *genus* of a thing; thirdly the *species*; fourthly it is the subject matter of the object proposed for consideration. In one sense the material, 3, 2 in another sense the form, or thirdly that which is produced from these. The enquiry "What is it?" 4, 12 is answered in many ways. In one sense it is the substance and the particular substance; in another sense it is each of the attributes of substance, quantity, quality, and the like. For as Being belongs to 4, 13 all, though not equally, (for it belongs to Substance in an especial sense, but to the Attributes as a consequence,) so the question "What is it?" is answered simply with respect to substance, but in a certain sense only with respect to the others. Unity 4, 17 or "One" is said as "Being" is said: and Being signifies partly the particular substance, partly the quantity, and partly the quality*. The greater part 16, 1 of what are accounted substances are in reality powers or parts of animals.

We enquire into the causes and the beginning and VII. 1, 1 the elements of substances. The four physical elements of matter are acknowledged by all to be substances. Animals, the Heavens, and the parts of each are acknowledged to be substances. But besides these some hold that forms and mathematical lines and figures are substances.—He proceeds 1, 5. 6 to enquire into the acknowledged material substances; and examines 2, 1 the opinion of *Democritus*. 2, 3 He enquires how we are to define the substances of bodies*.—The substance of sensible 2, 10 bodies is partly the matter, partly the form, and thirdly that which is made up of these.

* VI. 11, 9 *Σωκράτης ὁ νεώτερος*. de hoc Asclepius et Alexander apud Schol. min. p. 195, 20—30.

VI. 11, 13 The contemplation of sensible and material substances is in some sense the office of the physical and second philosophy; for the physical philosopher must not only know matter but the principles of matter.

VI. 12, 1 He quotes his own *Analytics*.

* *Archytas* quoted VII. 2, 9.

οἱ Ἀντισθένης VII. 3, 7.

VII. 6, 8 *Lycophron* quoted: ὁ σοφιστής Schol. min. p. 223, 2—6.

VIII. 1, 2 We must define latent power and perfection of
 2, 1 power. Some latent powers, being in things with-
 out life, will be irrational; some, being in living
 things, will be rational powers. Arts and sciences
 are latent powers; they are the beginnings of a
 2, 2 change. The rational powers embrace their oppo-
 sites; as health has a reference to disease. The
 irrational powers are single; as the latent power
 of warmth can only give warmth and nothing more
 2, 4 for opposites are not contained in the same quality
 although the science of that quality embraces the
 3, 1 science of its opposite. The Megaric philosophers
 say that the latent power only exists when it is ex-
 exercised, that when the active power does not work
 3, 2. 3 the latent power has no existence. But the artificer
 3, 4 must possess his power or he cannot use it. And
 if this dogma were true in inanimate things, there
 could be no qualities at all, and the sophism of *Pro-*
 3, 5 *tagoras* might be addressed to them. Again, if that
 which is without latent power is impotent and in-
 capable, that which has not happened would be in-
 capable of happening at all. Motion and generation
 3, 7 would be annihilated. It is manifest then that latent
 3, 9 power and active power are different things. The
 name *energy* or active power comes especially from
 motions; for active power seems especially to be a
 movement.
 6, 1 Let us define active power or energy. Energy is to
 6, 3 the latent power as the awakened is to the sleeper;
 as he that seeth is to him that shuts his eyes, as that
 which is parted off from the material is to the ma-
 6, 4. 5 terial itself, as that which is wrought is to that which
 is unwrought. But all things are not said to be in
 active power alike; they are said relatively. The
 infinite and the *vacuum* are said to be in latent and
 6, 7. 8 active power in another sense from that in which we
 say this of many other things. Acts which terminate
 6, 8. 9 are done for some ulterior object. They cease when
 the object is attained. These then may be called
 Motions; for every motion is a thing imperfect.
 When the end is reached, the motion ceases. But
 6, 10 thought and vision are acts that do not terminate.
 He who has thought continues to think. Such acts
 7, 1 as these I call active powers, the others I call mo-
 tions. We must define when a thing is in latent

power and when it is not. A subject is not in latent VIII.
 power while it is yet in its original elements; nor 1—4
 till it has passed through the first changes. The 7, 4
 earth is not a statue in latent power; for it must
 first be changed into brass of which the statue is
 composed. A cup is not wood, but wooden. Wood
 is not earth, but earthy.

Active power precedes latent power. It precedes 8, 1
 in reason and in substance; sometimes in time, but 8, 2
 not always. It precedes in reason because the first
 principle of latent power has this power from being
 capable of action. That energy which first produces 8, 3
 the identity of form precedes the latent power in
 time, but not in number; for active power is pro- 8, 5
 duced by a latent power which proceeds from an-
 other preceding active power. For it has been shewn
 that in all generation something is produced by
 something out of something, and this similar in form
 to that which produced it. The active power then in 8, 8
 this way precedes the latent power in generation and
 in time; and also in substance, because that which
 follows in generation precedes in form and substance.
 And also because every thing that is generated pro- 8, 9
 ceeds to its beginning and its end. Its beginning is
 that for the sake of which the generation is effected;
 and the generation is for the sake of its end and pur-
 pose. But that end and purpose is Active Power,
 and for the sake of this the latent power is assumed.
 Animals do not see that they may have sight, but
 they have sight that they may see. Moreover matter 8, 10
 exists in latent power that it may proceed to form.
 But when it is endued with active power, then it
 exists in form^z. In some things the use is the ul- 8, 12
 mate object beyond which nothing is proposed; as
 sight is for the sake of vision. Other things have
 some ulterior purpose; as the art of building is to
 produce a house. In the last of these, the active 8, 13
 power is in the thing produced; but in the former
 the energy or active power resides in the things
 themselves. It is plain then that substance and form 8, 14
 are active powers, and that active power precedes
 latent power in its substance; and (as we have said)
 an active power is always preceded by some other
 active power until we arrive at the First Cause of
 Motion. But the active power precedes in a more 8, 15

^y Schol. ad VII. 6, 9 p. 777 b. 15 = p. 223. 19 ὅρα δὴ τὸ διδασκαλικὸν καὶ δαιμόνιον τοῦδε τοῦ ἀνδρός, ὅπως ἐκ τῶν ὑστέρων (οὐ γὰρ ἄλλως ἐνὶ τούτῳ ποιῆσαι) καὶ ἡμῖν γνωρίμων ἐπὶ τὸν πολυμήτην πατέρα καὶ ποιητὴν πάντων Θεὸν ἀγαγεῖν ἡμᾶς μεθοδεύει, καὶ δεῖξαι ὅτι, ὡς ὁ χαλκεὺς ἀτιός ἐστι τοῦ τὸν χαλ-

κὸν καὶ τὴν σφαῖραν ἐν εἶναι, οὕτω καὶ ἡ ἐνοποιὸς αὐτοῦ καὶ δημιουργικὴ δύναμις πάντων τῶν ὄντων αἰτία ἐστὶ τοῦ ἔχειν ὥσπερ ἔχει.

^z VIII. 8, 11 He mentions Πάυσανος Ἑρμῆν. Pausan the statuarius: Schol. p. 233, 6.

VIII peculiar sense than this; for eternal things precede in their substance corruptible things, and nothing that is eternal exists in mere latent power. Which may be thus proved. Every latent power implies at the same time its opposite. It is possible that a latent power may not be called into active power at all. A latent power then may either exist or not exist. It is possible for the same thing both to be and not to be. But that which is capable of not existing may possibly not exist; and that which may possibly not exist is corruptible. Nothing then that is absolutely incorruptible can exist absolutely in latent power. These all exist in active power, nor can things that have necessary existence exist in latent power. And yet these precede all other things; for if these were not nothing could have existed at all. Nor can any motion that is eternal have latent power only. The Sun and the heavenly bodies are always in active power.

9, 1 Active power is more excellent than latent power; for of things that are in latent power the opposites are possible. The possibility of health implies the possibility of disease; and these latent powers, these possibilities, may both exist together. But the opposite active powers cannot exist together. The active power of health excludes disease. The active power of disease excludes health. The active power 9, 3 then is the more excellent. In things however that are evil the active power is necessarily worse than the latent power, because in the latent power the evil is only possible, in the active power it would be certain and present. It is plain then that evil is not inherent in things; for evil naturally follows and comes after the latent power. There is no evil then, nothing corrupted, in original and eternal substances, 9, 4 for corruption is an evil. Mathematical proportions 9, 5 are discerned by active power. Active power is thought and reasoning. The latent power then comes from active power.—10 He enquires into truth or falsehood with respect to things themselves, and with respect to our reasonings upon them.

IX. 1, 1 First principles are called "one" in four ways. 1, 3 That which is absolutely continuous is one. Especially that is one, of which the motion is indivisible and simple. Yet more, that is one, which is a whole and has figure and form. Especially if it contains in 1, 4 itself the cause of its being continuous. Things are one that are comprehended under one idea; that are indivisible in form or number. That is one, which is

the cause of Unity in substances. One then is said of IX. 1, 5 that which is continuous by nature, of that which is a whole. It is said of particulars and of universals. All these are One, when their motion is indivisible, or when the idea which comprehends them is indivisible. But it must be observed that One in the abstract is a different thing from One in the concrete. A thing is one, when it is indivisible, when it is inseparable in place or form or in thought. Unity is the measure of the quantity of things; their quantity 1, 9 is measured by one or by number, and all number is measured by Unity. One is the first element of number. Hence that is said to be the measure, by which 1, 10 each object is known. This measure is Unity in length and breadth and depth and weight and speed. In all these the element and measure is something 1, 12 one and indivisible. Motion is measured by the simple and the swiftest motion. Unity is in this sense 1, 16 the measure of all things, that we know whereof the substance is composed by dividing it in quantity or in form. One is indivisible because the first element 1, 17 of each object is indivisible. But the measure must 1, 18 always have a relation to the thing measured; length measures length, weight measures weight, a monad numbers monads (for number is a collection of monads). The objects of science are measured by 1, 19 science, the objects of sense are measured by the senses. In this sense *Protagoras* might say that man 1, 20 is the measure of all things; a saying which is more profound in appearance than in reality.

Concerning Unity in the abstract we must enquire 2, 1 what Unity is, whether a substance, as the Pythagoreans and *Plato* hold, or whether it has reference to a subject, as the physical philosophers call it "Friendship," or "Air," or "the Infinite." But if nothing 2, 2 universal can be a substance (which has been shewn) this cannot be a substance; for Being and Unity are above all other things affirmed universally. *Genera* 2, 3 are not substances separable from other things, nor can Unity be a *genus* for the same reasons for which Being and Substance cannot be *genera*. Being and 2, 4 Unity are equal terms; so that, since a certain Unity is contained in qualities and quantities, the nature of Unity must be enquired, as the nature of Being is to be enquired. If all things were colours, all things 2, 5 would be measured by colours, and some one colour (as white) would be Unity. If all things were harmonies, they would be measured by the number of tones, and the first tone would be Unity. Unity 2, 8

IX therefore is a certain property in every species, and has no selfexistent nature; but as in colours we search for one colour, which is Unity, so in substances we search for one substance, which is Unity.

2, 9 That Unity and Being have in some sort the same meaning, is plain; for if in any of the categories Being is denied, Unity is equally denied also, and no additional declaration is required to exclude Unity.

3, 1 Unity and Plurality are opposed to each other in many ways. Plurality is divided or divisible, Unity 3, 2 is undivided or indivisible. To Unity belong Identity, Likeness, Equality, to Plurality belong Difference, 3, 3 Unlikeness, Inequality. Identity is said in many 3, 4 ways. Similar things are not altogether identical. 3, 6 Difference and dissimilitude are said in many ways.

"Another thing" and "the same thing" are opposite 3, 7 terms. "To be something else" and "to be different" 3, 8 must be distinguished. Things that are "something else" with respect to one another need not be other in any particular quality. But things that are "different" differ in some particular, as in *genus* or in 3, 9 *species*: *genus* or *species* are the qualities in which they differ. They differ in *genus*, when they have no common matter; they differ in *species*, when their *genus* is the same.

4, 1 Things that differ in *genus* cannot approach each other; they cannot be compared. But things that differ in *species* are produced from opposites as from 4, 2 extremes. But the space between extremes, and therefore between opposites, is the greatest. The greatest is always complete. That is greatest, which cannot be exceeded. That is complete, which admits of nothing beyond it. A complete difference has an 4, 3 end; beyond the end there is nothing, it admits of no addition. Contrariety then is complete difference.

5, 1 Since One is contrary to One, it may be doubted how One is opposed to many, and equality to the 5, 7 great and the little. Equality is neither great nor small; and is opposed to both as a privative negation. Wherefore it lies between them.

6, 1 If "many" were simply opposed to "one," some 6, 7 impossibilities would follow. One is opposed to many in numbers, as the measure is opposed to the thing 6, 8 measured. Plurality is number measured by unity. 6, 9 Knowledge however or science has not quite the same relation to the thing known. Knowledge might seem to be the measure, and the thing known to be the thing measured; but it happens that all science is not known and every thing that is known is not

science. Wherefore in a certain sense science is IX measured by the thing known. Things that lie be- 7, 1 tween other things are composed of opposites. For whatever lies between belongs to the same *genus* as the things between which it lies. Things are said to 7, 2 lie between into which that which suffers change first passes. In the transition from white to black we first pass through the intermediate colours of purple or brown. But that which lies between and those 7, 3 two things between which it lies must all belong to the same *genus*; and yet it must lie between opposites. It is therefore composed of opposites. 7, 5 These opposites or contraries are as it were *species* 7, 6 of the *genus*; for from the *genus* and the difference comes the *species*.

Things that differ in *species* must belong to the 8, 1 same *genus*. It may be enquired why a woman and 9, 1 a man do not differ in *species*. Oppositions which 9, 2, 3 are contained in the original matter do not make a difference of *species*. A white man and a black man are of the same *species*. But may not the original 9, 5 matter sometimes produce a difference in species? Why is a horse of a different species from a man? Is it because an opposition is contained in the definition? But the sexes of animals are affections which 9, 6 belong to their nature. The same seed becomes a male or a female animal accordingly as it is influenced.

Since contraries differ in species, and the corrupt- 10, 1 ible is contrary to the incorruptible, it is necessary that the corruptible and the incorruptible should differ in kind. In Universal Terms it might seem not to be necessary that an incorruptible and a corruptible thing should differ in *species*. But although some 10, 3 contrary qualities may happen to some things by accident, yet to other things this is impossible; and among these are the corruptible and the incorruptible. For nothing is corruptible by accident; for that which is accidental may not happen at all; but corruption is of necessity to those things to which it belongs. It would follow then that one and the same thing would be corruptible and incorruptible. Cor- 10, 4 ruption then is inherent in the substance of whatever is corruptible. The same reasoning applies to the incorruptible. Both belong of necessity to their subjects. They are necessarily different in *genus*. It is 10, 5 manifest then that they cannot be *species* in such a sense as some affirm, for in that case one man might be corruptible, another incorruptible. Things that

IX differ in *genus* are more widely separated than those which differ in *species*.

- X. 1, 1 Wisdom (or the first and highest philosophy) is employed upon *principles*. Is Wisdom one science or many? If one, then one science contains contraries, and principles are not contrary to one another. If more than one, of what sciences is it composed? Again, is it the office of one or more sciences to contemplate demonstrative principles? If of one, why of this one more than of any other? If of more than one, which sciences must we assume? Again, is it the science of all substances or not? for if not of all, it is difficult to determine which. If there is one science of all, it is not clear how it is possible for 1, 2 the same science to embrace all. Again, does demonstration apply to substances only, or to contingent matter? If to contingent matter, it does not belong to substances. But if another kind of demonstration, which is this, and is it to be called Wisdom? for we have one demonstrative wisdom which concerns accidents and another which concerns the first and highest subjects, namely that which treats of substances. We must not assume that the science about which we enquire treats of physical causes. It does not treat of the end and object (as Good is), for this is among things practical and things in motion, and this first moves (for it is the end and purpose); and that which first moves is not among the essences 1, 4 that are motionless. It may be altogether doubted whether the science about which we enquire concerns sensible substances, or others than these. If others, it might treat either of forms or of mathematics. 6 Clearly not of forms. They place mathematics between forms and sensible objects as a third and intermediate quality between forms and the sensible 1, 7 objects of the world about us. The science in question is not about mathematics; for these are not separable; nor about sensible substances, for these are 1, 7, 8 corruptible. It may be altogether doubted to what science it belongs to enquire into the material of Mathematics. Not to physical science, for this treats of things that have in themselves the beginning of motion and rest; nor yet to that which enquires into demonstration and science. It remains then that the philosophy in question must consider this subject. 1, 9 But it might be doubted whether the science about which we enquire ought to be applied to what are called the Elements. It might rather seem however that this science ought to be applied to Universals—

to the primary *genera*, to Being and Unity; for these X. 1, 10 especially may be supposed to contain all things that exist, and especially to resemble principles because they are first in nature; if these are destroyed, the rest perishes with them; for all are Being and Unity.

It may also be doubted whether we ought to assume any thing except individuals or not, and of these the science in question is composed. But individuals are infinite. But besides individuals we have *genus* and *species*; and this science treats of neither of these. Altogether it is difficult to know 2, 2 whether we ought to suppose some separable substance besides those sensible substances which surround us or not, and to suppose that these are Being and that Wisdom treats of these. For this is to seek some other substance and to enquire whether any thing exists separable in its own nature and belonging to none of the sensible substances. But if there 2, 3 is some other substance besides the sensible, besides which of the sensible substances are we to assume it? If this principle about which we now enquire 2, 4 is not separable from bodies, what else can it be than original matter? and yet this does not exist in active power but only in latent power. Species and Form might seem to be a more fit principle than this. But these are corruptible, and it would follow that there was absolutely no eternal substance separable and subsisting of itself. But this is absurd; for all the 2, 5 most ingenious enquirers have agreed that there is such a principle as this; for how could there be order if something did not exist eternal and separable and stable? Again, if there is a substance and principle 2, 6 such as we now seek, one and the same for all, both for things eternal and things corruptible, we may doubt why from the same principle some things should be eternal and some not eternal; for this is absurd. And if there is one principle for corruptible 2, 7 things and another for eternal, if the principle of the former is eternal, we shall have the same difficulty; for when the principle is eternal, why should not the things which proceed from that principle be eternal too? But if the principle is corruptible, another principle precedes it, and another precedes that, and so on *ad infinitum*. If again those principles which 2, 8 appear especially exempt from motion, namely, Being and Unity, are assumed, in the first place if each of these does not denote individuality and substance, how will they be separable and self-existent? And

X these are qualities which we seek in eternal and pri-
 2, 9 mary principles. But if each does signify individuality
 and substance, all things that are will be substance;
 for Being is affirmed of all, and Unity of some. But
 2, 10 it is false to say that all things are substance. More-
 over how can this be true if we affirm, as some affirm,
 that Unity is the primary principle, and that this is
 substance, and that from Unity and Matter Number
 is produced, and that Number is Substance? But
 how can we imagine *two* and each of the other num-
 2, 11 bers that are put together to be Unity? If we
 assume lines and surfaces to be principles, these are
 not separable substances, but sections and divisions
 of planes or of bodies; and points are the divisions
 of lines and also their boundaries. All these are con-
 2, 12 tained in something else and are not separable. Be-
 sides, how may we imagine the substance of Unity
 and of a point? for every substance is produced or
 generated, a point is not. There is also this farther
 difficulty, that every science is of Universals, but
 substance does not belong to Universals: it is rather
 individual and separable. So that if science treats of
 principles, how can we suppose a principle to be a
 2, 13 substance? Again, is there any thing besides the
 sum of things or not? I mean Matter and its Form.
 If not, then all matter is perishable. If there is, it is
 the species and the form. But it is difficult to define
 in what this is found, and from what it is absent;
 for in some things (as in a house) it is plain that the
 form is not separable from the thing. Finally, we
 may ask, are principles the same in form or in num-
 ber? If in number, all will be the same.

3, 1 As the science of the philosopher is to know Being
 as such universally and not in its details, and as
 Being is affirmed in many senses, if the parts of Be-
 ing have nothing in common, this knowledge is not
 included under one science. If it has its parts in
 3, 4 common, the knowledge may be one science. Since
 every Entity as such is referred to some one common
 principle, each of the contrarieties will be referred to
 the primary differences of Being, whether those pri-
 mary differences have plurality and unity, or whether
 likeness and unlikeness, or whether any other differ-
 3, 5 ence. It is just the same whether the reference of
 Being is to be had to Being or to Unity; for Unity
 3, 6 in a certain sense is Being and Being is Unity. Since
 it is the office of one and the same science to con-
 template contraries, and each of these is affirmed by
 privation, or the absence of the opposite quality, in

all these we must assume the privation not of the X
 whole subject but only of the last form of it. And as 3, 7
 the mathematician contemplates his subject by clear-
 ing it of all extraneous matter, we are to proceed in
 like manner with respect to Being. For it is the 3, 8
 office of no other science than Philosophy to con-
 template the accidents and the contrarieties which
 affect Being as such; for to Physical Science we
 assign the contemplation of entities, not as they are
 entities but as they partake of motion. The art of
 Logic and the art of the Sophist concern the things
 that are contingent to substance, but not as they are
 entities; nor do these arts concern Being itself as
 such. So that it is left to the Philosopher to con- 3, 9
 template Being as such.

Since the mathematician applies common axioms 4, 1
 to his own particular use; it is the office of the First
 Philosophy to contemplate the principles of those
 common axioms. He does not survey them indivi- 4, 2
 dually and their application to each particular object,
 but contemplates their essence as such. In like man- 4, 3
 ner Physical Science contemplates the accidents and
 principles of substances as they are affected by mo-
 tion, and not as they are essences. But we have said
 that the First Philosophy is the science of these as
 they are Entities. Wherefore Physics and Mathe-
 matics must be assumed as parts of that higher
 Wisdom.

Some propositions are always true; as that it is 5, 1
 impossible for the same thing to be and not to be at
 one and the same time. These cannot be demon-
 strated simply; for there is no proposition more plain 5, 2
 than they are themselves, from which they can be
 inferred. A proposition equivalent to this (that the 5, 3
 same thing cannot both be and not be at the same
 time) must be used against an opponent who asserts
 that contrary affirmations can be true of the same
 subject. Those who are about to communicate with 5, 4
 one another in discourse must understand the propo-
 sitions; otherwise how shall they converse? Each
 word must have one known signification, and not
 many. If a word has many significations, the par-
 ticular meaning in which it is used must be made
 clear. He then who asserts that a thing is and is 5, 5
 not does not affirm that which he affirms. What the
 word signifies he affirms that it does *not* signify; so
 that if the phrase, that a thing exists, has any mean-
 ing, the contradictory affirmation cannot be also true
 of the same thing. Again, if a word has any signifi- 5, 6

X cation, and this is true, it must be of necessity. But that which is of necessity cannot be at some time non-existent. Opposite affirmations then cannot be true of the same subject. Moreover if the affirmation and the negation are equally true, a man may be a horse or any other animal. * *Heraclitus* himself by this mode of question might be compelled to confess that it is never possible for the opposite affirmations to be true of the same things.

6, 1 The position of *Protagoras*, that man is the measure of all things, is nothing more than to say that whatever a man imagines really and absolutely exists.

6, 2 If this is so, it follows that the same thing is both evil and good; for it often happens that one thing appears good to some and the contrary good to others, and each man's fancy is the measure of truth.

6, 5 But, when men dispute with one another, to respect equally the opinions of both the disputants is foolish; for it is manifest that one of the two opinions must be false. And this is plain from what happens to the senses; for the same thing would never appear sweet to some and the contrary to others, if the taste were not vitiated. This being so, we must suppose the one to be the measure and standard of the true taste, and the other not. The same rule is to be applied in considering good and evil and other such qualities. And it is altogether absurd to judge the truth from the *phenomena* around us; which appear to be changing and never to remain in the same condition. We should investigate the truth from things that are always the same and that suffer no change. Besides, according to this reasoning, if there is motion, and every thing is moved from something to something, it would follow that the thing moved would be in that out of which it is to be moved and would not be in it, and that at the same time it would be moved forwards towards something and yet would be already in it. If we are always changing and never remain the same, what wonder if things do not appear the same to us, as in the case of the sick man, to whom the objects of sense do not appear the same as they did when he was in health? Although the objects themselves have undergone no change, but the diseased sense presents them differently. It is not possible that opposite affirmations should be true at one and the same time of the same thing; nor that contraries should be true, because every contrariety is affirmed by the privation of that thing to which it is contrary. It is not possible for all affirmations to be

false or all to be true, for this reason also, that, if all are false, he who shall assert even this, that all are false, could not speak the truth; if all are true, he who asserts that all are false would speak the truth.

Every science, as medicine, gymnastics, mathematics, seeks some principles and causes in the subjects of its knowledge. Each marks out and limits for itself some subject of enquiry upon which it labours, and of which it supposes the existence. It does not contemplate the abstract nature of that existence. This is the office of another science apart from those sciences. But each of the above named sciences assuming in a certain sense the properties of each department of enquiry attempts to shew the rest. But its survey is superficial rather than accurate. Some sciences lay hold of the properties by means of the senses, some by means of a hypothesis. Wherefore it is evident that the abstract essence and nature of a thing is not demonstrated by those sciences. It is plain that the science of Physics is different from practical and operative science. For in operative science the beginning of the movement is in the operator and not in the thing wrought, and in practical science the movement is not in the thing done but in those who act. But the science of Physics treats of those things which have the principles of motion in themselves. It is plain then from these considerations that physical science must be neither practical nor operative, but theoretical; for it must fall under one of these classes. But since it is necessary in some sort for each science to know the properties of things, and to begin from this point, it ought to be known in what manner the physical philosopher is to define and to assume substance; whether the concrete substance or the abstract substance lies within his province. There is a science which contemplates Being in the abstract. We must consider whether physical philosophy is that science. Now physical science treats of subjects that have the principle of motion in themselves. Mathematical science is theoretical, and treats of subjects that are unchangeable, but yet that are not separable from matter. It follows that there is another science different from both of these, which contemplates Being in its abstract and separable and motionless state, if there is a Substance possessing these attributes. And if there is such a Substance, we must place the Deity there, and this will be the primary principle in the most absolute sense. It is manifest then that there

X are three classes of theoretical sciences, the Physical, the Mathematical, the Theological. And the last named is the most excellent of them all, for it treats of the most august of substances. It may be doubted whether the science of Being as such is to be assumed 7, 10 as the science of Universals or not. Each of the mathematical sciences treats of some one definite subject, but the science of Universals embraces all. If therefore Physical Substances are primary entities, physical science might be the first. But if there is another nature and substance separable and not subject to motion, it follows of necessity that the knowledge of this substance precedes physical science; and that by preceding this it is the science of Universals.

8, 1 Since Being is said in many ways, of which one is contingent Being, we are first to consider this form of Being. That none of those sciences is employed upon contingent Being is manifest; for the science of building a house does not contemplate what will 8, 2 happen to those who are to inhabit the house. Every science considers its own department alone; its own 8, 3 proper end and object. The sophistical art alone enquires after contingent Being; on which account *Plato* has not said amiss that the sophist wastes his time upon things that are non-existent. But if we endeavour to discern what contingent matter is, it will be clear to us that there cannot possibly be a 8, 4 science concerning contingent Being. All things are either always and from necessity, or for the most part, or lastly neither for the most part nor always, 8, 5 but by chance. But that which is contingent happens neither always nor of necessity nor for the most part. But all science treats of that which always exists, or for the most part exists; and contingent matter be- 8, 6 longs to neither of these classes. It is manifest that the causes and beginnings of contingent matter are not such as the causes of that which is self-existent; for all things then would be of necessity. For if a series of effects necessarily followed one another, and if the first step in the series of effects came to pass of necessity, that would also come to pass of necessity which was caused by the first, and then all the 8, 7 others down to the last in the series of effects; so that all things would be of necessity, and contingent and possible effects would be utterly taken away. 8, 7, 8 And if we assume that the effects are yet future, the

same thing would follow; for all future effects would X come to pass of necessity. That which exists in truth 8, 9 and not by accident is, partly in connexion with the thought and is affected by the thought. We do not enquire into this. We enquire into that Entity which is beyond all influence and separable from all. Of that which is not of necessity but indefinite—I mean contingent Being—the causes are not subject to order or to limits^a.

The enquiry is concerning Substance. The begin- XI. 1, 1 nings and the causes of Substance are sought for. If the Universe is a whole, then substance is the first part of that whole. If it is a succession of parts, substance is still the first part; then quality; then quantity. Other things are not absolutely entities, but qualities and motions. Other things are not se- 1, 2 parable. Philosophers now assume Universals rather to be substance; the old philosophers held Individuals to be substance, as fire and earth. There are three 1, 3 substances; the sensible substances, which are divided into two, one corruptible, as plants and animals, one eternal, of which we must enquire whether the elements are one or many. A third substance is 1, 4 motionless and according to some separable. Some divide it into two, others place forms and mathematics under this head; others reckon mathematics alone, and omit forms. The two former belong to physical sciences; for they belong to motion. The last belongs to another science. Sensible substance 1, 5 is subject to change.

Since Being is of two kinds, every thing changes 2, 2 from Latent Being into Active Being. In every thing 3, 1 that suffers change there is the thing that is changed, or the original material; the cause of change or the first mover; and that thing into which the change is made, namely the form.

Since there are three substances, two of them phy- 6, 1 sical and the third not subject to motion, we must speak of this, because it is necessary that there should be some substance eternal and motionless. For substances are the first of all entities, and if all are corruptible, all things must perish. But it is impossible for Motion to begin or to perish; for there was always motion. Nor can Time begin or perish; for nothing could precede and nothing could follow, if there were not Time. Motion is continuous, as Time 6, 2 is continuous. The only continuous motion is the

^a X. 8, 10—12, 15 are repeated from *Phys. Auscult. II. 5. III, 1. III, 4. V, 1. Conf. Schol. min. p. 259, 23.*

- XI circular motion in place. If however there shall be a power capable of giving motion, and operating but yet not acting, there will be no motion; for Latent 6, 3 Power may possibly not become Active Power. It is in vain then to assume Eternal Substances (as they do who assume the forms), if they do not contain some principle capable of change. Nor is this enough, nor is there any other substance besides the forms; for if that principle does not act, there will be no 6, 4 motion. Nor even if it does act, and its substance is only a latent power, will there be motion; for there will be no perpetual motion; for that which is in latent power only may never be at all. We must have then such a principle whose substance shall be active power. These substances must subsist without matter, for they must be perpetual, if any thing is 6, 5 so. Therefore they must be in active power. And yet there is a difficulty; for every thing that acts appears to have latent power, but every thing that has latent power does not appear to act; so that the latent power must precede. And yet, if so, nothing will exist; for it is possible to be capable of Being, 6, 6 and yet not to exist. How can any thing be moved, if there is nothing in active power to be the cause of motion? The lifeless matter does not move itself.
- 6, 7 Wherefore some, as *Leucippus* and *Plato*, assume active power as always present, for there is always motion. But of what kind and from what cause they do not explain. Nothing is moved by chance. There must be always some principle, either Nature or 6, 8 Force or Intellect. To suppose that latent power precedes active power is sometimes right, sometimes 6, 9 not. *Anaxagoras* attests that the active power comes first, and *Empedocles* and those who, like *Leucippus*, assert perpetual motion.
- 7, 1 We know that something suffers incessant motion, and this the circular. The Heavens then (which are so moved) are eternal. There is then some power 7, 2 which moves them. We have the thing moved and the moving power. There is something then intermediate, which, motionless itself, gives motion, something eternal, both a Substance and an Active Substance. It imparts motion in this manner. The objects of desire and thought move without being 7, 3 moved; the principles of these are the same. The Intellect is moved by the object which it contem- 7, 5 plates. If any thing is moved, it is possible for that thing to be in another state; so that if the first movement (of the Heavens) is the efficient power or act by which they are moved, it is possible for this to XI be in another state in Place though not in Essence. But, since there is something which gives motion being itself motionless and being an efficient power, this cannot possibly by any means be in another state. For movement is the first of changes, and of 7, 6 this the circular movement; and this power imparts this motion. This power therefore exists of necessity, and existing of necessity it is good, and so is a principle. For Necessity is said in these ways following; it acts by force because the Will is not consulted; it is that without which good cannot subsist; it is that which cannot be otherwise, but which absolutely must be. On such a principle the Heavens and Nature depend. Such as the best way of life is 7, 7 for a short season to us, such is the perpetual existence of that Power. The mind comprehends itself by 7, 8 participating in the thing comprehended. It becomes the object of comprehension by approaching and considering, so that the mind and the object of the mind's thought are the same; for the mind is the recipient of the object comprehended and of essence or substance, and holding these it is in action. Such a contemplation is an act of the mind the most grateful and the best. If therefore the Deity is for ever 7, 9 in such a state of excellence as we sometimes attain, this is admirable; but if he is for ever in a much more perfect state than we, this is more admirable still. And this is the life of the Deity; for the Action of the Mind is life, and in him subsists that mental action. But selfexisting energy is the life of the Deity, the best and eternal. We affirm that the Deity is a living Being, the best and eternal; so that life and continual and eternal existence belong to God; for God is this. Those who think (as the Pythago- 7, 10 reans and *Speusippus*) that the most excellent and the best is not in the beginning, because the beginnings of plants and animals are causes of their being, but that perfection comes afterwards, judge amiss. For the seed of plants and animals comes from others 7, 11 already perfect, and the primary element is not the seed, but the plant or animal which produced the seed. It is manifest then from what has been said 7, 12 that there is a Substance eternal, motionless, apart from the things of sense. It has been also shewn that this substance can have no magnitude, but is without parts, and indivisible. For he imparts motion for unlimited time, and nothing limited can have unlimited power. This substance cannot have Li- 7, 13

XI mited Magnitude for this reason; and there is no such thing as Unlimited Magnitude^b. This Substance is also passionless and immutable, for all other motions come after the motion in place.

8, 3 Is such a Substance one or many? The beginning and the first of Beings is altogether motionless, but 8, 4 imparts the primary eternal and single motion. But since that which is moved must be moved by something, the first author of motion must be motionless in himself, and the eternal motion must be caused by an Eternal Power, and a single motion by One; and since, besides that simple motion of the Universe which we affirm that the first motionless Essence has given, we see other eternal motions, those of the planets, each of these must receive its motion from 8, 7 some Substance motionless in itself and eternal. The number of the movements must be received from astrology; for this science contemplates that substance which, though sensible and material, is yet eternal. The other mathematical sciences, as arithmetic and geometry, treat of no substance at all^c.

8, 17 It is evident that there is only one Heaven. If there were many, the beginning of each would be one in 8, 18 form but many in number. But things that are many in number have Matter, and the primary abstract Being has no Matter. The First Cause of motion then is One both in definition and in number; and is motionless; therefore that which receives perpetual and continuous motion is One only; therefore the Heaven is one only.

9, 1 The Mind seems to be the most divine of the things that appear to us; but there is some difficulty in discerning its nature and properties. For whether it does not think at all, but is like one that sleeps, or whether it does think, but this under the direction of some other power, it will not be the most excellent 9, 2 in its substance. Again, whether its substance is Mind or the Act of Thought, what does it think? It must either contemplate itself or something else; and if something else, either the same or different objects. Is there no difference then in contemplating noble objects and common objects? or is it not an absurd 9, 3 employment to contemplate some things? It is plain then that the most divine and august Essence thinks and never changes; for change is for the worse, and is also a kind of motion. In the first place, if thought

is not the act of thought but only the latent power, XI it may be inferred that continuous thought is a laborious effort. Next, it is plain that there would be something more august than the mind, namely, the object of thought. For to think and the act of 9, 4 thought will also belong to him whose thoughts are employed upon the vilest objects; so that, if this is to be avoided, the act of thought will not be the most excellent of things. The mind therefore, if it is the most eminent of things, surveys itself, and thought is the contemplation of acts of thought. Science however and perception by the senses and opinion and thought appear always to refer to something else, and to the thought itself only incidentally. Moreover, if to think and to be the object of thought 9, 5 are different, to which belongs the praise of excellence? For to exist as an act of thought, and to exist as an object contemplated by thought, is not the same thing. We conclude that the object of thought is not different from the mind itself, and that subjects which are abstracted from Matter are the same as the mind itself, and that thought is one of the subjects contemplated by thought. A diffi- 9, 6 culty still remains, whether the object of thought is a compound subject; for then it might change in its parts. Every thing that has no matter is indivisible (as is the state of the mind of man, that is, the mind of a compound being^d, for some space of time). For it has not what is good in this or in that particular, but as it were in a whole embraces excellence, as something other than itself. In this state is the act of thought, contemplating itself through all eternity.

We must also consider after what manner the Na- 10, 1 ture of the Universe holds that which is good and the best; whether as separated of itself, or whether as constituting order and arrangement. All philo- 10, 5 sophers form all things of contraries. But this neither rightly determines what "all things" mean nor what "contraries" mean; nor do they explain how those things which contain contraries are composed of contraries. For contraries are not affected by each other. We solve this difficulty by assuming a third quality. They make matter one of the contraries, as inequality is contrary to equality, or many to one. This is solved in like manner; for Matter, 10, 6 being one, is contrary to nothing. And moreover

^b Conf. Phys. Ausc. III. 5 de Caelo I. 5.

^c XI. 8, 9—11 he quotes on astronomy *Eudorus* and *Calappus*.

^d This seems to be the interpretation of the Scholiast p. 810 a. l. 43 = p. 282, 10 ed. minor. = Comment. Alex. Aphrodis. p. 689. 33.

XI every thing would partake of evil excepting only one thing; and evil itself would be one of the elements. Others hold that neither Good nor Evil are principles; and yet Good is especially a principle in all things. Others rightly judge that Good is a principle, but do not explain how it is a principle; whether as an End, or as a moving Cause, or as a Form.

10, 7 *Empedocles* absurdly makes "Friendship" the good. He also absurdly makes the opposite principle "Enmity" to be incorruptible; for this opposite principle

10, 8 is no other than the nature of Evil. *Anaxagoras* reckons Good as a principle by giving motion; for the mind gives motion. But it gives motion for some object and purpose; therefore it is another quality.

10, 9 Nor does any of them explain why some things are corruptible and some incorruptible; for they derive all things that subsist from the same principles. Moreover some derive entities from that which is non-existent; others, not to be compelled to do this, make all things Unity. And besides, no one explains why Generation always continues, or what is the

10, 10 cause of Generation. And for those who assume two principles it is necessary to make another principle predominant; and for those who assume the Forms, because another principle is predominant. And to others it is necessary to grant something contrary to Wisdom and to the Master Science. But to us this is not requisite; for nothing is contrary to the First

10, 11 Cause. For all contraries contain matter and are in latent power the same; and the contrary implies ignorance with respect to its contrary. But nothing is contrary to the First Cause. If there is nothing but sensible substances, there will not be beginning and order and generation and celestial bodies, but always the beginning of a beginning, as all the theologists

10, 12 and physical philosophers assume. And if we grant Forms and Numbers, yet these will be the causes of nothing, or at least not the causes of motion. And how could Magnitude and Continuousness come of things that have no magnitude? For Number cannot produce continued succession, either as a moving cause or as a form. Moreover nothing can be composed of contraries which is capable of operating, and of giving motion; for it is possible for a thing

so composed not to exist at all. And yet operation XI comes after latent power. It would follow then that 10, 13 Entities are not eternal. But it is shewn that there are eternal Entities. We must reject then some of their theories. Again, no one gives any explanation how Numbers can be one, or the Soul can be one, and the Body, in a word, the Forms and the Matter, unless he adopts our position, that the Author of Motion operates. But those who affirm that the 10, 14 mathematical number is the first element and so another substance perpetually succeeds, and other principles of each, form the substance of the Universe of many adventitious and independent parts, and assume many principles. But the Universe does not admit of bad government. The Rule of Many is no good thing. There must be One Ruler.

Since the enquiry is whether besides the sensible XII. 1, 2 substances there is a Substance motionless and eternal; and, if there is, what that Substance is, it is especially necessary to survey what has been said by others^c. There are two opinions upon this subject. 1, 3 Some say that Mathematics are a substance, and again that Ideas are a substance. But since some 1, 4 reckon them to be two classes, namely, ideas and mathematical numbers, others assign one nature to both, and others affirm that mathematics alone are substances, we must first consider Mathematics alone; whether they exist as substances or not, and if they do, in what manner they exist. We next enquire separately concerning Ideas. After that enquiry we 1, 5 must examine whether the substances of the Universe are Numbers and Ideas; for this third enquiry remains next after the question concerning Ideas. If 1, 6 Mathematics exist, they must either be sensible substances (as some say that they are) or apart from sensible substances (as some also say). If in neither of these ways, they either do not exist, or they exist in another manner. They cannot be sensible sub- 2, 1 stances. A body is a kind of substance, it has some- 2, 15 thing as it were complete. But how are mathematical lines substances? They are not substances as being Form and Figure, as if the Soul had form and figure; nor as Matter; like a material body. For nothing can be composed of lines and surfaces and

^c Schol. p. 289 Brandis = p. 698. 1—11 Alex. Aphrodis. comment. "In *lib.* 12 and *lib.* 13, which is the last book of the work, he surveys the opinions of the Pythagoreans and of Plato concerning Principles, enquiring with great acuteness whether and in what manner Mathematics exist; whether Ideas or

Forms of things exist, and whether they exist in Number; and thirdly whether Ideas and Numbers are the Principles of things. In *lib.* 12 he treats of the first two questions, and of the third in *lib.* 13."

XII. 2, 18 points. They are neither substances, nor does their existence precede the existence of sensible substances, nor can they be separated from the substance to 2, 19 which they are applied. Mathematical lines and surfaces and points either do not exist at all, or they exist in a certain sense; and on this account they do not simply exist; for Existence or Being is said 4, 1 in many senses. Concerning Forms or IDEAS we must first consider the notion of an Idea by itself, 4, 2 apart from Numbers^f. *Heraclitus* first gave occasion to the doctrine concerning Forms, by teaching that all sensible substances were in a perpetual flux and motion. If then there were any science or Wisdom, it seemed that there must be some other Natures stable and fixed, besides the sensible substances; for that no science could contemplate things that passed 4, 3 away in a current. *Socrates* treated of Ethics, and 4, 5 first sought to define them universally. But *Socrates* did not make the universal definitions separable from their subjects; others made them separate and called 6, 1 these universal principles Ideas or Forms^g. It will be well to consider again with respect to Numbers what happens to those who account them Substances separable and the causes of the things that exist. If Number is an Entity, some part of it must be first, and some part must follow; and each of these must differ in form.

9, 19 He considers this subject 6, 2—9, 16^h.—Since some say that Ideas (or Forms) and Numbers are substances distinct from sensible substances, and that their elements are the elements and principles of 9, 20 Being, we must consider this question. Those who assume Mathematical Numbers alone shall be considered afterwards. We may now observe upon those who speak of Ideas or Forms. They assume Ideas universally to be Substances, and yet again assume

that they are separable from individuals; which is XII not possible. They connect these two things together 9, 21 because they held Ideas to be other than Sensible Substances. They supposed in sensible objects that each was in a state of flux and instability, but that there was something universal besides these and different in its mode of Being. There is a difficulty 10, 1 both to those who do affirm Ideas, and to those who do not.—He sets forth this difficulty 10, 2—7.

All make Principles to be Opposites, not only in XIII. 1, 2 material substance, but in those substances which are not subject to motion. But if nothing can be prior to the First Principle of all things, it is impossible that a principle can be any thing else than the principle; for Opposites coalesce in some subject, and that subject precedes them in timeⁱ. Opposites have 1, 3 not an abstract and separate existence, but are contained in something. But *Plato* and *Pythagoras* 1, 4 make principles of opposites. *Plato* sets Unity against Inequality, *Pythagoras* opposes Unity to Multitude. According to *Plato* Number is produced from In- 1, 5 equality; according to *Pythagoras* from Multitude^k. But what they call the elements of Number are not 1, 6 fitly set forth; for some of them call the Great and the Little combined with Unity the three elements of Number, the two former being the material and Unity the form; others make Many and Few the two elements (combined with Unity); others for Great and Small Many and Few substitute that which contains and that which is contained. Others of the 1, 8 Pythagoreans set Difference and Diversity against Unity, others Multitude against Unity. But if, as 1, 9 they hold, principles are composed of opposites, to Unity nothing can be opposed, or if any thing Unity is opposed by Multitude; not certainly by Inequality or by Difference. Multitude however is rather op-

^f Syrianus ad XII. 4, 7 apud Schol. min. p. 299. 20 defends the Ideas of *Plato* against *Aristotle*. "The Platonists shew the existence of Forms in many ways, one of which they state thus: God upholds the Universe. God works by the fact itself of his existence. He who works by the fact itself of his existence makes a similitude of himself. He who upholds the Universe makes the world an image of himself. *Isso*, he has within himself patterns of the Causes of things; and these patterns are Ideas. The Platonists have many other arguments; as, the Perfect precedes the Imperfect, Unity precedes Multitude. The Indivisible precedes that which is divisible. That which is always the same precedes that which is liable to change. They shew that things do not begin with what is worse but end in it, and begin with what is wholly perfect and excellent and beautiful. We are not to suppose that the thoughts of men are capable of embracing what is absolutely equal, and the like, and that the Mind of the Divine Architect has not in itself absolute Equality and absolute Justice and absolute Beauty

and Excellence."

^g XII. 4, 6—5, 7 repeated from *lib. I*, except the passage 4, 14—15.

^h Schol. min. p. 322, 12 "Some begin the 13th book here." (that is, at 9, 18 p. 265 ed. Oxon. = p. 286, 17 ed. Brandis.)

Syrianus apud Schol. min. p. 324. 8 "Thus far (sc. XII. 10, 9. fin. ed. Oxon. p. 268 = p. 289. 15 ed. Brandis) (*Alexander*) δ' *Ἀφροδισεύς* brings the 12th book. What follows he assigns to the 13th book." (sc. XIII. 1, 1 ed. Oxon.)

ⁱ *Alexander Aphrodis.* Comm. in *Metaphys.* p. 774, 7 thus states the argument: τοῦ ἐν ὑποκειμένῳ ὄντος ἔστι τι πρότερον, τὸ ὑποκείμενον αὐτῷ· τῆς τῶν ὄντων πάντων ἀρχῆς οὐκ ἔστι τι πρότερον· ἢ τῶν ὄντων ἅρα πάντων ἀρχὴ οὐκ ἔστιν ἐν ὑποκειμένῳ. "Ἡ οὕτως· εἰ ἔστιν ἡ τῶν ὄντων πάντων ἀρχὴ ἐν ὑποκειμένῳ, ἔσται τι αὐτῆς πρότερον· ἀλλὰ μὴν οὐκ ἔστι τι πρῶτον αὐτῆς· οὐκ ἔρα ἐν ὑποκειμένῳ ἔστιν.

^k *Alex. Aphrodis.* Comm. p. 775. 23—31 οἱ μὲν, ὥσπερ δὲ Πλάτων—οἱ δὲ περὶ Πυθαγόραν κ. τ. λ.

XIII.1,10 posed to Fewness than to Unity. One is a measure ; it is the measure of Magnitude, of Weight, of Quality, of Quantity. One is indivisible ; One has no independent existence, One measures the amount of any given quantity. Number signifies how many of these measures or monads are contained in that quantity. Wherefore One is not Number but only the measure by which Number is estimated. Many and Few, Great and Small are accidents of Number and Magnitude and are not qualities inherent in their substances. Moreover Great and Little and the like are relative properties. But qualities which exist only in relation to something else are not first principles or primary elements. It is absurd or rather impossible to call the thing which is relative to something else the material and element of substance ; for all the accidents of substance, as quality or quantity, come after substance, and relative proportion comes after these. Can things that are eternal be composed of elements ? We answer that things composed of elements have Matter¹. Now the elements of which Numbers are composed exist in latent power only. But that which exists only in latent power may never be at all, and therefore is not eternal. Numbers therefore are not eternal, being composed of elements which may possibly never exist at all^m.

He examines 2, 5—18 the dogma of *Parmenides*, ἐν τὸ ὄν ἔσθ'.

3, 1 Having remarked upon those who make Ideas real substances, and those Ideas Numbers, he proceeds :
 3, 2 The Pythagoreans because they saw in sensible bodies many of the things that appertain to Numbers held that substances were numbers—these numbers
 3, 3 not being separable from these substances. Those who admit mathematical numbers alone can say nothing of this kind. They can only say that if there is no mathematical number there will be no mathematical science. The Pythagoreans who make material bodies out of numbers, bodies that have weight and lightness out of elements that have neither weight nor lightness, seem to speak of other bodies
 3, 5 than those which we perceive by our senses. Those who make number separable, because their specula-

tions do not refer to sensible bodies, hold that numbers exist and are separable, and in like manner form mathematical magnitudes. Some think that because 3, 6 a point is the limit of a line, a line of a surface, a surface of a solid, these are necessarily substances. But these are only boundaries, and boundaries are 3, 7 not substances. There is a limit to walking and to other motions, and this might as well be called a substance. We may also enquire whether it is not 3, 8 absurd that in number and in mathematics what precedes should have no influence upon what follows. But if no number is affirmed at all the mathematical magnitude will nevertheless follow. Those who assume *Ideas* do not perceive this, for they form magnitude out of matter and number ; but their ideal forms contribute nothing to the essences of things no more than do the mathematical figures. Those 3, 11 then mistake who in their love for ideas connect them thus with mathematics. Those who first assumed two sorts of numbers^o, numbers combined with Forms and numbers combined with Mathematics, have not explained how and from whence the mathematical number comes ; which they place between the numbers combined with ideal forms and the numbers combined with sensible bodies,—between the ideal and the sensible number.

He sets forth 3, 12—14 the difficulties with which they are beset, and also 3, 15, 16 the difficulties of the Pythagoreans.

Inequality then precedes equality, which is produced from it. And yet if Ideal Numbers always had equality, they could not have been once unequal ; for that which has always been could have had nothing before it. The Ideal Forms then are not eternal. Are these elements, Great and Small and Unity, 4, 2 coexistent with Good and with Excellence, or do Good and Excellence follow after them ? Some to 4, 3 avoid the difficulty of assuming Good and Unity—Unity as they understand it—to be the same thing, hold that those qualities come afterwards. *Phere-* 4, 5 *cydes* however and the *Magi* and *Empedocles* and *Anaxagoras* make Good the principle and first element of all things ; and some of those who hold ideal

¹ Alexander Aphrod. p. 783. 3 expresses the argument in this syllogism : οἱ ἀριθμοὶ ἐκ στοιχείων τὰ ἐκ στοιχείων σύνθετα τὰ σύνθετα ὅλην ἔχει· οἱ ἀριθμοὶ ἄρα ὅλην ἔχουσι. τὰ δὲ ἔχοντα ὅλην οὐκ αἰδία· οἱ ἀριθμοὶ ἄρα οὐκ αἰδίοι.

^m Alexander Aphrod. p. 783. 27 ἔστιν οὖν ἡ συναγωγή τοῦ λόγου τοιαύτη· οἱ εἰδητικοὶ ἀριθμοὶ σύνθετοί εἰσι· τὰ σύνθετα ὅλην ἔχει· τὰ ὅλην ἔχοντα δύνασθαι μὴ εἶναι· τὰ δυνάμενα μὴ

εἶναι οὐκ αἰδία· οἱ ἀριθμοὶ ἄρα οὐκ αἰδίοι.

ⁿ Conf. Alex. Aphrod. Comm. in *Metaphys.* p. 784, 15 &c.

^o Alexander Aphrod. p. 796. 6 οἱ δὲ πρῶτοι, φησὶν (αἰνιτταται δὲ τὸν Πλάτωνα), ὅσοι ποιήσαντες τοὺς ἀριθμούς, τὸν τε εἰδητικὸν καὶ τὸν μαθηματικόν, καὶ μεταξὺ τοῦ εἰδητικοῦ καὶ τοῦ αἰσθητοῦ τάξαντες τὴν μαθηματικὴν, οὕτε αἰσθητὴν οὕτε ἔχουσιν ἢ εἰπεῖν πῶς καὶ ἐκ τίνος ἔσται ὁ μαθηματικὸς ἀριθμὸς.

- XIII numbers as principles understand Unity and Good to 4, 7 be combined. And it would be strange indeed if Good did not appertain to the First Cause of all things the Eternal the Selfexistent, who is incorruptible only because he has this attribute of Good.
- 4, 8 But to call the First Cause, to which the attribute of Good belongs, Unity or an element and an element of number is impossible; for then all the monads which compose these numbers would also have that attribute, and if ideal forms were numbers, these also 4, 10 would have their attribute of Good. Again, if Unity is Good, then the opposite principle, whether they call it Multitude or Inequality or Great and Small, would be the evil principle, and these ideal forms will be produced from Unity or Good and from the opposite to Unity, which will be Evil.
- 4, 11 Others call Inequality the principle of Evil. From which it would follow that all things would partake of Evil except Unity itself; and Numbers would partake of Evil still more even than Magnitudes. Evil would be the receptacle of Good and would seek and desire that which must destroy it; for opposites have 4, 12 a tendency to destroy opposites. These inconveniences follow, 1 because they make every principle an element, 2 because they make opposites to be principles, 3 because they reckon Unity a principle, 4 because they make numbers primary substances and separable and ideal forms.
- 5, 1 It is plain then that they have not rightly delivered principles and primary substances. Nor is it just to compare the principles of the Universe with the origin of animals and plants because in these the perfect is produced from the indefinite and imperfect.
- 5, 2 For here the origin of the animal and plant is not the seed but the parent which produced the seeds. A man produces a man. And it is also absurd to assign a place to solid bodies and to mathematics; for each body has its own place from which it is separable; but mathematical figures are no where 5, 3 and have no place. Those who assert that substances are from principles and that numbers are the first

substances should define how one thing proceeds XIII from another thing and then shew how number proceeds from its principles. Is it by mixture? But all things are not capable of mixture, and that which is produced by mixture is something else, but Unity will not be separable (as they would have it) nor become of another nature. Is it by composition, like 5, 4 syllables? But there must be position, and the mind will apprehend separately Unity and Multitude. Number then is either a Monad and Multitude or One and Inequality. Farther, since things are produced from another thing which remains inherent in them, or from something which does not remain, in which of these two ways is Number produced? Not in the first, for that mode of production is wrought by an artificer. Do Numbers then spring from their 5, 5 principles in the second way, as from a seed? But that which is so produced comes from something else which remains. Since then some assume One as an opposite to inequality, Numbers will come from Opposites. There is something else then from which 5, 6 remaining and combined with one of these Opposites Number is produced.

But whence comes it then that other things produced from opposites or which encounter opposites are destroyed, but Number is not? that Unity and its opposite meet in the composition of Numbers, and yet that neither is destroyed by the other? Nor 5, 7 is it defined how Numbers are the causes of Substances and of Being; whether as limits (as points are the boundaries of lines); or how do Numbers 5, 8 produce the affections of bodies, whiteness, sweetness, warmth, and the like? It is manifest that numbers are not substances nor the causes of Form; for the proportion of each ingredient makes the substance, numbers are only the material, as, three parts of fire and two parts of earth compose the flesh or the bone. For substance is compounded of so many 5, 9 parts mixed with so many parts, and the substance is not the numbers but the proportion of the numbers. The number then, whether taken as a monad

p Alex. Aphrodis. p. 801. 29 εἰ τὰ εἶδη ἀριθμοί, οἱ δὲ ἀριθμοὶ μακρὰς, αὗται δὲ ὑπερ ἀγαθόν, τὰ εἶδη δὲ ὑπερ ἀγαθόν.

q Alex. Aphrodis. p. 802, 22 ποῖον δὲ ἔσται τῇ πᾶσαν ἀρχὴν στοιχείων ποιῶντι; Τὸ πάντα εἶναι ἀγαθόν, εἰ τὸ ἀγαθόν ὡς στοιχείων ἀρχή. Ἄλλο δὲ ἔσται τὸ ἀκράτου μετέχειν τοῦ κακοῦ, ὅτι τὰς πρώτας οὐσίας κινήσεις ἀριθμοὺς εἶναι. τέσσαρα οὖν ἔσται ταῖς τέσσαρσιν ὑποθέσεσιν, ἐν μὲν τὸ πάντα εἶναι ἀγαθόν καὶ κακὸν πλὴν ἑνός, ἄλλο τὸ εἶναι τὸ κακὸν ἀρχὴν, ἄλλο τὸ εἶναι τὴν ἀρχὴν μὴ ἀγαθόν, τέταρτον τὸ μετέχειν τοῦ ἀριθμοῦ ἀκράτου τοῦ κακοῦ.

r See above, XI. 7, 10. 11.

s Thus explained by Alex. Aphrodis. p. 804. 9 κατὰ τίνα δὴ τούτων τῶν δύο τρόπων ὁ ἀριθμὸς συνθῆσει τῇ τῶν στοιχείων γέγονε; τὸ μὲν οὖν ὡς ἐνυπαρχόντων τῶν στοιχείων ἐξ αὐτῶν γενεῆσθαι λέγειν τὸν ἀριθμὸν ψεῦδος· ταῦτα γὰρ οὕτω γίνεται ὡν ἐστὶ γένεσις, τούτῳστιν ἅπερ τεχνητὰ ἐστὶ· γένεσιν γὰρ νῦν τὴν τέχνην ἐκάλει.

t Alex. Aphrodis. p. 806. 32 ἀποχρήται τοῖς Ἐμπεδοκλεῖ περὶ συστάσεως ὁσῶν ῥηθεῖσι.

XIII or as numbering the proportions of the ingredients employed, is not the efficient cause of the thing produced. It is neither the composing matter nor the form nor the end and purpose.

- 6, 1 We may well doubt how Good can be produced by numbers, because the mixture* of the portions of
6, 2 substance is made out of numbers even or odd. In mixture the proportions are by the addition of numbers, not by the multiplying of numbers, into them-
6, 3 selves or into one another. But if all things must partake of Number, many things must turn out of the same class and various substances must come under the same number. Is this the cause of that
6, 4 substance or is the cause obscure and unknown? If the same number is allotted to various things, those which fall under the same number would be the same

with one another. *Seven vowels, seven strings to the XIII. 6, 5 lyre, seven chiefs at Thebes, seven Pleiades.* Was the number *seven* the cause of all these being seven? But the good and bad numbers, as they reckon 6, 9 them^u, and the mathematical numbers, which they make the causes of Nature, can be shewn in no sense to be the causes^v. They shew indeed that Good is 6, 10, 11 inherent in certain analogies of numbers; but here the numbers do not precede or cause the things to which they are annexed. They are not the causes, but the accompaniments. At the same time we have the Four Seasons and the number four. Moreover 6, 12 the ideal numbers the abstract and independent monads are not the causes of Harmonies^w.

These objections are incident to their theory, and 6, 13 still more might be collected against it.

^u Alex. Aphrodis. p. 814. 9 δύο συστοιχίας—ἐποιοῦν, τὴν μὲν τῶν ἀγαθῶν, ὑφ' ἣν ἔταττον τὸ ἐν, τὸ φῶς, τὸ περιττὸν, τὰ δμοια, ἄλλην δὲ τοῦ κακοῦ, ὑφ' ἣν τὸ πλῆθος, τὸ ἄρτιον, τὰ δμοια.

^v Alex. Aphrodis. p. 814. 16 οὔτε γὰρ ὡς ποιητικὰ οὔτε ὡς τελικὰ οὔτε ὡς ὀλικά ἢ εἰδικὰ αἰτία κατ' οὐδέναν τρόπον εἶναι δυνατόναι τῶν φυσικῶν.

^w Alex. Aphrodis. p. 815. 9 συλλογίζεται οὖν οὕτως· οἱ εἰδητικοὶ ἀριθμοὶ διαφορῶν ἔχουσι μονάδας· οἱ συνιστάντες τὰς ἁρμονίας ἀριθμοὶ οὐκ ἔχουσι διαφορῶν μονάδας· οὐκ ἔρα οἱ εἰδητικοὶ ἀριθμοὶ συνιστᾶσι τὰς ἁρμονίας· ὥστε εἴ τις αὐτοὺς διὰ τοῦτο εἶναι λέγει, ψευδῶς λέγει.

Acacius 280
Adrantus 160
Adrastus peripat. 41
Adrianus 134
Aedesius 257
Aelianus sophista 178
Aelianus tacticus 34
Aeneas Gazæus 354
Aenesidemus 172
Aeschrius 105
Agapetus sophista 240
Agapius 357
Agathemerus 193
Agathias 386
Agathinus medicus 19
Agathobulus 91
Agathocles peripat. 57
Agrippa 48
Alexander Ægæus 3
—— Aphrodisiensis 173
—— Cotyæensis 87
—— Damascenus 143
—— Platonicus 92
—— sophista 108
—— sophista jun. 270
—— Trallianus 361
Alypius 231
Amarantus Alexandr. 9
Amelius 219
Aminias rhetor 284

Ammonianus grammaticus 323
Ammonius grammaticus 306
—— Hermæ 342
—— peripateticus 217
—— Plutarchi 18
—— poeta 314
—— Saccas 194
Amphiclea 225
Amyntianus 115
Anatolius 236
Anatolius pf.p. 254
Andromachus medicus 12
—— rhetor 234
Andronicus poeta 299
Annius Macer 92
—— stoicus 210
Anthemius 359
Antiochus Ægæus 167
—— sophista 107
—— Laodic. scepticus 126
Antipater medicus 74
—— sophista 165
Antoninus imp. 116
Antonius Diogenes 302
—— Rhodius 232
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Apollodorus Pergamenus 43
Apollonides medicus 74
—— Nicæus 6
Apollonius Atheniensis 155

Apollonius Dyscolus 84
—— grammaticus 220
Apollonii duo medici 139
Apollonius Naucratis 154
—— stoicus 96
—— Tyaneus 22
Appianus 124
Apsines Gadareus 185
—— Lacedæmon. 261
Aquila 177
Aquilinus 201
Ardys rhetor 38
Aristænetus orator 177
Aristides 131
Aristides Quintilianus 89
Ariston Pellæus 397
Ariston peripateticus 2
Aristocles 98
Arrianus 123
Arrianus junior 229
Artemidorus 127
Artemidorus Capito 76
Artemon Cassandrus 42
Asclepiades Ægyptius 352
Asclepiodotus 351
Asclepius Trallianus 380
Asinius Quadratus 226
Aspasius peripateticus 56
Aspasius Ravennas 180
Asterius 328

Athenæus 162
 ————— stoicus 214
 Athenodorus 149
 Atticus Platonius 113
 Aurelius rhetor 182
 Basilicus sophista 185
 Basilides Scythopolitanus 110
 ————— sophista 119
 Beronicianus 292
 Calus Platonius 55
 Callaschus 177
 Callicrates Tyrius 238
 Callinicus 241
 Callistus poeta 287
 Candidus Isaurus 340
 Caninius Celer 92
 Cassianus rhetor 181
 Cephalion 64
 Chæremón 4
 Charax 244
 Choriclus 369
 Chrestus 186
 Christodorus 358
 Chronicon Paschale 394
 Chrysanthius 288
 Chryseros 117
 Claudianus 273
 Claudius Maximus 93
 Cornutus 398
 Crescens 114
 Crito medicus 30
 Cronius 133
 Damascius 372
 Damianus 158
 Damis 23
 Damophilus 120
 Demetrius cynicus 31
 Democritus Platonius 203
 Demonax 57
 Dexippus Herennius 230
 Dexippus philosophus 260
 Diodotus astrologus 399
 Diogenes Laërtius 400
 Diogenes Phoenix 377
 Diogenianus 79
 Dion Cassius 189
 ————— Præsus 26
 Dionysius Alex. grammat. 24
 ————— Halicarn. junior 63
 ————— Milesius 51
 ————— medicus 74
 ————— periegeta 250
 ————— tenulor 62
 Diophanes 207
 Diophantus 265
 Dioscorides Anazarb. 11
 Dioscorides junior medicus 75
 ————— grammaticus 330

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 Diotimus 161
 Disciples of Chrestus 177
 ————— of Plotinus 225
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 Dorion 52
 Dorotheus Ascalonita 44
 Dositheus magister 174
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 Ephorus historicus 237
 Epictetus 53
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 Euphrasius 259
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 Eusebius Alexandr. 269
 ————— Car 275
 ————— scholasticus 312
 Eustathius Cappadox 286
 ————— Syrus 345
 Eustephius 328
 Eustochius Cappadox 295
 Eustochius Plotini 224
 Euthydemus rhetor 8
 Favorinus 61
 Galenus 146
 Gemina 225
 Genethlius sophista 243
 Georgius Pisida 393
 Gymnadius Sidonius 248
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 ————— Alexandrinus 216
 ————— philosophus 54
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 Helladius Alexandrinus 305
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 ————— stoicus 212
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 ————— Tarsensis 125
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 ————— historicus 192
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 ————— philosophus 252
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 ————— Lydus 364
 ————— philoponus 381
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 ————— Gazæus 378
 ————— Hypatiæ 309
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 ————— medicus 144
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 Lollianus 59
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 Lysimachus stoicus 213
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Malchus 339
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 Marinus medicus 28
 — Procli 347
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 — Ephesius 271
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 (Maximus. See Clandius M.)
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 — sophista 406
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 — philosophus 255
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 — historicus 228
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 Pamprepius 346
 Pancrates poeta 99
 Pappus 300
 Parnasius 285
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 Pausanias periegeta 88
 — sophista 147
 Pelops medicus 103
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 — Thessalonic. 69
 Philiscus sophista 176
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 — Judæus 10
 Philostratus Lemnius 186
 — Lemnius junior 187
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 Priscus sophista 290
 — Thrax 338
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 Proclus diadochus 334
 — grammaticus 163
 — medicus 74
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 — Gazeus 367
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 — Chennus 35
 — Claudius 109
 — peripateticus 218
 — rhetor 150

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 Quirinus sophista 171
 Rufus Ephesius 29
 — Perinthius sophista 152
 Rusticus stoicus 94
 Sabinus medicus 40
 Sallustius 336
 Saturninus scepticus 183
 Satyrus medicus 101
 Scopelianus sophista 46
 Secundus 78
 Serapion Alexandrinus 70
 — Plotini 225
 — rhetor 190
 Severianus 357
 Sextus empiricus 172
 — philosophus 95
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 Sopater Apamensis 293
 Sopolis 267
 Soranus Ephesius medicus 74
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 Themistius 297
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 — sophista 97
 Theon mathematicus 301
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 Theosebius Hieroclis 348
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 — Gazæus 344
 — historicus 325
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VIII.

ECCLESIASTICAL AUTHORS.

HAVING described in the preceding Chapter the Secular Greek Authors, I proceed in like manner to exhibit in order of time the Ecclesiastical Authors, both Greek and Roman, who belong to this work. After the description of the Authors themselves, some abstracts of particular works shall be given, and some testimonies shall be produced, to shew the opinions that were held upon many points in those first ages of the Christian Church.

In the account which will be given of the early heretics it is not proposed to enter into a minute enquiry into all their dogmas, but only to assign them a place in the Chronological Series, and to collect some testimonies to these authors themselves and their opinions from writers either contemporary or near their time.^a

The early heretics are distributed by Theodoret Hær. tom. 4 p. 281 into two classes: τὸ μὲν πρῶτον βιβλίον τῶν μύθων ἐκείνων τὴν διήγησιν δέξεται ὧν οἱ πατέρες δημιουργὸν μὲν ἀνέπλασαν ἕτερον τὴν δὲ μίαν τῶν ὅλων ἀρνηθέντες ἀρχὴν ἀρχὰς ἑτέρας οὐκ οὔσας ὑπέθεντο, δοκῇσι δὲ φανῆναι τὸν κύριον εἰς ἀνθρώπους ἔφασαν. τούτων δὲ τῶν δογμάτων πρῶτος μὲν εὐρετὴς Σίμων ὁ μάγος ὁ Σαμαρείτης, ἔσχατος δὲ Μάνης ὁ γόης ὁ Πέρσης. τὸ δὲ δεύτερον (βιβλίον) τοὺς τὰναντία τούτοις ἐπιδείξει τεθρησκευκώτας· οἱ μίαν μὲν ἀρχὴν εἶναι τῶν ὅλων συνωμολόγησαν ψιλὸν δὲ ἀνθρώπον τὸν κύριον προσηγόρευσαν. ταύτης δὲ τῆς αἵρέσεως ἦρξε μὲν Ἑβίων [N° 5] μέχρι δὲ Μαρκέλλου [N° 115] καὶ Φωτεινοῦ [N° 147] τὰς διαφόρους ἐπινοίας ἐδέξατο. Idem Dialog. II tom. 4 p. 79 Σίμων καὶ Μένανδρος καὶ Μαρκίων καὶ Βαλεντίνος καὶ Βασιλείδης καὶ Βαρδησιάνης καὶ Κέρδων [N° 16] καὶ Μάνης [N° 97] ἠρνήθησαν ἀντικρὺς τὴν ἀνθρωπότητα τοῦ Χριστοῦ. Ἀρτέμων δὲ καὶ Θεόδοτος καὶ Σαβέλλιος [N° 91] καὶ Παῦλος ὁ Σαμοσατεὺς [N° 92] καὶ

^a Tertullian is an early writer upon this subject. Theodoret hær. fab. tom. 4 p. 282 describes his own authorities: τοὺς τῶν παλαιῶν αἵρέσεων μύθους ἐκ τῶν παλαιῶν τῆς ἐκκλησίας διδασκάλων συνέλεξα, Ἰουστίνου τοῦ φιλοσόφου καὶ μάρτυρος [N° 30], καὶ Εἰρηναίου [N° 51]—καὶ Κλήμεντος ὃς ἐπικλὴν Στρωματεὺς προσηγόρευται [N° 54], καὶ Ὀριγίνους [N° 71], καὶ Εὐσεβίου τοῦ τε Παλαιστινοῦ [N° 117] καὶ τοῦ Φοίνικος [N° 128], καὶ Ἀδαμαντίου, καὶ Ῥόδωνος [N° 53], καὶ Τίτου [N° 141], καὶ Διοδώρου [N° 162], καὶ Γεωργίου, καὶ τῶν ἄλλων οἱ κατὰ τοῦ ψεύδους τὰς γλώττας καθώπλισαν. Again hær. fab. I. 25 against Marcion and his followers: πλείστοι κατὰ τῆςδε τῆς ἀσεβείας συνέγραψαν. καὶ γὰρ Ἰουστίνος ὁ φιλόσοφος καὶ μάρτυς, καὶ Θεόφιλος ὁ τῆς Ἀντιοχείων ἐπίσκοπος [N° 34], καὶ Φίλιππος ὁ Γορτύνης ἐπίσκοπος [N° 39], καὶ Εἰρηναῖος οὗ καὶ πρόσθεν ἐμνήσθημεν ἐπίσκοπος Λουγδούνου, καὶ Μόδεστος [N° 41] καὶ Ὀριγένης καὶ Ῥόδων καὶ Ἀδαμάντιος καὶ Ἰππόλυτος [N° 70] καὶ ὁ Ἑμεσηνὸς Εὐσέβιος. Again I. 26 tom. 4 p. 322 κατὰ τῆς

τοῦ Μάνεντος δυσσεβείας συνέγραψαν—Τίτος καὶ Διόδωρος, ὁ μὲν τὴν Βοστρονήων ἐκκλησίαν ποιμάνας ὁ δὲ τὴν Κιλικίων ἰθύνas μητρόπολιν. συνέγραψε δὲ καὶ ὁ Λαοδικεὺς Γεώργιος, ἀνὴρ τῆς μὲν Ἀρείου προστατεῶν αἵρέσεως τοῖς δὲ φιλοσόφοις ἐντεθραμμένος μαθήμασι. πρὸς δὲ τούτοις καὶ ὁ Φοίνιξ Εὐσέβιος οὗ καὶ πρόσθεν ἐμνήσθημεν. On Georgius of Laodicea see Theodoret. H. E. II. 6 tom. 3 p. 842 II. 27 p. 909 Phot. Cod. 85. Athanas. Apolog. de fuga tom. 1 p. 701 Β ἀκούω Λεόντιον—καὶ Γεώργιον τὸν νῦν ἐν Λαοδικείᾳ καὶ τοὺς σὺν αὐτοῖς Ἀρειανούς πολλὰ περὶ ἐμοῦ θρυλλοῦντας. p. 718 D ὁ δὲ Γεώργιος καὶ πρεσβύτερος μὲν ὦν διὰ τὴν κακίαν αὐτοῦ καθηρέθη, καὶ ὀνομάσας δὲ ἑαυτὸν ἐπίσκοπον οὐδὲν ἤττον πάλιν καθηρέθη ἐν τῇ κατὰ Σαρδικὴν μεγάλῃ συνόδῳ [A. D. 347]. He mentions again Γεώργιον τὸν ἐν Λαοδικείᾳ ad monachos tom. 1 p. 820 A. Philostorgius VIII. 17 Γεώργιος δὲ Ἀλεξανδρεὺς μὲν τὸ γένος καὶ τῶν ἐκ φιλοσοφίας ὁρμωμένων τῆς δὲ κατὰ Συρίαν Λαοδικείας ἐπιστατῶν.

Μάρκελλος καὶ Φωτεινὸς εἰς τὴν ἐναντίαν ἐκ διαμέτρου βλασφημίαν κατέπεσον, ἄνθρωπον γὰρ μόνον κηρύττουσι τὸν Χριστὸν, τὴν δὲ πρὸ τῶν αἰώνων ὑπαρχοῦσαν ἀρνοῦνται θεότητα.

A general sketch is presented in the following testimonies: Justin Martyr dial. cum Tryphone c. 35 εἰσὶν αὐτῶν οἱ μὲν τινες καλούμενοι Μαρκιανοὶ οἱ δὲ Οὐαλεντινιανοὶ οἱ δὲ Βασιλειδιανοὶ οἱ δὲ Σατορνιλιανοὶ, καὶ ἄλλοι ἄλλῃ ὁνόματι ἀπὸ τοῦ ἀρχηγέτου τῆς γνώμης ἕκαστος ὀνομαζόμενος. Hegesippus apud Eusebium H. E. IV. 22 referred to in the Tablos A. D. 173 p. 169 Σίμων δθεν οἱ Σιμωνιανοί. —Μενανδριανισταὶ καὶ Μαρκιωνισταὶ καὶ Καρποκρατιανοὶ καὶ Οὐαλεντινιανοὶ καὶ Βασιλειδιανοὶ καὶ Σατορνιλιανοὶ, ἕκαστος ἰδίως καὶ ἐτέρως ἰδίαν δόξαν παρεισῆγαγον. ἀπὸ τούτων ψευδόχριστοι, ψευδοπροφήται, ψευδαπόστολοι, οἵτινες ἐμέρισαν τὴν ἔνωση τῆς ἐκκλησίας. Athanasius contra Arianos tom. 1 p. 308 D οἱ δὲ ἀκολουθήσαντες Μαρκίῳ οὐκέτι μὲν Χριστιανοὶ Μαρκιωνιανοὶ δὲ λοιπὸν ἐκλήθησαν. οὕτω καὶ Οὐαλεντίνος καὶ Βασιλειδῆς καὶ Μανιχαῖος καὶ Σίμων ὁ μάγος τοῖς ἀκολουθήσασι μεταδεδώκασιν τοῦ ἰδίου ὀνόματος, καὶ οἱ μὲν Οὐαλεντινιανοὶ κ. τ. λ. Greg. Naz. Or. 25 p. 460 A ἦν ὅτε γαλήνην εἶχομεν ἀπὸ τῶν αἱρέσεων, ἥνίκα Σίμωνες μὲν καὶ Μαρκίῳ Οὐαλεντῖνός τε τινες καὶ Βασιλεῖδαι καὶ Κέρδωνες Κήρινθοί τι καὶ Καρποκράταις, καὶ πᾶσα ἡ περὶ ἐκείνους φλυαρία τε καὶ τερατεία ἐπὶ πλείστον τὸν τῶν ὄλων Θεὸν τεμόντες—ἔπειτα κατεπόθησαν τῷ ἑαυτῶν βυθῷ, καὶ τῇ σιγῇ παραδοθέντες ὥσπερ ἦν ἄξιον. Μοντανοῦ δὲ [N^o 27] τὸ πονηρὸν πνεῦμα, καὶ τὸ Μανοῦ σκότος, καὶ ἡ Ναάτου θρασύτης ἡ καθαρότης, Σαβελίου τε ἡ κακὴ συνηγορία τῆς μοναρχίας εἶξε καὶ ὑπεχώρησεν. The two classes of heretics—οἱ ἀναίρουντες αὐτοῦ [Christi] τὴν ἀνθρωπότητα καὶ μόνην αὐτοῦ τὴν θεότητα παραδεξάμενοι, οἳ τε τούτοις ἐνάντιοι καὶ τὴν θεότητα αὐτοῦ περιγράψαντες τὸν δὲ ἄνθρωπον ὡς ἄξιον καὶ δικαιοτάτον πάντων ἀνθρώπων ὁμολογήσαντες,—are noticed by Origen Comm. in Joannem tom. X Vol. 1 p. 283.

All these were heretics in one sense, as presenting false views of the Christian doctrine. But the founders of Gnosticism in its various forms may be more justly considered as philosophers, or rather sophists, who adapted the Law and the Gospel to Heathen systems. They had the wild inventions of the Egyptians the Indians the Chaldæans; they had the Two Principles of the Persians; they had the mythology of Greece; they had the philosophy of Plato and Pythagoras and other Grecian masters. Out of these elements, combined with the Hebrew Scriptures and with Christianity, they produced their systems.

1 CLEMENS Romanus A. D. 70

2 Simon Magus A. D. 35—65

3 Nicolaus

4 Cerinthus

5 Ebion

6 Menander

7 Ignatius A. D. 90—115

8 Polycarpus A. D. 100—166

9 Papias A. D. 100

10 Quadratus A. D. 125

11 Aristides A. D. 125

12 Saturninus cir. A. D. 110—134

13 Carpocrates

14 Basilides A. D. 134

15 Valentinus A. D. 140—144

16 Cerdon A. D. 140

17 Marcion A. D. 150

18 Isidorus Basilidis filius

19 Epiphaneis Carpocratis filius

20 Prodicus

21 Secundus

22 Ptolemaeus

23 Heracleon

24 Alexander

Valentini discipuli

25 Marcus

26 Lucanus } Marcionis discipuli
Apelles }

27 Montanus A. D. 171. 173—212

28 Agrippa Castor A. D. 135

29 Hermas A. D. 136

30 Justinus Martyr A. D. 151

31 Hegesippus A. D. 152—173

32 Athenagoras A. D. 168

33 Melito A. D. 172

34 Theophilus Antiochenus A. D. 171—181

35 Apollinarius Hierapolitanus A. D. 172—174

36 Dionysius Corinthius A. D. 173

37 Pinytus A. D. 173

38 Tatianus A. D. 173

39 Philippus A. D. 183

40 Musanus A. D. 183

41 Modestus A. D. 183

42 Julius Cassianus A. D. cir. 174—190

43 Bardesanes A. D. 173

44 Praxeas

45 Theodotus coriarius

46 Victor Romanus A. D. 189—197

47 Theodotus γραφεστής

- 48 Artemon
- 49 Florinus
- 50 Hermogenes
- 51 Irenæus A. D. 177. 183—197
- 52 Pantænus A. D. 180—194
- 53 Rhodon A. D. 196
- 54 Clemens Alexandrinus A. D. 189—205
- 55 Miltiades A. D. 184
- 56 Apollonius A. D. 212
- 57 Serapion Antiochenus A. D. 190—203
- 58 Theophilus Cæsareæ
- 59 Bacchylus Corinthius } A. D. 190—197
- 60 Polycrates Ephesus }
- 61 Demetrius Alexandrinus A. D. 190—233
- 62 Heraclitus A. D. 195
- 63 Maximus *περὶ ὁλῆς*
- 64 Candidus
- 65 Apion
- 66 Sextus
- 67 Arabianus } A. D. 195
- 68 Judas A. D. 202
- 69 Tertullianus A. D. 190—214
- 70 Hippolytus A. D. 190—227
- 71 Origenes A. D. 210—253
- 72 Ammonius
- 73 Ambrosius A. D. 235—246
- 74 Noetus
- 75 Heraclas Alexandrinus A. D. 233
- 76 Tryphon Origenis discipulus A. D. 254—261
- 77 Minucius Felix
- 78 Caius A. D. 210
- 79 Beryllus Bosrenus A. D. 210—227
- 80 Alexander Hierosolym. A. D. 214—250
- 81 Julius Africanus A. D. 221. 222
- 82 Geminus Antiochenus A. D. 227
- 83 Theoctistus Cæsareæ A. D. 231—261
- 84 Gregorius Thaumaturgus A. D. 239—265
- 85 Cornelius Romanus A. D. 251. 252
- 86 Cyprianus A. D. 246—258
- 87 Pontius diaconus A. D. 259
- 88 Firmilianus A. D. 231—268
- 89 Dionysius Alexandrinus A. D. 249—265
- 90 Novatianus A. D. 251
- 91 Sabellius A. D. 270
- 92 Paulus Samosatenus A. D. 262—270
- 93 Malchion A. D. 269
- 94 Eusebius Laodiceus A. D. 273—279
- 95 Anatolius A. D. 279
- 96 Theotecnus Cæsareæ A. D. 261—284
- 97 Manes A. D. 241—273
- 98 Archelaus A. D. 278
- 99 Victorinus Petavionensis
- 100 Pierius
- 101 Achilles } A. D. 283
- 102 Theognostus A. D. 285
- 103 Meletius Ponti episcopus A. D. 283
- 104 Pamphilus A. D. 284—309
- 105 Lucianus
- 106 Phileas
- 107 Arnobius A. D. 284—296
- 108 Lactantius A. D. 290—317
- 109 Antonius monachus A. D. 252—357
- 110 Methodius A. D. 300—312
- 111 Rhæticus A. D. 313
- 112 Cæcilianus A. D. 313
- 113 Donatus Casarum Nigrarum ep. A. D. 313
Donatus Carthag. A. D. 328—355
- 114 Arius A. D. 315—336
- 115 Marcellus A. D. 314—373
- 116 Eusebius Nicomediæ A. D. 325—341
- 117 Eusebius Cæsareæ A. D. 308—340
- 118 Eustathius presbyter CP. A. D. 336
- 119 Jacobus Nisibenus A. D. 338—350
- 120 Eustathius Antiochenus A. D. 324
- 121 Juvenius A. D. 329
- 122 Maximinus A. D. 343
- 123 Athanasius A. D. 326—373
- 124 Firmicus Maternus A. D. 343
- 125 Basilius Ancyranus A. D. 336—363
- 126 Audeus A. D. 341
- 127 Theodorus Heracleota A. D. 341
- 128 Eusebius Emesenus A. D. 347
- 129 Triphyllus A. D. 346
- 130 Asterius A. D. 336
- 131 Acacius Cæsareæ A. D. 340—360
- 132 Serapion Thmuis A. D. 348—355
- 133 Dionysius Mediolanens. A. D. 355
- 134 Hilarius diaconus A. D. 355
- 135 Aetius A. D. 353—366
- 136 Aerius
- 137 Lucifer A. D. 355—370
- 138 Eusebius Vercellensis A. D. 355—370
- 139 Victorinus rhetor A. D. 354
- 140 Fortunatianus A. D. 357
- 141 Titus Bostrenus A. D. 348—363
- 142 Hilarius episcopus A. D. 356—367
- 143 Damasus Romanus A. D. 366—384
- 144 Apollinarius Laodiceus A. D. 366—380
- 145 Gregorius Baticus A. D. 361—392
- 146 Pacianus Barcelonensis
- 147 Photinus A. D. 342—376
- 148 Phœbadius A. D. 358—392
- 149 Didymus Alexandrin. A. D. 350—395
- 150 Optatus Afer A. D. 371
- 151 Macedonius A. D. 352—360
- 152 Rogatus A. D. 361
- 153 Aquillius Severus A. D. 371
- 154 Cyrillus Hierosolym. A. D. 348—388
- 155 Agelius episc. Novatian. A. D. 345—384
- 156 Ephrem Syrus A. D. 350—373
- 157 Euzoius Cæsareæ A. D. 367—381
- 158 Basilius Cæsareæ A. D. 355—379
- 159 Gregorius Nazianzenus A. D. 355—390
- 160 Sabinus Macedonianus
- 161 Lucius A. D. 372
- 162 Diodorus Tarsensis A. D. 378—381

- 163 Epiphanius A. D. 367—403
 164 Philastrius Bresciæ A. D. cir. 380—387
 165 Optimus Pisida A. D. 375
 166 Eunomius Cyzicenus A. D. 360—392
 Theophronius Eunomianus A. D. 392
 167 Priscillianus A. D. 379—385
 168 Latronianus A. D. 385
 169 Tiberianus Bæticus A. D. 385
 170 Idacius Hispanus A. D. 380—389
 171 Martinus Turonensis A. D. 371—397
 172 Ambrosius Mediolanens. A. D. 375—397
 173 Maximus A. D. 379—381
 174 Evagrius Antiochenus A. D. 389—392
 175 Ambrosius Alexandrinus A. D. 391
 176 Gregorius Nyssenus A. D. 370—394
 177 Theotimus A. D. 392—402
 178 Dexter A. D. 392
 179 Gaudentius Bresciæ cir. A. D. 387
 180 Amphilocheus Iconiens. A. D. 375—394
 181 Sophronius A. D. 393
 182 Macarius Ægyptius Monachus
 Macarius Alexandrinus
 183 Evagrius Macarii discipulus
 184 Prudentius
 185 Commodianus
 186 Faustinus A. D. 382
 187 Helvidius A. D. 382
 188 Jovinianus A. D. 393
 189 Rufinus A. D. 371—410
 190 Asterius Amasenus A. D. 400
 191 Dorotheus Arianus A. D. 376—407
 192 Jo. Chrysostomus A. D. 381—407
 Auctor dialogi de vita Chrysostomi A. D. 408
 193 Gelasius Cæsareæ A. D. 381—394
 194 Tichonius A. D. 391
 195 Sulpicius Severus A. D. 400
 196 Severianus A. D. 397—401
 197 Olympius
 198 Isaac
 199 Theophilus Alexandrinus A. D. 385—412
 200 Joannes Hierosolym. A. D. 388—416
 201 Ammianus } A. D. 412
 202 Panodorus }
 203 Vigilantius ante A. D. 402
 204 Hieronymus A. D. 363—430
 205 Augustinus A. D. 386—430
 206 Anonymus de morte Pauli A. D. 396
 207 Palladius A. D. 420
 208 Atticus CP. A. D. 406—425
 209 Orosius juvenis A. D. 415
 210 Pelagius A. D. 410
 211 Cælestius A. D. 409—418
 212 Julianus Capuanus A. D. 413—439
 213 Patricius A. D. 430
 214 Maximus Taurinensis
 215 Avitus presbyter
 216 Paulinus Nolanus A. D. 393—431
 217 Evagrius A. D. 423
 218 Chrysanthus Novatianus A. D. 407—419
 219 Theodorus Mopsuestæ A. D. 394—429
 220 Marius Mercator A. D. 429
 221 Nestorius A. D. 428—439
 222 Hesychius presbyter A. D. 414—433
 223 Nilus Chrysostomi discipulus
 224 Theodorus Ancyranus A. D. 431
 225 Cyrillus Alexandrinus A. D. 412—444
 226 Philippus Sidetes A. D. 426
 227 Leporius cir. A. D. 420
 228 Philostorgius A. D. 388—425
 229 Synesius A. D. 398—(420)
 230 Isidorus Pelusiota A. D. 431
 231 Victorinus Massiliensis
 232 Cassianus A. D. 401—433
 233 Socrates A. D. 400—439
 234 Sozomenus A. D. 439
 235 Philippus presbyter A. D. 420—456
 236 Petronius Bononiensis A. D. 432
 237 Eucherius A. D. 432—449
 238 Vincentius Lirinensis A. D. 434
 239 Syagrius
 240 Dracontius A. D. 425
 241 Hilarius Arelatensis A. D. 439—449
 242 Theodoretus Cyri A. D. 423—(457)
 243 Eutherius A. D. 431
 244 Leo Romanus A. D. 440—461
 245 Proterius Alexandrinus A. D. 451—457
 246 Salvianus A. D. 440—493
 247 Eutyches A. D. 447
 248 Victor Africanus
 249 Cerealis Afer A. D. 428
 250 Possideus A. D. 430
 251 Arnobius junior
 252 Musæus ob. cir. A. D. 458
 253 Basilus Seleuciæ A. D. 448—458
 254 Claudianus Viennensis
 255 Cæcilius Sedulius A. D. 425—450
 256 Prosper Aquitanus A. D. 428—463
 257 Victorius Aquitanus A. D. 457
 258 Gennadius CP. A. D. 458—471
 259 Isaac Antiochenus A. D. 440—460
 260 Sabas natus A. D. 439 ob. A. D. 532
 261 Samuel Edessenus A. D. 467
 262 Vincentius presbyter
 263 Idatius Lemicanus A. D. 464
 264 Faustus A. D. 475
 265 Gelasius Cyzicenus A. D. 475
 266 Sidonius Apollinaris A. D. 456—482
 267 Euthalius A. D. 458—490
 268 Theodulus A. D. 478—491
 269 Victor Vitensis A. D. 488
 270 Joannes Antiochenus
 271 Eugenius A. D. 476—505
 272 Gelasius Romanus A. D. 492—496
 273 Pomerius
 274 Gennadius A. D. 493
 275 Basilus Cilix A. D. 500—520

276 Cæsarius A. D. 506—524
 277 Ennodius A. D. 510
 278 Alcimius Avitus A. D. 496—517
 279 Fulgentius Ruspensis A. D. 508—532
 280 Theodorus anagnostes A. D. 528
 281 Fulgentius Ferrandus A. D. 530—546
 282 Aprigius A. D. 531
 283 Cyrillus Scythopolitanus A. D. 532—555
 284 Justinianus Hispanus } A. D. 534
 285 Justus Hispanus }
 286 Cosmas Indopleustes A. D. 523—548
 287 Aurelianus Arelatensis A. D. 546
 288 Julianus Halicarnassensis A. D. 539
 289 Benedictus Cassinensis A. D. 528—543
 290 Theodorus Cæsareæ A. D. 538—553
 291 Zacharias rhetor A. D. 547
 292 Primasius Adramyttenus A. D. 550
 293 Liberatus A. D. 534—555
 294 Agapetus diaconus A. D. 527
 295 Facundus A. D. 545
 296 Rusticus diaconus Romanus A. D. 540—555
 297 Junilius A. D. 540—550
 298 Martinus Hispanus A. D. 561
 299 Victor Tununensis A. D. 556—566
 300 Agnellus Ravennas A. D. 556—569
 301 Joannes scholasticus A. D. 565—577
 302 Venantius Fortunatus A. D. 570
 303 Conon
 304 Eugenius

305 Theodosius
 306 Themistius
 307 Gregorius Turonensis A. D. 573—595
 308 Eustratius CP. presbyter A. D. 582
 309 Joannes Bictar. A. D. 569—590
 310 Eulogius Alexandrinus A. D. 580—607
 311 Columbanus A. D. 565—597
 312 Licinianus A. D. 583—600
 313 Severus A. D. 583—600
 314 Leander Hispalensis A. D. 583—597
 315 Columbanus Luxoviensis A. D. 570—614
 316 Gregorius Romanus A. D. 590—604
 317 Evagrius scholasticus A. D. 593
 318 Maximus Caesar-Augustanus A. D. 599—615
 319 Leontius A. D. 610—617
 320 Isidorus Hispalensis A. D. 586—636
 321 Maximus monachus A. D. 612—662
 322 Ildefonsus A. D. 685
 323 Alexander Lycopolitanus
 324 Andreas Cæsareæ
 325 Andreas Cretensis
 326 Arethas Cæsareæ A. D. 914
 327 Beda A. D. 703—735
 328 Hermias
 329 Joannes Damascenus A. D. 730—755
 330 Isidorus Pacensis A. D. 754
 331 Nicephorus Callisti A. D. 1310
 332 Oecumenius

1 *Clemens Romanus*. Although he was later in time than *Simon Magus*, yet we place him first, that the succession in the Roman church may be touched upon before an account is given of the early heretics. Hieron. Catal. c. 15 *Clemens, de quo Apostolus Paulus ad Philippenses*^a [IV. 3],—*quartus post Petrum Romanus episcopus; siquidem II Linus, III Anacletus* [Eusebius H. E. III. 4. 15 and Irenæus apud Eusebium V. 6 agree. The fourth including *Peter himself*], *tametsi plerique Latinorum secundum post Petrum apostolum putent fuisse Clementem. Scripsit ex persona Romanæ ecclesiæ ad ecclesiam Corinthiorum valde utilem epistolam quæ et in nonnullis locis etiã publice legitur; quæ mihi videtur characteri epistolæ quæ sub Pauli nomine ad Hebræos fertur convenire*. Conf. Eusebium H. E. III. 16. 38. Tertullianus Præscr. Hæer. c. 32 p. 40 *Romanorum (ecclesia) Clementem a Petro ordinatum exhibet*. Hieronymus adds *Obiit tertio Trajani anno* [A. D. 100]. From Eusebius H. E. III. 34 *ἔτει τρίτῳ τῆς ἀρχῆς Κλήμης Εὐαρέστῳ παραδούς τὴν λειτουργίαν ἀναλύνει τὸν βίον, τὰ πάντα προστάς ἔτι ἐννέα*.

2 *Simon magus*. Fl. cir. A. D. 35—65: Tables p. 121. 123. Justin Martyr Apol. I. 26 *Σίμωνα μὲν τινα Σαμαρέα τὸν ἀπὸ κώμης λεγομένης Γιττῶν, ὃς ἐπὶ Κλαυδίου Καίσαρος διὰ τῆς τῶν ἐνεργούντων δαιμόνων τέχνης δυνάμει ποιήσας μαγικὰς ἐν τῇ πόλει ὑμῶν βασιλίδι Ῥώμῃ θεὸς ἐνομίσθη, καὶ ἀνδριάντι παρ' ὑμῶν ὡς θεὸς τετίμηται· ὃς ἀνδριὰς ἀνεγέγερται ἐν τῷ Τίβερι ποταμῷ μεταφθὺ τῶν δύο γεφυρῶν, ἔχων ἐπιγραφὴν Ῥωμαϊκὴν ταύτην^b "Σίμωνι δέφ σάγκτῳ." καὶ σχεδὸν*

^a But the silence of Irenæus makes this doubtful. See Jacobson Patr. Apostol. tom. I p. IX.

^b An error of Justin, who mistook a Sabine deity for *Simon Magus*. An error in which he has been

followed by Eusebius and others. See Valesius and Heinechen ad Euseb. II. E. II. 13 and Pagi tom. I A. D. 42 p. 36. Upon *Simon Magus* see Origen Cels. V. 62 tom. 19 p. 285, VI. 11 tom. 19 p. 319.

πάντες μὲν Σαμαρεῖς ὀλίγοι δὲ καὶ ἐν ἄλλοις ἔθνεσιν ὡς τὸν πρῶτον θεὸν ἐκείνουν ὁμολογοῦντες προσκυνοῦσι· καὶ Ἑλένην τινὰ τὴν συμπερινοστήσασαν αὐτῷ κατ' ἐκεῖνο τοῦ καιροῦ, πρότερον ἐπὶ τέγους σταθείσαν, τὴν ἀπ' αὐτοῦ ἐννοῶν πρῶτην γενομένην λέγουσι. Conf. Eusebium H. E. II. 13 Justinum Mart. Apol. I. 56. Idem Apol. II. 15 τοῦ ἐν τῷ ἐμῷ ἔθνει ἀσεβοῦς καὶ πλάνου Σιμωνιανοῦ διδάγματος κατεφρόνησα. Dial. cum Tryphone c. 120 ἐγγράφως Καίσαρι προσομιλῶν εἶπον πλανᾶσθαι αὐτοὺς πειθομένους τῷ ἐν τῷ γένει αὐτῶν μάγῳ Σίμωνι, ὃν θεὸν ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως εἶναι λέγουσι^c.

3 *Nicolaus*. Tertullian. præser. hæc. c. 46 p. 62 *Alter hæreticus Nicolaus emersit. hic de septem diaconis qui in Actis Apostolorum allekti sunt fuit. Hic dicit tenebras in concupiscentia luminis et quidem fæda et obscena fuisse &c.—Satis est nobis quod totam istam hæresin Nicolaitarum Apocalypsis Domini gravissima sententiæ auctoritate damnavit. Idem de pudicitia c. 19 p. 422 Hæreticam feminam, quæ quod didicerat a Nicolaitis docere susceperat, in ecolasiam latenter introducebat et merito ad penitentiam urgebat^d.*

4 *Cerinthus*. Tertullian. præser. hæc. c. 48 p. 71 *Post Carpocratem Cerinthus*. And yet Ironæus affirmed that he had seen *St. John*: Euseb. H. E. IV. 14. Conf. III. 28 where the editor marks that this is fabulous^e.

5 *Ebion*. Tertullian. præser. hæc. c. 48 p. 71 *Cerinthi successor Ebion fuit*. Idem virg. veland. c. 6 p. 13 *Mariam—virginem constat fuisse, licet Hebion resistat*. Hieronymus apud Augus-

^c Tertullianus de anima c. 34 p. 287 *Simon Samarites in Actis Apostolorum redemptor Spiritus Sancti posteaquam damnatus ab ipso cum pecunia sua in interitum frustra flevit, conversus ad veritatis expugnationem quasi pro solatio ultionis, fultus etiam artis suæ viribus, ad præstigias virtutis alicujus Helenam quandam Tyriam de loco libidinis publicæ eadem pecunia redemit, dignam sibi mercedem pro Spiritu Sancto, et se quidem fingit summum patrem, illam vero injectionem suam primam qua injecerat angelos et archangelos condere &c.* Greg. Nuz. Or. 41 p. 732 B τὴν ὀδοῦσα καὶ τριακίδι οἱ ἀπὸ Σίμωνος καὶ Μαρκίωνος, οἷς δὴ καὶ ἱσαριθμούς τινας αἰῶνας ἐπονομάζουσι καὶ τιμῶσιν. According to Theodoret Hæc. fab. I. 1 tom. 4 p. 289 this sect spread into many branches, which soon disappeared: ἐκ τῆςδε τῆς πικροτάτης ἀνεφύησαν ῥίζης Κλεοβανοὶ, Δοσιθεανοὶ, Γορθηνοὶ, Μασβόθιοι, Ἀδριανισταὶ, Εὐτυχῆται, Καίνισται· ἀλλ' οὗτοι πάντες, σμικρὰς τινὰς ἐναλλαγὰς τῆς δυσσεβοῦς ἐπινενοηκότες αἰρέσεως, οὐκ ἐπὶ πλείστον διήκρουν, ἀλλὰ λήθῃ παντελεῖ παρεδόθησαν.

^d Hieronymus Heliodoro p. 7 *Sed et Nicolaum respice, quem Dominus in Apocalypsi sua damnat sententia; qui tam turpia et nefanda commentus est ut Nicolaitarum hæresis ex illa radice nascatur*. Idem Sabiniano diacono tom. 1 p. 354 *Nec mirum—sanctum hominem in homine deligendo potuisse falli; quum—de quondam ordinis tui hominibus Nicolaus Antiochenus immunditiarum omnium et Nicolaitarum hæreseos auctor extitisse referatur*. Idem ad Ctesiph. p. 901 *Simon magus hæresim condidit Helenæ meretricis adjutus auxilio; Nicolaus Antiochenus omnium immunditiarum repertor choros duxit famineos*. Idem dial. Orthodox. et Luc. p. 690 *Apostolis adhuc in sæculo superstiliibus—phantasma domini corpus asserebatur.—Tunc Simon*

magus et Menander [Nº 6] discipulus ejus Dei se asseruere virtutes; tunc Basilides [Nº 14] summum Deum Abraxas cum CCCLXV editionibus commentatus est; tunc Nicolaus, qui unus de septem diaconis fuit, die noctuque nuptias faciens obscænos et auditu quoque erubescendos coitus somniavit.—Ad eos venio hæreticos qui evangelia laniaverunt, Saturnium quendam [Nº 12] et Ophitas et Gnoitam Carpocratem [Nº 13] et Cerinthum et hujus successorem Hebionem—quorum plurimi vivente adhuc Joanne apostolo eruperunt.

^e De Cerintho Caius apud Eusebium III. 28 ἀλλὰ καὶ Κήρινθος ὁ δι' ἀποκαλύψων ὡς ὑπὸ ἀποστόλου μεγάλου γεγραμμένων τερατολογίας ἡμῖν ὡς δι' ἀγγέλων αὐτῷ δεδειγμένους ψευδόμενος ἐπεισάγει λέγων μετὰ τὴν ἀνάστασιν ἐπίγειον εἶναι τὸ βασίλειον τοῦ Χριστοῦ, καὶ πάλιν ἐπιθυμίας καὶ ἡδοναῖς ἐν Ἱερουσαλὴμ τὴν σάρκα πολιτευομένην δουλεύειν. καὶ ἐχθρὸς ὑπάρχων ταῖς γραφαῖς τοῦ θεοῦ ἀριθμὸν χιλιονταετίας ἐν γάμῳ ἑορτῆς, θέλων πλανᾶν, λέγει γίνεσθαι. Dionysius apud Eusebium I. c. Κήρινθον δὲ τὸν καὶ τὴν ἀπ' ἐκείνου κληθεῖσαν Κηρινθιανὴν αἵρεσιν συστησάμενον, ἀξιόπιστον ἐπιφημίσαι θελήσαντα τῷ ἑαυτοῦ πλάσματι ὄνομα. τοῦτο γὰρ εἶναι τῆς διδασκαλίας αὐτοῦ τὸ δόγμα, ἐπίγειον ἔσεσθαι τὴν τοῦ Χριστοῦ βασιλείαν. καὶ ὧν αὐτὸς ὠρέγγοτο φιλοσώματος ὦν καὶ πάντῃ σαρκικὸς, ἐν τούτοις ὀνειροπολεῖν ἔσεσθαι, γαστρὸς καὶ τῶν ὑπὸ γάστρα πλησμονῶν, τουτέστι σιτίοις καὶ ποτοῖς καὶ γάμοις, καὶ, δι' ὧν εὐφημότερον ταῦτα φήθη ποιεῖσθαι, ἑορταῖς καὶ θυσίαις καὶ ἱερῶν σφαγαῖς. Caius in that passage does not, as Geiseler Vol. I p. 125. 8 supposes, "attribute the Apocalypse to Cerinthus," but only affirms that Cerinthus founded a pretended Revelation of his own upon the Apocalypse of St. John. On this subject see Fabricius tom. 4 p. 791. 792.

tinum Ep. 11 p. 58 *Dum metuis Porphyrium blasphemantem in Hebionis incurris laqueos, iis qui credunt ex Judæis observandam legem esse decernens*^f.

6 *Menander*. For his time see the Tables p. 121. 123. Justin. Martyr Apol. I. 26 Μένανδρον ἡ δὲ τινα, καὶ αὐτὸν Σαμαρέα τὸν ἀπὸ κώμης Καππαρετάας, γενόμενον μαθητὴν τοῦ Σίμωνος, ἐνεργηθέντα καὶ ὑπὸ τῶν δαιμονίων καὶ ἐν Ἀντιοχείᾳ γενόμενον πολλοὺς ἐξαπατῆσαι διὰ μαγικῆς τεχνῆς οἶδαμεν, ὃς καὶ τοὺς αὐτῷ ἐπομένους ὡς μηδὲ ἀποθνήσκειεν ἔπεισε· καὶ νῦν εἰσὶ τινες ἀπ' ἐκείνου τοῦτο ὁμολογοῦντες. c. 56 Σίμωνα μὲν καὶ Μένανδρον ἀπὸ Σαμαρείας· οἱ καὶ μαγικὰς δυνάμεις ποιήσαντες πολλοὺς ἐξηπάτησαν καὶ ἐτι ἀπατωμένους ἔχουσιν.

7 *Ignatius*. A. D. 90—115: Tables p. 95. 101. Hieron. in Polag. III p. 1023 *Ignatius vir apostolicus et martyr scribit audacter Elegit Dominus apostolos qui super omnes homines peccatores erant*.

8 *Polycarpus*. A. D. 100—166: Tables A. D. 150. 166. Hieron. Catal. c. 17 *Polycarpus Joannis apostoli discipulus* [Irenæus apud Euseb. H. E. V. 20], *et ab eo Smyrnæ episcopus ordinatus* [Irenæus apud Euseb. IV. 14], *totius Asiæ princeps fuit. Quippe qui nonnullos apostolorum et eorum qui viderant Dominum magistros habuerit et viderit &c.*—*Ecclesiam in Urbe regente Aniceto* [A. D. 157] *Romam venit, ubi plurimos credentium Marcionis et Valentini* [Nº 15] *persuasione deceptos reduxit ad fidem. Cumque ei fortuito obviam fuisset Marcion, et diceret &c.* [ex Irenæo apud Euseb. H. E. IV. 14].—*Quarta post Neronem persecutione Smyrnæ sedente proconsule et universo populo—igni traditus est. Scripsit ad Philippenses valde utilem epistolam quæ usque hodie in Asiæ conventu legitur*.

9 *Papias*. A. D. 100: Tables p. 87. Hieron. Catal. c. 18 *Papias Johannis auditor*^h *Hierapolitanus episcopus in Asia quinque tantum scripsit volumina quæ prænotavit Explanatio sermonum Domini*ⁱ, *in quibus quum se in præfatione asserat non varias opiniones sequi, sed apostolos auctores*

^f Euseb. H. E. III. 27 ἄλλους δὲ ὁ ποτηρὸς δαίμων τῆς περὶ τὸν Χριστὸν τοῦ Θεοῦ διαθέσεως ἀδυνατῶν ἐκσεῖσαι θατεραλήπτους εὐρὼν ἐσφτερίζετο. Ἐβιωναῖους τούτους οἰκείως ἐπεφύμιζον οἱ πρῶτοι, πτωχῶς καὶ ταπεινῶς τὰ περὶ τὸν Χριστὸν δοξάζοντας. Λιτὸν μὲν γὰρ αὐτὸν καὶ κοινὸν ἡγοῦντο, κατὰ προκοπὴν ἡθους αὐτὸ μόνον ἄνθρωπον δεικνύμενον, ἐξ ἀνδρός τε κοινωνίας καὶ τῆς Μαρίας γεγεννημένον. δεῖν δὲ πάντως αὐτοῖς τῆς νομικῆς θρησκείας, ὡς μὴ ἂν διὰ μόνης τῆς εἰς τὸν Χριστὸν πίστεως καὶ τοῦ κατ' αὐτὴν βίου σωθησομένοις. Idem VI. 17 αἵρεσις δὲ ἐστὶν ἡ τῶν Ἐβιωναίων οὕτω καλουμένη, τῶν τὸν Χριστὸν ἐξ Ἰωσήφ καὶ Μαρίας γεγονέναι φασκόντων ψιλὸν τε ἄνθρωπον ὑπεληφόντων αὐτὸν, καὶ τὸν νόμον χρῆναι Ἰουδαϊκώτερον φυλάττειν ἀπισχυριζόμενων. Tertullian. de præscr. hæ. c. 33 p. 42 *Joannes—in epistola eos maxime Antichristos vocat qui Christum regarent in carne venisse, et qui non putarent Jesum esse filium Dei. Illud Marcion hoc Ebion vindicavit*. Theodoret. hæ. fab. tom. 4 p. 282 quoted above at p. 395 μίαν μὲν ἀρχὴν εἶναι τῶν ὅλων συναμολόγησαν, ψιλὸν δὲ ἄνθρωπον τὸν κύριον προσηγόρευσαν. ταύτης δὲ τῆς αἵρέσεως ἤρξε μὲν Ἐβίων κ. τ. λ. See Theodoret. H. E. I. 3 p. 739 quoted below at Nº 48. hæ. fab. II. 1 tom. 4 p. 328.

g Tertullian. de resurrectione carnis c. 5 p. 219 *Futile et frivolum istud corpusculum quod matum denique appellare non horrent (hæretici) etsi angelorum fuisset operatio, ut Menandro et Marco placet*. Idem de anima c. 23 p. 258 *Saturnius Menandri Simoniani discipulus—hominem affirmans ab angelis factum, pri-*

moque opus futile et invalidum et instabile &c. c. 50 p. 315 *Menandri Samaritani furor conspuatur dicentis mortem ad suos non modo non pertinere verum nec pervenire*. Idem præscr. hæ. c. 46 p. 69 *Post (Simonem) Menander discipulus ipsius similiter magus eadem dicens quæ Simon ipse; quicquid se Simon dixerat hoc se Menander esse dicebat, negans habere posse quamquam salutem nisi in nomine suo baptizatus fuisset*. Euseb. H. E. III. 26 Σίμωνα τὸν μάγον Μένανδρος διαδεξάμενος ὕπλον δεύτερον οὐ χεῖρον τοῦ προτέρου τῆς διαβολικῆς ἐνεργείας ἀποδείκνυσται τὸν τρώπον. ἦν καὶ οὗτος Σαμαρεὺς, εἰς ἅκρον δὲ τῆς γοητείας οὐκ ἔλαττον τοῦ διδασκάλου προελθὼν μείζουσιν ἐπιδαψιλεύεται τερατολογίαις, κ. τ. λ.

^h Irenæus apud Euseb. H. E. III. 39 Παπίας Ἰωάννου μὲν ἀκουστῆς Πολυκάρπου δὲ ἐταῖρος. Eusebius ipse in Chronico anno 2116: *Post Joannem apostolum auditores ejus cognoscebantur Papias et Polycarpus*. Andreas Cæsareæ in Apocalypsin p. 94 ed. Peltani: *Papias B. Joannis discipulus*. Anastasius Sinaita apud Routh tom. 1 p. 15 Παπίου τοῦ πάνυ τοῦ Ἱεραπολίτου, τοῦ ἐν τῷ ἐπιστηθίῳ φοιτήσαντος. Hieronymus Theodora tom. 1 p. 288 *Irenæus—Papie auditoris evangelistæ Joannis discipulus*.

ⁱ Euseb. H. E. III. 36 διέπρεπε Πολύκαρπος—καθ' ὃν ἐγνωρίζετο Παπίας τῆς ἐν Ἱεραπόλει παροικίας καὶ αὐτὸς ἐπίσκοπος. Idem III. 39 τοῦ δὲ Παπία συγγράμματα πέντε τὸν ἀριθμὸν φέρεται, ἃ καὶ ἐπιγέγραπτα λογίων κυριακῶν ἐξηγήσεως. τούτων καὶ Εἰρηναῖος ὡς μόνον αὐτῷ

habere, ait “ Considerabam quid Andreas quid Petrus dixissent, quid Philippus quid Thomas quid Jacobus quid Johannes quid Matthæus, vel alius quilibet discipulorum Domini; quid etiam Aristion et senior Johannes discipuli Domini loquebantur. Non enim tantum mihi libri ad legendum prosunt quantum viva vox, usque hodie in suis auctoribus personans.” Ex quo apparet in ipso catalogo nominum alium esse Johannem qui inter apostolos ponitur, et alium seniore Johannem quem post Aristionem enumerat. Hoc autem diximus propter superiorem opinionem quam a plerisque retulimus traditam, duas posteriores epistolas Johannis non apostoli esse sed presbyteri. Hic dicitur mille annorum Judaicam edidisse δευτέρωσιν, quem secuti sunt Irenæus^k et Apollinarius et cæteri qui post resurrectionem aiunt in carne cum sanctis Dominum regnaturum. Tertullianus quoque in libro De spe fidelium et Victorinus Petabionensis et Lactantius hac opinione ducuntur.

Irenæus asserts and Eusebius in Chronico admits that *Papias* was the disciple of *St. John* the evangelist. Eusebius H. E. III. 39 denies this, and infers that *Papias* conversed only with *Aristion* and the presbyter *John*. But as these also were disciples of the Lord—οἱ τοῦ κυρίου μαθηταί—, and therefore contemporary with the apostles and witnesses of the Ministry, *Papias*, who heard them, must have flourished at A. D. 100 or near that date.

10 *Quadratus*. A. D. 125 : Tablos p. 110.¹

11 *Aristides*. A. D. 125 : Tables p. 110. Euseb. H. E. IV. 3 καὶ Ἀριστείδης δὲ πιστὸς ἀνὴρ τῆς καθ' ἡμᾶς ὁρμώμενος εὐσεβείας τῷ Κοδράτῳ παραπλησίως ὑπὲρ τῆς πίστεως ἀπολογίαν ἐπιφωνήσας Ἀδριανῷ καταλέλοιπε. σώζεται δὲ γε εἰς δεῦρο παρὰ πλείστοις καὶ ἡ τούτου γραφή.

γραφέντων μνημονεύει, ὡδὲ πως λέγων “ Ταῦτα δὲ καὶ Παπίας Ἰωάννου μὲν ἀκουστῆς Πολυκάρπου δὲ ἐταῖρος γεγονώς, ἀρχαῖος ἀνὴρ, ἐγγράφως ἐπιμαρτυρεῖ ἐν τῇ τετάρτῃ τῶν αὐτοῦ βιβλίων. ἔστι γὰρ αὐτῷ πέντε βιβλία συντεταγμένα.” καὶ ὁ μὲν Εἰρηναῖος ταῦτα. αὐτός γε μὴν ὁ Παπίας κατὰ τὸ προοίμιον τῶν αὐτοῦ λόγων ἀκροατὴν μὲν καὶ αὐτόπτην οὐδαμῶς ἐαυτὸν γενέσθαι τῶν ἱερῶν ἀποστόλων ἐμφαίνει, παρειληφέναι δὲ τὰ τῆς πίστεως παρὰ τῶν ἐκείνοις γνωρίμων διδάσκει δι' ὧν φησι λέξων “ Οὐκ ὀκνήσω δέ σοι καὶ ὅσα ποτὲ παρὰ τῶν πρεσβυτέρων καλῶς ἔμαθον καὶ καλῶς ἐμνημόνευσα συγκατατάξαι ταῖς ἐρμηνείαις, διαβεβαιούμενος ὑπὲρ αὐτῶν ἀλήθειαν. οὐ γὰρ τοῖς τὰ πολλὰ λέγουσιν ἔχαιρον ὥσπερ οἱ πολλοὶ, ἀλλὰ τοῖς ἀληθῆ διδάσκουσιν· οὐδὲ τοῖς τὰς ἀλλοτρίας ἐντολὰς μνημονεύουσιν ἀλλὰ τοῖς τὰς παρὰ τοῦ κυρίου τῇ πίστει δεδομένας καὶ ἀπ' αὐτῆς παραγενομένης τῆς ἀληθείας. εἰ δέ που καὶ παρηκολουθηκώς τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυτέρων ἀνέκρινον λόγους, τί Ἀνδρέας ἢ τί Πέτρος εἶπεν ἢ τί Φίλιππος ἢ τί Θωμᾶς ἢ Ἰακώβος, ἢ τί Ἰωάννης ἢ Ματθαῖος ἢ τις ἕτερος τῶν τοῦ κυρίου μαθητῶν, ἃ τε Ἀριστίων καὶ ὁ πρεσβύτερος Ἰωάννης οἱ τοῦ κυρίου μαθηταὶ λέγουσιν. οὐ γὰρ τὰ ἐκ τῶν βιβλίων τοσοῦτόν με ὠφελεῖν ὑπελάμβανον ὅσον τὰ παρὰ ζώσης φωνῆς καὶ μενουσῆς.” ἔνθα καὶ ἐπιστήσαι ἄξιον δις καταριθμοῦντι αὐτῷ τὸ Ἰωάννου ὄνομα· ὧν τὸν μὲν πρότερον Πέτρω καὶ Ἰακώβῳ καὶ Ματθαίῳ καὶ τοῖς λοιποῖς ἀποστόλοις συγκαταλέγει, σαφῶς δηλῶν τὸν εὐαγγελιστὴν τὸν δ' ἕτερον Ἰωάννην διαστείλας τὸν λόγον ἐτέροις παρὰ τὸν τῶν ἀποστόλων ἀριθμὸν κατατάσσει, προτάξας αὐτοῦ τὸν Ἀριστίωνα. σαφῶς τε αὐτὸν πρεσβύτερον ὀνομάζει.—καὶ ὁ νῦν δὲ ἡμῖν δηλούμενος Παπίας τοὺς μὲν τῶν ἀποστόλων λόγους παρὰ τῶν αὐτοῖς παρηκολουθηκῶτων ὁμολογεῖ παρειληφέναι, Ἀριστίωνος δὲ καὶ τοῦ πρεσβυτέρου Ἰωάννου αὐτήκοον ἐαυτὸν φησὶ γενέσθαι. ὀνομαστὶ γοῦν

πολλάκις αὐτῶν μνημονεύσας ἐν τοῖς αὐτοῦ συγγράμμασι τίθησιν αὐτῶν παραδόσεις.

^k Euseb. H. E. III. 39 καὶ χιλιάδα τινα φησὶν ἐτῶν ἔσεσθαι μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν σωματικῶς τῆς τοῦ Χριστοῦ βασιλείας ἐπὶ ταυτησί τῆς γῆς ὑποσησομένης. ἃ καὶ ἡγοῦμαι τὰς ἀποστολικὰς παρεκδεξάμενον διηγήσεις ὑπολαβεῖν τὰ ἐν ὑποδείγμασι πρὸς αὐτῶν μυστικῶς εἰρημένα μὴ συνεωρακότα. σφόδρα γὰρ τοι σμικρὸς ὢν τὸν νοῦν, ὡς ἂν ἐκ τῶν αὐτοῦ λόγων τεκμηράμενον εἰπεῖν, φαίνεται. πλὴν καὶ τοῖς μετ' αὐτὸν πλείστοις ὅσοις τῶν ἐκκλησιαστικῶν τῆς ὁμοίας αὐτῷ δόξης παραιτίος γέγονε, τὴν ἀρχαιότητα τὰνδρὸς προβεβλημένοις, ὥσπερ οὖν Εἰρηναῖφ καὶ εἴ τις ἄλλος τὰ ὅμοια φρονῶν ἀναπέφηνεν. Eusebius l. c. quotes from *Papias* on the gospels of *St. Mark* and *St. Matthew* the following : “ καὶ τοῦτο ὁ πρεσβύτερος ἔλεγε· Μάρκος μὲν ἐρμηνευτῆς Πέτρου γενόμενος ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. οὔτε γὰρ ἤκουσε τοῦ κυρίου οὔτε παρηκολούθησεν αὐτῷ· ὕστερον δὲ, ὡς ἐφῆν, Πέτρω δε πρὸς τὰς χρεῖας ἐποιεῖτο τὰς διδασκαλίας ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων· ὥστε οὐδὲν ἤμαρτε Μάρκος οὕτως ἔνια γράψας, ὡς ἀπεμνημόνευσεν. ἐνὸς γὰρ ἐποίησατο πρόνοϊαν, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν ἢ ψεύσασθαι τι ἐν αὐτοῖς.” ταῦτα μὲν οὖν ἰσθόρηται τῷ Παπίᾳ περὶ τοῦ Μάρκου. περὶ δὲ τοῦ Ματθαίου ταῦτ' εἴρηται “ Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνεγράψατο, ἡρμήνευσεν δ' αὐτὰ ὡς ἡδύνατο ἕκαστος.” κέχρηται δ' ὁ αὐτὸς μαρτυρίαις ἀπὸ τῆς Ἰωάννου προτίρας ἐπιστολῆς καὶ τῆς Πέτρου ὁμοίως.

¹ On the question whether *Quadratus* the apologist was *Quadratus* bishop of Athens mentioned by Dionysius apud Euseb. H. E. IV. 23 see Lardner Vol. 2 p. 288. 289.

12 *Saturninus*. Cir. A. D. 110—134: Tables p. 121. 123. The disciple of *Menander*. See Tertullian quoted at N° 6.^m Idem præser. hæ. c. 46 p. 60 (quoted in the Tables A. D. 134 p. 121)—*Saturninus, et hic similiter dicens innascibilem virtutem, id est deum, in summis et illis infinitis partibus et in superioribus manere, longe autem distantes ab hoc angelos inferiores mundum fecisse*^{mm}.

* 13 *Carpocrates*. Tertullian. de anima c. 23 p. 258 *Sed et Carpocrates tantundem sibi de superioribus vindicat, ut discipuli ejus animas suas jam et Christo, nedum apostolis, et persequant et cum volunt præferant.* c. 35 p. 289. 290 *Sed non tibi soli metempsychosis hanc fabulam instruxit, inde etiam Carpocrates utitur, pariter magus pariter fornicarius, etsi Helena minus* [see N° 2].—*Apud Carpocratem si omnium facinorum debitor anima est, quis erit inimicus et adversarius ejus intelligendus?* Idem præser. hæ. c. 48 p. 70 *Carpocrates præterea hanc tulit sectam. Unam esse dicit virtutem in superioribus principalem. ex hac prolatos angelos atque virtutes, quos distantes longe a superioribus virtutum mundum istum in inferioribus partibus condidisse; Christum non ex virgine Maria natum sed ex semine Joseph hominem tantummodo genitum, sane præ cæteris justitiæ cultu integritate meliorem; hunc apud Judæos passum, solam animam ipsius in cælo receptam*ⁿ.

14 *Basilides*. A. D. 134: Tables p. 121. See Eusebius H. E. IV. 7 there quoted°. Epiphanius

^m Theodoret. hæ. fab. I. 2 tom. 4 p. 289 τούτον [sc. *Menandrum*] ἐσχηκότες διδάσκαλον Σατορνίλος καὶ Βασιλίδης, ὁ μὲν αὐχῶν πατρίδα τὴν Ἀντιόχειαν τὴν Ὀρόντη τῷ ποταμῷ γειτονεύουσιν, ὁ δὲ Βασιλίδης τὴν Ἀλεξάνδρειαν, ἐναντίους τῷ διδασκάλῳ καὶ ἀλλήλοις ἀνέπλασαν μύθους· ἀμφω δὲ ἐπὶ Ἀδριανοῦ τοῦ Καίσαρος [A. D. 117—138] ἐγένοντο. De *Saturnino* Epiphanius hæ. 23 p. 62.

^{mm} See Eusebius H. E. IV. 7 quoted in the Tables p. 121. Eusebius adds τὰ μὲν οὖν πλείστα τὸν Σατορνίον τὰ αὐτὰ τῷ Μενάνδρῳ ψευδολογῆσαι ὁ Εἰρηναῖος δηλοῖ. προσχῆματι δὲ ἀπορρητοτέρων τὸν Βασιλίδην εἰς τὸ ἄπειρον τείνει τὰς ἐπινοίας. Conf. Irenæum hæ. I. 22.

ⁿ Eusebius H. E. IV. 7 γράφει δὲ Εἰρηναῖος συγχροῖναι τοῖς [Saturnino et Basilidi] Καρποκράτην, ἑτέρας αἰρέσεως τῆς τῶν γνωστικῶν ἐπικληθείσης πατέρα· οἱ καὶ τοῦ Σίμωνος οὐχ ὡς ἐκεῖνος κρύβδην ἀλλ' ἤδη καὶ εἰς φανερὸν τὰς μαγείας παραδίδόναι ἤξιον. Clem. Al. Strom. III p. 428 οἱ δὲ ἀπὸ Καρποκράτους καὶ Ἐπιφάνους ἀναγόμενοι κοινὰς εἶναι τὰς γυναῖκας ἀξιούσιν· ἐξ ὧν ἡ μεγίστη κατὰ τοῦ ὀνόματος ἐρρῆ βλασφημία. Ἐπιφάνης οὗτος, οὗ καὶ τὰ συγγράμματα κομίζεται, υἱὸς ἦν Καρποκράτους καὶ μητρὸς Ἀλεξανδρίας τοῦνομα, τὰ μὲν πρὸς πατρός Ἀλεξανδρεὺς ἀπὸ δὲ μητρὸς Κεφαλληνέως· ἔζησε δὲ τὰ πάντα ἔτη ἑπτακαίδεκα, καὶ θεὸς ἐν Σάμῃ τῆς Κεφαλληνίας τετίμηται. —καὶ συνιόντες εἰς τὸ ἱερὸν οἱ Κεφαλλήνες κατὰ νομηνίαν γενέθλιον ἀποθέωσιν θύουσιν Ἐπιφάνει. Athanasius in Arianois tom. I p. 363 C αἰσχυρῶς θύονται μὲν προηγουμένως ὡς τὰ Οὐαλεντίνου [N° 15] καὶ Καρποκράτους καὶ τῶν ἄλλων αἰρετικῶν ζηλοῦντες καὶ φθεγγόμενοι. ὧν ὁ μὲν τοὺς ἀγγέλους ὁμογενεῖς εἶρηκε τῷ Χριστῷ ὁ δὲ Καρποκράτης ἀγγέλους τοῦ κόσμου δημιουργοὺς εἶναι φησι. Conf. Irenæum hæ. I. 24.

° Clemens Alexandrinus has these passages concerning *Basilides*: Strom. IV p. 539 B Βασιλίδης—δικαιοσύνην δὲ καὶ τὴν θυγατέρα αὐτῆς τὴν εἰρήνην ὑπολαμβάνει ἐν ὀγδοαδί μὲνεν ἐνδιατεταγμένης. p. 536 B ἀφίενται

γούν πρὸς τοῦ κυρίου αἱ πρὸ τῆς πίστεως (ἁμαρτίαι),—πλὴν οὐδὲ πᾶσις ὁ Βασιλίδης φησὶ, μόνας δὲ τὰς ἀκουσίους καὶ κατὰ ἄγνοιαν ἀφίεσθαι. p. 540 D “παρεπίδημος ἐγὼ εἰμι μεθ’ ὑμῶν.” καὶ ἐντεῦθεν ξένην τὴν ἐκλογὴν τοῦ κόσμου ὁ Βασιλίδης εἰληφέναι λέγει, ὡς ἂν ὑπερκόσμιον φύσει οὖσαν. Strom. V p. 545 D εἰ γὰρ φύσει τις τὸν θεὸν ἐπίσταται, ὡς Βασιλίδης οἶσται. p. 546 A παρέλκουσι τοῖνον αἱ ἐντολαὶ αἶ τε κατὰ τὴν παλαιὰν αἶ τε κατὰ τὴν νέαν διαθήκην, φύσει σωζομένου, ὡς Οὐαλεντίνος βούλεται, τινὸς καὶ φύσει πιστοῦ καὶ ἐκλεκτοῦ ὄντος, ὡς Βασιλίδης νομίζει. Strom. II p. 363 A ἐνταῦθα φυσικὴν ἡγοῦνται τὴν πίστιν οἱ ἀμφὶ τὸν Βασιλίδην. p. 408 D οἱ ἀμφὶ τὸν Βασιλίδην προσαρτήματα τὰ πάθη καλεῖν εἰώθασιν· πνεύματά τινα ταῦτα κατ’ οὐσίαν ὑπάρχειν προσηρητημένα τῇ λογικῇ ψυχῇ. p. 375 C “ἀρχὴ σοφίας φόβος θεοῦ.”—ἐνταῦθα οἱ ἀμφὶ τὸν Βασιλίδην τοῦτο ἐξηγοῦμενοι τὸ ῥητὸν αὐτὸν φασὶν ἄρχοντα ἐπακούσαντα τὴν φάσιν τοῦ διακονομένου πνεύματος ἐκπληγῆναι τῇ τε ἀκούσματι καὶ τῷ θεϊσμοῦ παρ’ ἐλπίδας εὐηγγελισμένον, καὶ τὴν ἐκπληξιν αὐτοῦ φόβον κληθῆναι, ἀρχὴν γενόμενον σοφίας φυλοκρινητικῆς τε καὶ διακριτικῆς καὶ τελειωτικῆς καὶ ἀποκαταστατικῆς. οὐ γὰρ μόνον τὸν κόσμον ἀλλὰ καὶ τὴν ἐκλογὴν διακρίνας ὁ ἐπὶ πᾶσι προπέμπει. ζοικε δὲ καὶ Οὐαλεντίνος ἐν τινι ἐπιστολῇ τοιαυτὰ τινα ἐν νῷ λαβῶν. αὐταῖς γὰρ γράφει ταῖς λέξεσι “Καὶ ὡς περίφοβος ἐπ’ ἐκεῖνον” κ. τ. λ. Strom. V p. 583 D ἕνα δ’ οὖν νεῶν ἱδρυσάμενος τοῦ θεοῦ μονογενὴ τε κόσμον, ὡς φησὶν ὁ Βασιλίδης, καὶ τὸν ἕνα, ὡς οὐκέτι τῷ Βασιλίδῃ δοκεῖ, κατήγγειλε θεόν. Strom. II p. 409 A δουρείου τινὸς ἵππου (κατὰ τὸν ποιητικὸν μῦθον) εἰκόνα σώζει ὁ κατὰ Βασιλίδην ἄνθρωπος, ἐν ἐνὶ σώματι τοσούτων πνευμάτων διαφόρων στρατὸν ἐγκεκολλησμένος. Strom. III p. 426 οἱ μὲν οὖν ἀμφὶ τὸν Οὐαλεντίνον ἄνωθεν ἐκ τῶν θείων περιβόλων τὰς συζυγίας καταγαγόντες εὐαρεστοῦνται γάμῳ· οἱ δὲ ἀπὸ Βασιλίδου πυθομένων φασὶ τὴν ἀποστολὴν μὴ ποτε ἄμεινόν ἐστι τὸ μὴ γαμεῖν, ἀποκρίνασθαι λέγονσι τὸν κύριον κ. τ. λ.—ἐξηγοῦνται δὲ τὸ ῥητὸν ὡς κ. τ. λ. Strom.

hær. 24 p. 68 Βασιλειίδης μὲν οὖν—ἐν τῇ τῶν Αἰγυπτίων χώρα στειλάμενος τὴν πορείαν ἐκείσε τὰς διατριβὰς ἐποιεῖτο· εἴτα ἔρχεται εἰς τὰ μέρη τοῦ Προσωπίτου καὶ Ἀθριβίτου. οὐ μὴν ἀλλὰ καὶ περὶ τὴν Σαῖτην καὶ Ἀλεξάνδρειαν καὶ Ἀλεξανδριοπολίτην χώραν ἦτοι νομόν.

15 *Valentinus*. A. D. 140—144: *Tables* p. 129. 133. *Orosius* VII. 14 *Antoninus Pius*.—*Hujus temporibus Valentinus hæresiarches et Cerdo magister Marcionis Romam venerunt*. From Hieron. Chron. quoted in the *Tables* A. D. 140. P

16 *Cerdon*. A. D. 140: *Tables* p. 129. q *Tertullian*. *Marcion*. I. 2 p. 5 (*Marcion*) *habuit et Cerdonem quendam informatorem scandalii hujus, quo facilius duos Deos cæci perspexisse se existi-*

I p. 340 quoted in the *Tables* p. 13. fragmenta p. 792 B ἡ περιστέρη δὲ σῶμα ὥφθη· ἦν οἱ μὲν τὸ ἄγιον πνεῦμα φαίν'· οἱ δὲ ἀπὸ Βασιλείδου τὸν διάκονον· οἱ δὲ ἀπὸ Οὐαλεντίνου τὸ πνεῦμα τῆς ἐνθυμήσεως τοῦ πατρὸς τὴν κατέλευσιν πεποιημένον ἐπὶ τὴν τοῦ λόγου σάρκα. p. 794 C τὸ "θεὸς ἀποδιδούς ἐπὶ τρίτην καὶ τετάρτην γενεὰν τοῖς ἀπειθοῦσι" φασὶν οἱ ἀπὸ Βασιλείδου κατὰ τὰς ἐνσωματώσεις, οἱ δὲ ἀπὸ Οὐαλεντίνου τοὺς τρεῖς τόπους δηλοῦσθαι τοὺς ἀριστεροὺς, τετάρτην δὲ γενεὰν τὰ σπέρματα αὐτῶν. *Strom.* IV p. 506 A—507 A Βασιλειίδης δὲ ἐν τῷ εἰκοστῷ τρίτῳ τῶν ἐξηγητικῶν περὶ τῶν κατὰ τὸ μαρτυρίον κολαζομένων αὐταῖς λέξεσι τάδε φησὶ "Φημὶ γὰρ τὸ ὁπόσοι ὑποπίπτουσι ταῖς λεγομέναις θλίψεσιν ἦτοι ἡμαρτηκότες ἐν ἄλλοις λανθάνοντες πταίσμασιν εἰς τοῦτο ἄγονται τὸ ἀγαθόν, χρηστότητι τοῦ περιάγοντος," κ. τ. λ.—εἰς ὑποβὰς πάλιν ἐπιφέρει "ὥς οὖν τὸ νῆπιον οὐ προημαρτηκός, ἢ ἐνεργῶς μὲν οὐχ ἡμαρτηκός οὐδὲν ἐν ἑαυτῷ, τῷ δὲ τὸ ἡμαρτήσαι ἔχον, ἐπ' αὐτὸν ὑποβλήθη τῷ παθεῖν εὐεργετείται τε πολλὰ κερδαίνων δύσκολα· οὕτως δὲ καὶ ἡ τέλειος μηδὲν ἡμαρτηκῶς ἔργῳ τύχη, πᾶσχη δὲ καὶ πάθῃ, ταῦτόν ἐπαθεν ἐμφερῶς τῷ νηπίῳ."—εἰς ἀποβὰς καὶ περὶ τοῦ κυρίου ἄντικρυς ὡς περὶ ἀνθρώπου λέγει "Ἐάν μὲν τοι παραλιπὼν τούτους ἅπαντας τοὺς λόγους ἔλθῃς ἐπὶ τὸ δυσωπεῖν με διὰ προσώπων τιῶν, εἰ τύχοι, λέγων 'ὁ δεῖνα οὖν ἡμαρτεν' ἔπαθεν γὰρ ὁ δεῖνα." ἐάν μὲν ἐπιτρέψῃς ἔρῳ "οὐχ ἡμαρτεν μὲν, ὅμοιος δὲ ἦν τῷ πᾶσχυντι νηπίῳ." εἰ μὲντοι σφοδρότερον ἐκβιάσαιτο τὸν λόγον, ἔρῳ ἄνθρωπον ὄντιν' ἂν ὀνομάσῃς ἄνθρωπον εἶναι, δίκαιον δὲ τὸν θεόν. καθαρὸς γὰρ οὐδεὶς, ὥσπερ ἐλπέ τις, ἀπὸ ῥύπου." Ἀλλὰ τῷ Βασιλειίδῃ ἡ ὑπόθεσις προαμαρτήσαντος φησὶ τὴν ψυχὴν ἐν ἐτέρῳ βίῳ τὴν κόλασιν ὑπομένειν ἐνταῦθα· τὴν μὲν ἐκλεκτὴν ἐπιτίμως διὰ μαρτυρίου, τὴν ἄλλην δὲ καθαιρομένην οἰκεία κολάσει. καὶ πῶς τοῦτο ἀληθές, ἐφ' ἡμῖν κειμένου τοῦ ὁμολογῆσαι καὶ κολασθῆναι ἢ μή; λύεται γὰρ ἐπὶ τοῦ ἀρνησομένου ἢ κατὰ τὸν Βασιλειίδην πρόνοια. *Conf. Irenæum* hær. I. 23.

On *Basilides* Hieronymus in *Pelag.* p. 900 *Partem habent Gnostica hæreseos de Basilidis impietate venientem*. In *Jovin.* p. 608 *Basilides magister luxuria et turpissimorum complexum post tot annos ita in Jovinianum quasi in Euphorbum transformatus est &c.* in *Vigilantium* p. 649 *Quia ad radices Pyrenæi habitas vicinusque es Iberiæ, Basilidis antiquissimi hæretici et imperitiæ scientiæ incredibilia portenta prosequeris*. *Theodoræ* tom. 1 p. 288 *Lucinius noster*.—*spurcissima per Hispanias Basilidis hæresi scæviente, et instar pestis et morbi totas intra Pyrenæum et Oceanum vastante provincias, fidei ecclesiasticæ tenuit puritatem, nequaquam suscipiens Armagil, Barbelon, Abraxas,*

Balsamum, et ridiculum Leusiboram, cæteraque magis portenta quam nomina, quæ ad imperitorum et muliercularum animos concitandos quasi de Hebraicis fontibus hauriunt. *Hedybiæ* tom. 3 p. 291 *Multo melius est simpliciter imperitiæ confiteri—quam, dum volumus Dei probare justitiæ, Basilidis et Manichæi hæresim defendere et Iberas nēnias Ægyptiaque portenta secretari*.

P *Tertullian*. præser. hær. c. 30 quoted in the *Tables* p. 139. *Clem. Al.* *Strom.* IV p. 509 B Οὐαλεντίνος δὲ ἐν τινι ὁμιλίᾳ κατὰ λέξιν γράφει "Ἀπ' ἀρχῆς ἀθάνατοι ἔστέ" κ. τ. λ. *Strom.* V p. 546 A quoted in No 14. *Strom.* VI p. 641 B ἤδη δὲ καὶ τῶν τὴν κοινότητα [sc. *Deum* se *revelasse gentibus*] πρεσβευόντων ὁ κορυφαῖος Οὐαλεντίνος ἐν τῇ Περὶ φίλων ὁμιλίᾳ κατὰ λέξιν γράφει "Πολλὰ τῶν γεγραμμένων ἐν ταῖς δημοσίαις βίβλοις εὐρίσκεται γεγραμμένα ἐν τῇ ἐκκλησίᾳ τοῦ Θεοῦ· τὰ γὰρ κενὰ ταῦτά ἐστι τὰ ἀπὸ καρδίας ῥήματα· νόμος ὁ γραπτὸς ἐν καρδίᾳ οὐτός ἐστιν ὁ λαὸς ὁ τοῦ ἡγαπημένου, ὁ φιλούμενος καὶ φίλων αὐτόν." δημοσίας γὰρ βίβλους εἴτε τὰς Ἰουδαϊκὰς λέγει γραφὰς εἴτε τὰς τῶν φιλοσόφων, κοινοποιεῖ τὴν ἀλήθειαν. *Athanasius* in *Arianos* tom. 1 p. 363 C quoted in No 13. *Idem* p. 441 B ὁ λόγος—ἔλαβέ γε ἀληθινὴν σάρκα, καὶ μαίνεται Οὐαλεντίνος. p. 515 A πλασάσθωσαν ἕτερον λόγον καὶ τὰ Οὐαλεντίνου ζηλώσαντες Χριστὸν ἕτερον ὀνομασάτωσαν. p. 515 D—516 A τὴν Οὐαλεντίνου ἔνοιαν καὶ θέλησιν προβάλλονται, ἵνα μόνον διαστήσωσι τὸν υἱὸν ἀπὸ τοῦ πατρὸς.—ἐκείνοι μὲν οὖν ἀκουέσθωσαν ὡς Σίμων ὁ μάγος ἤκουσεν. ἡ ἀσέβεια Οὐαλεντίνου σὺν ὑμῖν εἴη εἰς ἀπόλειαν. p. 517 D μηδὲ τὸ Οὐαλεντίνου ἐπεισαγαγέσθω τῇ ἐκκλησίᾳ. *De Valentino* *idem* ad *Serapionem* tom. 1 p. 185 A de *Synodis* tom. 1 p. 882 C p. 927 A de *incarnat.* p. 623 D *epistola* apud *Athanasium* tom. 1 p. 885 B. *Athanasius* ad *monachos* p. 854 C Μανιχαῖοι γὰρ καὶ Οὐαλεντίνοι, σὺν αὐτοῖς καὶ ἄλλοι, κατηλεύοντες τὰς θείας γραφὰς τοῖς ἑαυτῶν ἐπιπλάστοις λόγοις μυθολογοῦσιν. *Theodoret.* hær. fab. I. 7 tom. 4 p. 296 ἐκ τούτων πασῶν τῶν αἰρέσεων [sc. *Simonis Menandri Saturnini Basilidis Carpocratæ*] ὁ Βαλεντίνος λαβὼν ἀφορμὰς τοὺς ἀπεράντους αὐτοῦ συνέθηκε μύθους. συνεστήσατο δὲ τὴν αἵρεσιν ἐπ' Ἀντωνίνου τοῦ πρώτου [A. D. 138—161]. *Conf. Irenæum* hær. I. 1—5.

q *Syncell.* p. 351 A κατὰ τοὺς χρόνους Ὑγιεινοῦ καὶ Πίου ἐπισκόπων Ῥώμης ζωὸς Ἀνικήτου Οὐαλεντινιανὸς καὶ Κέρδων ἀρχηγοὶ τῆς Μαρκίωνος αἰρέσεως ἐπὶ Ῥώμης ἐγνωρίζοντο.

maverunt. I. 22 p. 42—*si ab ævo Deus et non a Tiberio, imo (quod verius) a Cerdone et Marcione.* Præscr. hæ. c. 51 p. 74 *Accedit his Cerdon quidam. hic introducit initia duo, id est, duos deos, unum bonum et alterum sævum; bonum superiorem, sævum hunc mundi creatorem.* In Marcion. III. 21 p. 170 *Exinde vocatis omnibus populis in regno ejus [sc. Christi], ex quo Deus regnavit a ligno, nullo adhuc Cerdone, nedum Marcione.* IV. 17 p. 253 *Sic nec Marcion aliquid boni de thesauro Cerdonis malo protulit, nec Apelles [Nº 26] de Marcionis.*

17 *Marcion.* A. D. 150: Tables p. 139. See A. D. 140 p. 129 A. D. 194 p. 197. For his time see A. D. 151 p. 139. 141. *Ponticus nauclerus:* Tertullian. Marcion. V. 1.^a

^r Theodoret. hæ. fab. I. 24 tom. 4 p. 314 *Μαρκίων δὲ καὶ Κέρδων ὁ τοῦτου διδάσκαλος καὶ αὐτοὶ μὲν ἐκ τῆς Σίμωνος ἐξαπάτης ἔλαβον τῆς βλασφημίας τὰς ἀφορμὰς, ἀλλ' ἑτέραν ἐκαινοτόμησαν ἀσεβείας ὁδόν. ὁ γὰρ δὴ Κέρδων ἐγένετο μὲν ἐπὶ Ἀντωνίνου τοῦ πρώτου, ἔφη δὲ ἄλλον εἶναι θεὸν τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἀγνωστον τοῖς προφήταις, ἄλλον δὲ τοῦ παντὸς ποιητὴν καὶ τοῦ νόμου τοῦ Μωσαϊκοῦ νομοθέτην· καὶ τὸν μὲν εἶναι δίκαιον τὸν δὲ ἀγαθόν.*

^s Tertullian. præscr. hæ. c. 38 p. 50 *Marcion exerte et palam machæra non stilo usus est, quoniam ad materiam suam cædem Scripturarum confecit. Valentinus autem pepercit; quoniam non ad materiam Scripturas sed materiam ad Scripturas excogitavit. Marcion accepted St. Luke's Gospel, but is charged with corrupting it: Tertullian. Marcion. III. 24 p. 180 *Evangelium vestrum.* IV. 3 p. 188 *Nam ex his commentatoribus quos habemus Lucam videtur Marcione elegisse quem caderet.* This question is treated by Tertullian Marcion. IV. 4 p. 192 IV. 5 p. 195 V. 6 p. 395. In the epistles of *St. Paul* he is charged with omissions: Tertullian. Marcion. V. 17 p. 455 *Non miror si syllabas subtrahit, cum paginas totas plerumque subducit.* He rejected some epistles of *St. Paul*: Tertull. Marcion. V. 21 p. 470 *Miror tamen—quod ad Timotheum duas et unam ad Titum—recusaverit.* Hieron. præf. comm. in Philemon. tom. 9 p. 208 *Pauli esse epistolam ad Philemonem saltem Marcione auctore doceantur* [conf. Tertullian. l. c.], *qui, cum cæteras epistolas ejusdem vel non susceperit vel quædam in his mutaverit atque corroserit, in hanc solam manus non est ausus mittere quia sua illam brevisitas defendebat.* Idem præf. ad comm. in ep. ad Titum tom. 9 p. 195 *Licet non sint digni fide qui fidem primam irritam fecerunt, Marcionem loquor et Basilidem et omnes hæreticos qui Vetis laniant Testamentum, tamen eos aliqua ex parte ferremus si saltem in Novo continerent manus suas* &c. His mutilations of the text of Scripture are examined in detail by Epiphanius hæ. 42 p. 312—374. Marcion held that the Old Testament and the New were from different authors: Tertullian. de carne Christi c. 6 p. 356 *Quid illi cum Mose qui Deum Mosi rejicit? Si alius Deus est, aliter sint res ejus.* In Marcion. IV. 4 p. 192 *Si enim is evangelium quod Lucæ refertur penes nos—ipsum est quod Marcion per Antitheses suas arguit, ut interpolatum a protectoribus Judaismi, ad concorporationem legis et prophetarum qua etiam Christum inde confin-**

gerent &c. Hieron. Ageruchiae tom. 1 p. 120 *Hæc dicimus, non separantes legem et evangelium, ut Marcion calumniatur, sed unum atque eundem suscipientes Deum.* Hence Clemens Al. Strom. IV p. 492 C *ὥτα μὴ ὡς Μαρκίων ἀχαρίστως ἐκδέξηται τις τὴν δημιουργίαν κακῇ.* Hieron. Algusiae tom. 3 p. 320 *Marcion enim, qui justum Deum et creatorem legis facit et prophetarum, bonum autem Evangeliorum et Apostolorum, cujus vult esse filium Christum, duos introducit Deos, alterum justum et alterum bonum.* Idem ad Pammachium p. 735 *Si de Marcionis arguereris hæresi, quæ alterum bonum alterum justum Deum ferens illum invisibilem hunc visibilem asserit creatorem.* Præf. comm. in Ep. ad Philem. tom. 9 p. 208 *alterum mihi conditorum, juxta Valentinum Marcionem et Apellen, formica vermium culicum locustarum, alterum cæli terræ maris et angelorum debent introducere.* In Pelagianos p. 932 *Dicit hæc Marcion et omnes hæretici qui creatoris operibus illudunt.* p. 1028 *Quærit hoc Marcion et omnes hæreticorum canes qui vetus laniant testamentum, et hujusmodi syllogismum texere consueverunt. Aut scivit Deus hominem in paradiso positum pravariaturum esse mandatum illius, aut nescivit* &c. An argument by which Marcion maintained from *St. Paul* that *lex non ex Deo erat Christi* is answered by Tertullian Marcion. V. 20 p. 469.

He held that *Christ* was a *phantasma*: Tertullian. Marcion. III. 10. 11. Idem de carne Christi c. 1 *Marcion ut carnem Christi negaret negavit etiam nativitatem, aut ut nativitatem negaret negavit et carnem.* The Marcionites quoted *St. Paul* Philipp. II. 6. 7 as favouring their opinion that *Christ* was a *phantasma*: Tertull. in Marcion. V. 20 p. 467. Whom Tertullian there answers. Idem de anima c. 17 p. 245 *Marcion phantasma Christum maluit credere, totius corporis in illo designatus veritatem.* Marcion held apud Tertullian. V. 19 p. 464 *de Epicuri schola dominum hebetem, ne timeri dicat eum, collocans et cum Deo creatore materium de porticu Stoicorum, negans carnis resurrectionem, de qua proinde nulla philosophia consentit.* Conf. V. 9 p. 409 *carnis resurrectionem negantes.* Hieron. ad Pammachium p. 755 *Numquid juxta Marcionem dicere possumus quod ideo nativitas ejus in phantasmate fuerit quia contra naturam qua tenebatur elapsus est?* p. 757 *Audiavi nuper de Marcionis schola væ, inquit, ei qui hac carne et in his ossibus resurrexerit.*

Marcion discouraged marriage: Tertullian. Marcion. IV. 23 p. 281 *Deus Marcionis, qui connubium*

- 18 *Isidorus Basilidis filius*. Clem. Al. Strom. II p. 409 B αὐτὸς γοῦν ὁ τοῦ Βασιλείδου υἱὸς Ἰσίδωρος ἐν τῷ Περὶ προσφυοῦς ψυχῆς—οἷον ἑαυτοῦ κατηγορῶν γράφει κατὰ λέξιν “Ἐὰν γάρ τινι” κ. τ. λ. III p. 427 A “ἄντέχον τόνυν” φησὶ κατὰ λέξιν ὁ Ἰσίδωρος ἐν τοῖς ἠθικοῖς “μαχίμης γυναικός, ἵνα μὴ ἀποσπασθῆς τῆς χάριτος τοῦ θεοῦ.” κ. τ. λ. VI p. 641 O Ἰσίδωρός τε ὁ Βασιλείδου υἱὸς ἅμα καὶ μαθητὴς ἐν τῷ πρώτῳ τῶν προφήτου Παρχῶρ ἐξηγητικῶν καὶ αὐτὸς κατὰ λέξιν γράφει “Φασὶ δὲ οἱ Ἀττικοὶ μεμνηῦσθαί τινα Σωκράτει, παρεπομένου δαίμονος αὐτῷ.”^c
- 19 *Epiphaneus Carpocratis filius*. Clem. Al. Strom. III p. 428. See N^o 13.^v
- 20 *Prodicus*^w. Clem. Al. Strom. I p. 304 B Ζωροάστρην τὸν μάγον τὸν Πέρσην ὁ Πυθαγόρας ἐδήλωσεν· βίβλους ἀποκρύφους τὰνδρὸς τοῦδε οἱ τὴν Προδίκου μετιόντες αἵρεσιν αὐχοῦσι κεκτῆσθαι. III p. 438 B τοιαῦτα οἱ ἀπὸ Προδίκου, ψευδωνύμως γνωστικούς σφᾶς αὐτοὺς ἀναγορεύοντες, δογματίζουσιν. VII p. 722 D ἐνταῦθα γενόμενος ὑπεμνήσθην τῶν περὶ τοῦ μὴ δεῖν εὐχεσθαι πρὸς τινῶν ἑτεροδόξων, τουτέστι τῶν ἀμφὶ τὴν Προδίκου αἵρεσιν παρεισαγομένων δογμάτων. VII p. 762 D Μαρκίωνος φέρε εἰπεῖν, ἡ Προδίκου καὶ τῶν ὁμοίων, τὴν ὀρθὴν οὐ βαδισάντων ὁδόν.
- 21 *Secundus Valentini discipulus*. Tertullian. præser. hæ. c. 49. See N^o 22, 23.^x

aversatur. IV. 29 p. 310 *ipse Marcion—Deum suum intuens detestatore nuptiarum*. V. 7 p. 400 *Sequitur de nuptiis congregi, quas Marcion, constantior apostolo, prohibet*. Hieron. ad Pammach. p. 612 *Neque enim nos Marcionis et Manichæi dogma sectantes nuptiis detrahimus*. He recommended abstinence: Tertullian. de jejuniis in psychicos c. 15 p. 418 *Spiritus Sanctus prædamans jam hæreticos perpetuam abstinentiam præcepturos ad destruenda et despicienda opera creatoris, quales invenimus apud Marcionem apud Tatianum apud Jovem hodiernum de Pythagora hæreticum*. Basilus ad Amphilochem tom. 2 p. 773 A ὥσπερ Μαρκιανιστῶν ἐστὶν ἀποβλάστημα ἡ κατ’ αὐτοὺς αἵρεσις, βδελυσσομένων τὸν γάμον καὶ ἀποστρεφόμενων τὸν οἶνον καὶ τὴν κτίσιν τοῦ Θεοῦ μεμιασμένην εἶναι λεγόντων. He was not charged with impurity: Hieron. in Rufin. III p. 892 *Scripturunt multi contra Marcionem Valentini Arium et Eunomium. A quo eis objecta est turpitudine?* Conf. Tertullian. præser. hæ. c. 30 p. 36. The tale of Epiphanius p. 302 C is refuted by the express declaration of Hieronymus and by the silence of other authors.

Marcion is mentioned by Athanasius tom. I p. 275 D Μαρκίωνος γὰρ τοῦ ματαιόφρονος δίδαγμα εἰς τρεῖς ἀρχὰς τῆς μοναρχίας τομὴν καὶ διαίρεισιν. Conf. p. 467 C. p. 286 A πόθεν Μαρκίῳ καὶ Μανιχαίῳ τὸ εὐαγγέλιον ἀρνούμενοι καὶ τὸν νόμον; p. 392 B οὐδὲ γὰρ οὐδὲ ἄγγελοι δημιουργεῖν δυνήσονται κτίσμα ὅντες καὶ αὐτοί· κἀν Οὐαλεντίνο καὶ Μαρκίῳ καὶ Βασιλείδῃ τοιαῦτα φρονῶσι. p. 625 A τί γὰρ ἕτερον παρ’ ἡμᾶς εἴρηκε Μαρκίων; οὐχὶ οὐρανοφανὲς τὸ σῶμα ἐν ὁμοίῳσι ἀνθρωπίνῃ μὲν καὶ οὐκ ἀληθείᾳ; Conf. p. 631 C p. 927 A p. 308 D. Rhodon apud Eusebium H. E. V. 13 ἕτεροι δὲ, καθὼς καὶ αὐτὸς ὁ αὐτῆς Μαρκίων, δύο ἀρχὰς εἰσηγούνται. Theodoret. hæ. fab. I. 24 tom. 4 p. 315 ὁ δὲ Μαρκίων ὁ Ποντικός ταῦτα παρὰ Κέρδωνος παιδευθεὶς οὐκ ἔστερξε τὴν παραδοθεῖσαν διδασκαλίαν, ἀλλ’ ἠῤῥῆσε τὴν ἀσέβειαν· τέτταρας γὰρ ἀγεννήτους οὐσίας τῷ λόγῳ διέπλασε, καὶ τὸν μὲν ἐκάλεσεν ἀγαθὸν τε καὶ ἄγνωστον, ὃν καὶ πατέρα προσηγόρευσε τοῦ κυρίου, τὸν δὲ δημιουργόν τε καὶ δίκαιον, ὃν καὶ πονηρὸν ὠνόμαζε. καὶ πρὸς τούτοις τὴν ὕλην κακὴν τε

οὐσαν καὶ ὑπ’ ἄλλῳ κακῷ τελούσαν· τὸν δὲ δημιουργὸν περιγεόμενον τοῦ κακοῦ τὴν ὕλην λαβεῖν τε καὶ ἐκ ταύτης δημιουργῆσαι τὰ σύμπαντα· ἐκ μὲν τοῦ καθαρωτάτου τὸν οὐρανὸν ἐκ δὲ τοῦ λοιποῦ τὰ στοιχεῖα τὰ τέτταρα, ἐκ δὲ τῆς ὑποστάτης τὸν ἄβηθ καὶ τὸν τάταρον. p. 316 οὗτος ἐκ μὲν τῶν εὐαγγελίων τὸ κατὰ Λουκᾶν ἐδέξατο μόνον, καὶ τὴν γενεαλογίαν περικύψας τὰ πλείστα· τὸν δὲ νόμον καὶ τοὺς προφήτας καὶ τὴν παλαιὰν πᾶσαν ἐκβέβληκεν ὥς ὑπ’ ἄλλοτρίου δεδομένην θεοῦ· κατεληλυθῆναι δὲ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν λέγει ἵνα τῆς τοῦ δημιουργοῦ δουλείας τοὺς εἰς αὐτὸν πεπιστευκότας ἐλευθερώσῃ.

Hieronymus refers to a work of *Marcion*: In Rufinum p. 793 *Rufinus tres elucubravuit libros, et articulos Marcionis de meis opusculis fabricatus est*.

Chrysostom ad Constantium Ep. 145 tom. 7 p. 172. 16 Sav. mentions the Marcionites in A. D. 404.

^t Theodoret. hæ. fab. I. 4 tom. 4 p. 293 καὶ Ἰσίδωρος δὲ ὁ τοῦ Βασιλίδου υἱὸς μετὰ τινος ἐπιθήκης τὴν τοῦ πατρὸς μυθολογίαν ἐκράτυνε. καταγωνίζονται δὲ τούτους [*Basilidem et Isidorum*] Ἀγρίππας [N^o 28] ὁ καὶ Κάστωρ ἐπίκλην, καὶ Εἰρηναῖος, καὶ Κλήμης ὁ στρωματεὺς καὶ Ὀριγένης, τῆς ἀληθείας ὑπερμαχοῦντες.

^v Theodoret. hæ. fab. I. 5 p. 293 ὁ δὲ Καρποκράτης Ἀλεξανδρεὺς ὃν τὸ γένος ὑπὸ μὲν ἀγγέλων καὶ αὐτὸς τὴν κτίσιν ἔφησε γεγενῆσθαι, τὸν δὲ Κύριον Ἰησοῦν ἐκ τοῦ Ἰωσήφ καὶ τῆς Μαρίας γεννηθῆναι τοῖς ἄλλοις ἀνθρώποις παραπλησίως, ἀρετῇ δὲ αὐτὸν διαπρέψαι, καὶ καθαρὰν ἐσχῆκετα ψυχὴν καὶ μεμνημένην τῆς μετὰ τοῦ ἀγεννήτου διαγωγῆς.—p. 295 καὶ Ἐπιφάνης δὲ τούτου παῖς διὰ Πλατωνικῆς ἡγμένος παιδείας τὴν τούτου μυθολογίαν ἐπλάτυνεν. Ἀδριανὸς δὲ καὶ οὗτοι βασιλεύοντες τὰς ποιηρὰς αἱρέσεις ἐκράτυναν.

^w The disciple of *Carpocrates*: Theodoret. hæ. fab. I. 6 p. 295 Πρόδικος δὲ τούτου [*Carpocratem*] διαδεξάμενος τὴν τῶν καλουμένων Ἀδαμῶν συνεισθήσατο αἵρεσιν. οὗτος προφανῶς λαγνέειν τοῖς Καρποκράτους προστέθεικε δόγμασι· κοινὰς γὰρ εἶναι τὰς γυναῖκας ἐνομοθέτησεν κ. τ. λ.—τοιαῦτα καὶ οἱ ἀπὸ Προδίκου ψευδωνύμως γνωστικούς σφᾶς αὐτοὺς ἀναγορεύοντες δογματίζουσιν.

^x Theodoret. hæ. fab. I. 8 tom. 4 p. 300 ὁ δὲ Σεκούνδος τὸν Βαλεντίνον διαδεξάμενος διχῇ τὴν ὁδοῦ δι-

- 22 *Ptolemæus Valentini discipulus.* Tortullian. præser. hæ. c. 49 p. 73 *Post hunc extiterunt Ptolemæus et Secundus hæretici, qui cum Valentino per omnia consentiunt, in illo solo differunt. nam cum Valentinus Æonas tantum triginta finxisset, isti addiderunt alios complures, quatuor enim primum deinde alios quatuor adgregaverunt.*
- 23 *Heracleon Valentini discipulus.* Tortullian. Valentin. c. 4 p. 148 *Deduxit et Heracleon inde tramites quosdam et Secundus et magus Marcus. Multum circa imagines legis Theotimus operatus est.* Clem. Al. Strom. IV p. 502 B Ἡρακλέων ὁ τῆς Οὐαλεντίνου σχολῆς δοκιμώτατος⁷.
- 24 *Alexander Valentini discipulus.* Tertullian. de carne Christi c. 16 p. 379 *Insuper argumentandi libidine ex forma ingenii hæretici locum sibi fecit Alexander ille &c.* c. 17 p. 381 *Sed remisso Alexandro cum suis syllogismis quos in argumentationibus torquet, etiam cum psalmis Valentini quos magna impudentia quasi idonei alicujus auctoris interserit &c.* Hieron. proem. in comm. ad Galatas tom. 9 p. 123 de commentatoribus in Ep. ad Galat. *Prætermitto—et Alexandrum veterem hæreticum.*
- 25 *Marcus.* Tortullian. Valentin. c. 4. See N° 23. de resurr. carnis c. 5. See N° 6. On his dogmas see Theodoret. hæ. fab. I. 9 tom. 4 p. 301. Conf. Irenæum hæ. I. 8. 9.
- 26 *Lucanus Marcionis discipulus.*
Apelles Marcionis discipulus. Known to Rhodon (N° 53): See the Tables A. D. 196 p. 199.^a

εἶλε, καὶ τὸ μὲν αὐτῆς ἐκάλεσε δεξιὸν τὸ δὲ εὐώνυμον· καὶ προστέθεικε φῶς καὶ σκότος. καὶ ἄλλοι δὲ μυρίοι ἐντεῦθεν ἀνεφύησαν αἰρέσεως ἀρχηγοὶ, Κοσσιανὸς, Θεόδοτος, Ἡρακλέων, Πτολεμαῖος, Μάρκος [N° 25], διάφορα προσεπινοήσαντες δόγματα.

γ Tertullian. Valentin. c. 4 p. 148 *Eam postmodum Ptolemæus instravit nominibus et numeris æonum distinctis in personales substantias, sed extra Deum determinatas, quas Valentinus in ipsa summa divinitatis ut sensus et adfectus et motus incluserat.* c. 19 p. 170 *Hoc est mulum de asino pingere, et Ptolemæum describere de Valentino.* Conf. c. 20 p. 171 c. 33 p. 183. Athanasius in Arianos tom. I p. 510 D Πτολεμαῖος γὰρ ὁ Οὐαλεντίνου ἔφη δύο ζυγούς ἔχειν τὸν ἀγέννητον, ἔννοιαν καὶ θέλησιν· καὶ πρῶτον ἐνενόησεν εἶτα ἠθέλησε κ. τ. λ. Epiphanius hæ. 33 p. 214 D τοῦ περὶ Σεκουνδον καὶ τὸν ὀνομασθέντα Ἐπιφάνη ἐξ Ἰσιδώρου τὴν παραίνεσιν εἰς αὐτῶν ὑπόνοιαν ἀπεμπολήσαντος, Πτολεμαῖος διαδέχεται, τῆς μὲν αὐτῶν τῶν καλουμένων γνωστικῶν ὑπάρχων αἰρέσεως καὶ τῶν κατὰ Οὐαλεντίνου σὺν ἑτέροις τισίν. p. 216 B παραθήσομαι τὰ ὑπ' αὐτοῦ φύσει Πτολεμαίου Φλώρα τινὶ γυναικὶ γραφέντα—πρὸς γὰρ τοῖς εἰρημένοις καὶ τὸν νόμον τοῦ θεοῦ τὸν διὰ Μωϋσέως βλασφημῶν οὐκ αἰσχύνεται. ἂ καὶ ἔστι ταῦτα· “Πτολεμαίου πρὸς Φλώραν. Τὸν διὰ Μωϋσέως τεθέντα νόμον” κ. τ. λ. Conf. Irenæum hæ. I. 6.

z *Heracleon's* interpretations of parts of *St. John's* Gospel are often quoted and censured by *Origen*. In the following passages *Origen* examines *Heracleon*: Comm. in Joannem tom. II. 15 Opp. Vol. I p. 130 πάντῃ δὲ βιαίως κατὰ τὸν τόπον γενόμενος ὁ Ἡρακλέων τὸ “ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν”—κ. τ. λ. tom. VI. 2 p. 177 οὐχ ὑγιῶς δὲ ὁ Ἡρακλέων ὑπολαμβάνει “οὐδεὶς τὸν Θεὸν ἑώρακε πρόποτε”—κ. τ. λ. tom. VI. 8 p. 200. 12 p. 206. 208. 209. 15 p. 222. 23 p. 234. 235. 23 p. 238 where *Heracleon* with many copies reads *Βηθανία* for *Βηθαβάρ* in Joan. XI.—38 p. 271. 272 πάλιν ἐν τῷ τόπῳ ὁ Ἡρακλέων γενόμενος—“ἀμνὸς τοῦ θεοῦ”—κ. τ. λ.

—οὐχ ἡγοῦμαι δὲ εἶναι ἀναγκαῖον μετὰ τηλικαύτας γεγενημένας ἐξετάσεις ταυτίξαι περὶ τὸν τόπον, ἀγωνιζομένους πρὸς τὰ εὐτελῶς ὑπὸ τοῦ Ἡρακλέωνος εἰρημένα. Again tom. X. 9 p. 291—293. 14 p. 309 19 p. 338—342. 21 p. 351. 22 p. 356. Again tom. XIII. 10 Opp. tom. 2 p. 18. 11 p. 20 ἡμεῖς μὲν οὖν ἀνέγνωμεν [Joan. IV] “πέντε ἄνδρας ἔσχατες.” πῦρά δὲ τῶ Ἡρακλέωνι εὐρομεν “ἔξ ἄνδρας ἔσχατες.” 15 p. 25. 16 p. 27. 25 p. 43. 44. 28 p. 51. 30 p. 56 ὁ δὲ Ἡρακλέων τὴν ἰδρίαν [Joan. IV] τὴν δεκτικὴν ζωῆς ὑπολαμβάνει κ. τ. λ. 32 p. 60. 34 p. 65. 38 p. 70. 41 p. 79. 44 p. 85. 46 p. 87. 48 p. 95. 49 p. 99. 100. 50 p. 101. 51 p. 103. 52 p. 108. tom. XIX. 3 p. 167. 4 p. 180. tom. XX. 8 p. 211. 18 p. 240. 20 p. 250 p. 253 p. 254. 22 p. 264. 30 p. 290. 291. tom. VI. 23 Vol. I p. 236 *Heracleon* on the δημιουργός is quoted: οἷεται γὰρ τὸν δημιουργὸν ἐλάττωνα ὄντα τοῦ Χριστοῦ κ. τ. λ. tom. XIII. 59 Vol. 2 p. 123—125 on the δημιουργός and on the mortality of the soul: οἷκει δὲ βασιλικὸν ὁ Ἡρακλέων λέγειν τὸν δημιουργὸν κ. τ. λ.—οὐκ οἶδα δὲ πῶς καὶ περὶ ἀθανασίας ψυχῆς ἀπιστεῖ κ. τ. λ. tom. XIII. 17 Vol. 2 p. 29 *Heracleon* quoted an apocryphal book: πολὺ δὲ ἐστὶ νῦν κρεῖττον παρατίθεσθαι τοῦ Ἡρακλέωνος τὰ ῥητὰ, ἀπὸ τοῦ ἐπιγεγραμμένου Πέτρου κηρύγματος παραλαμβανόμενα, καὶ ἵστασθαι πρὸς αὐτὰ ἐξετάζοντας καὶ περὶ τοῦ βιβλίου, πότερόν ποτε γνήσιόν ἐστιν ἢ νόθον ἢ μικτόν. κ. τ. λ.

a Tertullian de anima c. 23 p. 258 *Apelles sollicitatus refert animas terrenis escis de supercaelestibus sedibus ab igneo angelo Dei.* c. 36 p. 292 *Apelles, non pictor sed hæreticus, ante corpora constituens animas viriles ac muliebres sicut a Philumena didicit.* Præser. hæ. c. 30 p. 36 *Sed et Apellis stemma retractandum est. Tam non vetus et ipse quam Marcion institutor et præformator ejus, sed lapsus in fæmina desertor continentiae Marcionensis ab oculis sanctissimi magistri Alexandriam concessit. Inde post annos regressus non melior nisi tantum, qua jam non Marcionites, in alteram fæminam,*

27 *Montanus*. Tables A. D. 173. 212.^b

28 *Agrippa Castor*. Tables A. D. 135 p. 123.

29 *Hermas*. Tables A. D. 136 p. 125.^c

impegit, illam virginem Philumenem quam supra edidimus, postea vero immane prostibulum et ipsam, cujus energemate circumventus quæ ab illa didicit phanero-seis scripsit. Adhuc in seculo supersunt qui meminerint eorum, etiam proprii discennes et successores ipsorum. c. 37 p. 48 Qua potestate, Apelles, limites meos commoves? c. 51 p. 75 Exstitit post Marcionem Lucanus quidam nomine, Marcionis sectator atque discipulus, et hic per eadem vadens blasphemiarum genera eadem docet quæ Marcion et Cerdon docuerant. Post hos subsequitur Apelles discipulus Marcionis, qui posteaquam in carnem suam lapsus est a Marcione segregatus est. De carne Christi c. 6 p. 355 Peruenimus—a Marcione ad Apellem, qui, posteaquam a disciplina Marcionis in muliere lapsus et dehinc in virgine Philumene spiritu eversus est, solidum Christi corpus et sine nativitate suscepit ab ea. c. 24 p. 395 Energema Apelliæ virginis Philumenes filium. Hieron. ad Ctes. p. 901 Apelles Philumenem suarum comitem habuit doctrinarum.

^b *Tertullian* in a work written after he became a Montanist thus speaks of *Montanus*: de jejuniis c. 1 p. 390 *Paracletus controversiam faciunt; propter hæc novæ prophetiæ recusantur: non quod alium Deum prædicent Montanus et Priscilla et Maximilla, nec quod Jesum Christum solvant nec quod aliquam fidei aut spei regulam evertant, sed quod plane doceant sapientius jejungere quam nubere. c. 12 p. 415 Quid ergo cessatis Paracletum quem in Montano negatis in Apicio credere? Adv. Praxeam c. 1 p. 190 Idem (Praxeas) tunc episcopum Romanum agnoscentem jam prophetias Montani Priscæ Maximillæ, et ex ea agnitione pacem ecclesiis Asiæ et Phrygiæ inferentem, falsa de ipsis prophetis et ecclesiis eorum adseverando—coegit et literas pacis revocare jam emissas. c. 8 p. 204 Paracletus docet. c. 30 p. 267 Sermones novæ prophetiæ. De anima c. 9 p. 225 Est hodie soror apud nos revelationum charismata sortita, quas in ecclesia inter Dominica solennia per extasin in spiritu patitur, conversatur cum angelis, aliquando etiam cum Domino, &c. Hieronymus ad Marcellam p. 658. 659 compares the dogmas of the Church with those of the Montanists: *Nos Patrem et Filium et Spiritum Sanctum in sua unumquemque persona ponimus, licet substantia copulemus; illi Sabellii dogma sectantes Trinitatem in unius personæ angustias cogunt. Nos secundas nuptias non tam appetimus quam concedimus, Paulo jubente ut viduæ adolescentulæ nubant; illi in tantum putant scelerata conjugia iterata ut quicumque hoc fecerit adulter habeatur. Nos unam quadragesimam secundum traditionem apostolorum toto anno tempore nobis congruo jejunamus; illi tres in anno faciunt quadragesimas.—Apud nos apostolorum locum episcopi tenent; apud eos episcopus tertius est: habent enim primos de Pepuza Phrygiæ patriarchas, secundos quos appellant Cenones;**

atque ita in tertium, id est, pene ultimum locum episcopi devolvuntur.—Illi ad omne pene delictum ecclesiæ obserant fores; nos quotidie legimus “Malo pœnitentiam peccatoris quam mortem.”—Aperta est convincenda blasphemiarum dicentium Deum primum voluisse in veteri testamento per Moysen et prophetas salvare mundum, sed, quia non potuerit explere, corpus sumpsisse de virgine, et in Christo sub specie filii prædicantem mortem obisse pro nobis; et, quia per duos gradus mundum salvare nequiveret, ad extremum per Spiritum Sanctum in Montanum Priscam et Maximillam insanas fœminas descendisse. Idem ad Pammachium p. 722 Montanus cum insanis feminis prosternatur. Ad Ctesiph. p. 901 Montanus immundi spiritus prædicator multas ecclesias per Priscam et Maximillam nobiles et opulentas feminas primum auro corruptit deinde hæresi polluit. Conf. Hieron. in Nahum tom. 6 p. 132 in Habacuc tom. 6 p. 145 in Jovinianum p. 557 Hedybiæ tom. 3 p. 289. 290. Athanasius de Synodis tom. 1 p. 872 Β ελαθον εαυτους πεσοντες εις την παρανοιαν των απο Φρυγίας—και ωσπερ εκεινοι Μαξιμιλλαν και Μοντανον οὕτως οὔτοι αντι του Χριστου Κωνσταντιον δεσποτην επιγραφονται. Cf. p. 882 C. Basilus ad Amphiloichium tom. 2 p. 758 C D οἱ τοιουν Πεπουζηνοι προδηλως εισιν αιρετικοι· εις γαρ το πνευμα το αγιον εβλασφημησαν Μοντανω και Πρισκιλλη την του παρακλητου προσηγοριαν αθεμιτως και αναισχυντως επιφημισαντες κ. τ. λ. Theodoret. hæc. fab. III. 2 tom. 4 p. 341 τῆς δὲ κατὰ Φρύγας καλουμένης αἵρέσεως ἡρξάτο Μοντανός, ἀπὸ κόμης τινὸς ἐκεῖ διακειμένης ὁρμώμενος, Ἀρδαβᾶν καλουμένης. οὗτος οἰστροηθεὶς ἔρωτι φιλαρχίας παράκλητον ἑαυτὸν προσηγόρευσε, καὶ προφήτιδας ἐποίησατο δύο, Πρίσκιλλαν καὶ Μαξιμίλλαν, καὶ τὰ τούτων συγγράμματα προφητικὰς προσηγόρευσε βίβλους, Πέπουζαν δὲ τὴν κόμην ὠνόμασεν Ἱερουσαλὴμ· οὗτος καὶ γάμον διαλύειν ἐνομοθέτησε καὶ νηστείας καινὰς παρὰ τὸ τῆς ἐκκλησίας ἐπεισηγάγεν ἔθος· τὸν δὲ περὶ τῆς θείας Τριάδος οὐκ ἐλυμήνατο λόγον, καὶ τὰ περὶ τῆς τοῦ κόσμου δημιουργίας ὁμοίως ἡμῖν ἐδογματίσεν.

^c *Origen* supposed the author of the *Pastor* to be *Hermas* the companion of *St. Paul*: Comm. in ep. in Romanos lib. X Vol. 7 p. 437 de *Herma* in Rom. XVI. 14 *Puto tamen quiddam Hermas iste sit scriptor libelli illius qui Pastor appellatur, quæ scriptura valde mihi utilis videtur, et, ut puto, divinitus inspirata.* And he quotes the work as a book of authority: Comm. in Matth. Vol. 4 p. 324 *Sic et in aliqua parabola refertur Pastoris, si cui placeat etiam illum legere librum.* p. 341 *Nam sicut legimus apud Pastorem &c. Hom. in Lucam 35 Vol. 5 p. 218 Transeat ad volumen quod titulo Pastoris scribitur. περὶ ἀρχῶν I. 3 p. 44 Oberthur Nam in eo libello qui Pastoris dicitur angeli pœnitentiæ quem Hermas conscripsit ita refertur &c. Ibid. II. 1 p. 88 Sed et in libro Pastoris in primo mandato ita ait &c. Ibid. III. 2 p. 259 Sed et Pastoris liber hæc eadem declarat &c. Ibid. IV. 11 p. 334.*

- 30 *Justinus Martyr*. Tables A. D. 141 p. 131 A. D. 151 p. 139. His *Apology I* in A. D. 151.^d
 31 *Hegesippus*. A. D. 152—173. Tables p. 141. 169.^c
 32 *Athenagoras*. A. D. 168. Tables p. 161.
 33 *Melito*. A. D. 172: p. 167.^f

336 ἡμεῖς ἐν τῷ ὑπὸ τινων καταφρονουμένῳ βιβλίῳ τῷ Ποιμένι περὶ τοῦ προστάσσεσθαι τὸν Ἑρμᾶν δύο γράψαι βιβλία, καὶ μετὰ ταῦτα αὐτὸν ἀναγγέλλειν τοῖς πρεσβυτέροις τῆς ἐκκλησίας ἃ μεμάθηκεν ὑπὸ τοῦ πνεύματος οὕτω διηγούμεθα· ἔστι δὲ ἡ λῆξις αὕτη· “Γράψετε δύο βιβλία” κ. τ. λ.

^d De *Justino* Euseb. H. E. IV. 18 πλείστα δὲ οὗτος καταλέλοιπεν ἡμῖν πεπαιδευμένης διανοίας—ὑπομνήματα.—ὁ μὲν τις ἐστὶν αὐτῷ λόγος πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ—ὁ δὲ δευτέρων περιέχων ὑπὲρ τῆς ἡμετέρας πίστεως ἀπολογίαν ἦν πεποιήται πρὸς τὸν τοῦ δεδηλωμένου αὐτοκράτορος διάδοχόν τε καὶ ὁμώνυμον Ἀντωνῖνον Οὐῆρον—καὶ ἄλλος ὁ πρὸς Ἕλληνας—καὶ αὖθις ἕτερον πρὸς Ἕλληνας εἰς ἡμᾶς ἐλήλυθεν αὐτοῦ σύγγραμμα ὃ καὶ ἐπέγραψεν Ἐλεγχον· καὶ παρὰ τούτους ἄλλο περὶ Θεοῦ μοναρχίας—ἐπὶ τούτοις ἐπιγεγραμμένον ψάλτης, καὶ ἄλλο σχολικὸν περὶ ψυχῆς—καὶ διάλογον δὲ πρὸς Ἰουδαίους συνέταξεν ὃν ἐπὶ τῆς Ἐφεσίων πύλως πρὸς Γρύφωνα τῶν τότε Ἑβραίων ἐπισημότητον πεποιήται.—μέμνηται δὲ [see dial. cum Tryph. p. 179 C] καὶ τῆς Ἰωάννου ἀποκαλύψεως, σαφῶς τοῦ ἀποστόλου αὐτὴν εἶναι λέγων.—πλείστα δὲ καὶ ἕτερα παρὰ πολλοῖς φέρεται ἀδελφοῖς τῶν αὐτοῦ πόνων. Hieronymus Catal. c. 23 quoted in the Tables p. 131 adds the other works of *Justin*: *Exstat ejus et aliud volumen contra gentes—et quartum adversus gentes cui titulum prænотavit ἔλεγχος; sed et alius de monarchia Dei, et alius liber quem prænотavit Psalter, et alius de anima. Dialogus contra Judeos quem habuit adversus Tryphonem principem Judæorum. Sed et contra Marcionem insignia volumina quorum Irenæus quoque in quinto adversus hæreses libro meminit.* [See Euseb. H. E. IV. 11 quoted in the Tables p. 141. Idem IV. 18 Εἰρηναῖον—ἐν τῷ τετάρτῳ—ἐπιλέγοντα “Καὶ καλῶς ὁ Ἰουστίνος ἐν τῷ πρὸς Μαρκίωνα συντάγματι φησὶν”—τοῦτο δὲ ἐν τῷ πέμπτῳ—“Καλῶς ὁ Ἰουστίνος ἔφη,” κ. τ. λ.] *Et alius liber contra omnes hæreses, cujus fides mentionem in Apologetico quem dedit Antonino Pio.* Conf. Photium Cod. 125. Photius adds to these works a work against *Aristotle*: ἔτι ἑτέρα αὐτοῦ πραγματεία κατὰ τοῦ πρώτου καὶ δευτέρου τῆς φυσικῆς ἀκροάσεως, ἥτοι κατὰ εἶδους καὶ ὕλης καὶ στερήσεως, ἐπιχειρηματικοὶ καὶ βίαιοι καὶ χρειώδεις λόγοι, καὶ κατὰ τοῦ πέμπτου σώματος ὁμοίως, καὶ κατὰ τῆς αἰδίου κινήσεως, ἣν Ἀριστοτέλης δεινότητι λογισμῶν ἐνχρίτεκεν, ἔτι δὲ ἀπορίων κατὰ τῆς εὐσεβείας κεφαλαιώδεις ἐπιλύσεις. To these may be added, still extant, *ἐπιστολὴ πρὸς Διόγνητον*, not named by Eusebius Hieronymus or Photius; for which and for other reasons some have doubted the genuineness of this piece. See Fabric. tom. 7 p. 65 w.

^c Fragments of *Hegesippus* in Eusebius H. E. II. 23 Ἠγῆσθ. ἐν τῷ πέμπτῳ αὐτοῦ ὑπομνήματι. On the death of *James the Just*. III. 16 on the tumult at Corinth in the time of *Clemens Romanus*. III. 20. 32 on the grandsons of the apostle *St. Jude*, who were brought

before *Domitian* cir. A. D. 95. III. 11. 32 IV. 22 on *Simeon Clopas*. IV. 8 quoted in the Tables on the honours paid to *Antinous*. IV. 11 on *Anicetus* of Rome. IV. 22: See the Tables p. 169 and above p. 396. Idem IV. 22 καὶ ἕτερα δὲ πλείστα γράφει—ἐκ τε τοῦ καθ' Ἑβραίους εὐαγγελίου καὶ τοῦ Συριακοῦ, καὶ ἰδίως ἐκ τῆς Ἑβραϊδος διαλέκτου τινὰ τίθησιν ἐμφαίνων ἐξ Ἑβραίων ἐαντὸν πεπιστευκέναι. καὶ ἄλλα δὲ ὡς ἐξ Ἰουδαϊκῆς ἀγράφου παραδόσεως μνημονεύει.

Stephanus Gobarus quoted in the Tables p. 141 apud Photium Cod. 232 p. 893 Ἠγήσιππος ἀρχαῖος τε ἀνὴρ καὶ ἀπυστολικὸς ἐν τῷ πέμπτῳ τῶν ὑπομνημάτων—on the interpretation of 1 Cor. II. 9 and also on Matth. XIII. 16.

^f Works of *Melito* apud Hieron. Catal. c. 24 Eusebium H. E. IV. 26.

1 *de Pascha libri II*. περὶ τοῦ πάσχα δύο Euseb.

2 *de vita prophetarum lib. I*. περὶ πολιτείας [καὶ] προφητῶν Euseb.

3 *de ecclesia lib. I* περὶ ἐκκλησίας Euseb.

4 *de die Dominica lib. I*. ὁ περὶ Κυριακῆς λόγος Euseb.

5 *de plasmate* Hieron ὁ περὶ φύσεως ἀνθρώπου Euseb. ὁ περὶ πλάσεως Euseb. ὁ περὶ πίστεως ἀνθρώπου καὶ πλάσεως τὴν ἐπιγρυφὴν εἰληφώς Niccph. H. E. IV. 10.

6 *de sensibus lib. I*. ὁ περὶ αἰσθητηρίων Euseb. Niccph.

7 *de fide lib. I*. ὁ περὶ ὑπακοῆς πίστεως Euseb. Niccph.

8 *de anima et corpore lib. I*. ὁ περὶ ψυχῆς καὶ σώματος Euseb.

9 *de baptisate lib. I*. ὁ περὶ λουτροῦ Euseb.

10 *de veritate lib. I*. ὁ περὶ ἀληθείας Euseb.

11 *de generatione Christi lib. I*. ὁ περὶ κτίσεως καὶ γενέσεως Χριστοῦ Euseb. Niccph.

12 *de prophetia sui lib. I*. λόγος αὐτοῦ περὶ προφητείας Euseb.

13 *de philoxenia lib. I*. ὁ περὶ φιλοξενίας Euseb.

14 *Clavis*. ἡ κλεῖς Euseb.

15 *de diabolo lib. I*. τὰ περὶ διαβόλου Euseb.

16 *de apocalypsi Joannis lib. I*. τῆς ἀποκαλύψεως Ἰωάννου Euseb.

17 περὶ ἐνσωμάτου Θεοῦ lib. I.

18 *ἐκλογαὶ libri VI*. Eusebius: ἐν δὲ ταῖς γραφεῖσιν αὐτῷ ἐκλογαῖς ὁ αὐτὸς κατὰ τὸ προοίμιον ἀρχόμενος τῶν ὁμολογουμένων τῆς παλαιᾶς διαθήκης γραφῶν ποιεῖται κατάλογον—“Μελίτων Ὀνησίμῳ τῷ ἀδελφῷ χαίρειν. ἐπειδὴ πολλάκις” κ. τ. λ.—“ἐξ ὧν καὶ τὰς ἐκλογὰς ἐποίησάμην εἰς ἐξ βιβλία διελών.”

19 περὶ σαρκώσεως Χριστοῦ πρὸς Μαρκίωνα. om. Euseb. Lib. III is quoted apud Routh tom. 1 p. 115.

20 λόγος εἰς τὸ πάθος. Apud Routh. tom. 1 p. 116. om. Eusebius.

21 *Apologeticus*. See the Tables p. 167.

- 34 *Theophilus Antiochenus*. A. D. 171—181. Tables p. 165 p. 181.
 35 *Apollinarius Hierapolitanus*. A. D. 172. 174. His works are given in the Tables p. 167. s
 36 *Dionysius Corinthius*. A. D. 173. Tables p. 167 p. 169.
 37 *Pinytus*. A. D. 173. Tables p. 167. A. D. 183 p. 183.
 38 *Tatianus*. A. D. 173. Tables p. 169 p. 199.^h
 39 *Philippus*. A. D. 183 Tables p. 183.
 40 *Musanus* or *Musianus*. A. D. 183. A. D. 205 p. 213. Wrote against the *Severians*: Theodoret. hæ. fab. I. 21 quoted above in N° 38.
 41 *Modestus*. A. D. 183. Wrote against heresies: Theodoret. hæ. fab. I. 25 tom. 4 p. 318.
 42 *Julius Cassianus*. Cir. A. D. 174—190. Clem. Al. Strom. III p. 465 Β τοιούτοις ἐπιχειρεῖ καὶ ὁ τῆς δοκίσεως ἐξάρχων Ἰούλιος Κασσιανός· ἐν γοῦν τῷ Περὶ ἐγκρατείας ἢ Περὶ εὐνουχίας κατὰ λέξιν φησὶν “Καὶ μηδεὶς λεγέτω” κ. τ. λ. Strom. III p. 469 D διὰ ταῦτα ἡ δόκησις Κασσιανῷ· διὰ ταῦτα καὶ Μαρκίῳνι, ναὶ μὴν καὶ Οὐαλεντίνῳ, τὸ σῶμα τὸ ψυχικόν. Strom. I p. 320 Β πάσης σοφίας ἀρχαιοτάτη ἢ κατὰ Ἑβραίους φιλοσοφία. εἴρηται μὲν οὖν περὶ τούτων ἀκριβῶς Τατιανῷ ἐν τῷ Πρὸς Ἑλληνας, εἴρηται δὲ καὶ Κασσιανῷ ἐν τῷ πρώτῳ τῶν ἐξηγητικῶν.
 43 *Bardesanes*. A. D. 173. Tables p. 169.ⁱ

ε *Apollinarius* also wrote *de Pascha*: Chron. Pasch. p. 6 C Ἀπολλινάριον ἐπισκόπου Ἱεραπόλεως, ὅτι ἐν ᾧ καιρῷ ὁ Κύριος ἔπαθεν οὐκ ἔφαγε τὸ τυπικὸν πάσχα. Καὶ Ἀπολλινάριος δὲ ὁ ὁσιώτατος ἐπίσκοπος Ἱεραπόλεως τῆς Ἀσίας, ὁ ἐγγὺς τῶν ἀποστολικῶν χρόνων γεγὼς, ἐν τῷ περὶ τοῦ πάσχα λόγῳ τὰ παραπλήσια ἐδίδαξε λέγων οὕτως· “Εἰσὶ τοίνυν οἱ δι’ ἄγνοιαν φιλονεικοῦσι” κ. τ. λ.

^h Tertullian. de jejuniis c. 15 p. 418 quoted above at N° 17. Idem præscr. hæ. c. 52 p. 76 *His hæreticis omnibus accedit Tatianus quidam alter hæreticus. Hic Justinus Martyris discipulus fuit, post hunc divisa, sentire cepit; toties enim secundum Valentinum sapit, adjiciens illud, Adam nec salutem consequi posse.* Irenæus apud Euseb. H. E. IV. 29 quoted in the Tables adds αἰῶνάς τινας ἀοράτους ὁμοίως τοῖς ἀπὸ Οὐαλεντίνου μυθολογήσας, τὸν γάμον τε φθορὰν καὶ πορνείαν παραπλήσιως Μαρκίῳνι καὶ Σατορνίνῳ ἀναγορεύσας· τῇ δὲ τοῦ Ἀδὰμ σωτηρίᾳ παρ’ ἑαυτοῦ τὴν ἀντιλογίαν ποιησάμενος. Eusebius concludes Ibid. καταλέλοιπε δὲ οὗτος πολὺ τι πλῆθος συγγραμμάτων, ὃν μάλιστα παρὰ πολλοῖς μνημονεύεται διαβήτος αὐτοῦ λόγος ὁ Πρὸς Ἑλληνας, ἐν ᾧ καὶ τῶν ἀνέκαθεν χρόνων μνημονεύσας τῶν παρ’ Ἑλλήσιν εὐδοκίμων ἀπάντων προγενέστερον Μωϋσείᾳ τε καὶ τοῖς Ἑβραίων προφῆταις ἀπέφηνεν· ὃς δὴ καὶ δοκεῖ τῶν συγγραμμάτων ἀπάντων αὐτοῦ κάλλιστός τε καὶ ὠφελιμώτατος ὑπάρχειν. Hieron. Catal. c. 29 abridges Eusebius: *Tatianus, qui primum Oratoriam docens non parvam sibi ex arte rhetorica gloriam comparaverat, Justinus Martyris sectator fuit, florens in ecclesia quamdiu ab ejus latere non discessit. postea vero inflatus eloquentiæ tumore novam condidit hæresim quæ ἐγκρατιῶν dicitur. quam postea Severus auxit, a quo ejusdem partis hæretici Severiani usque hodie appellantur* [Euseb. IV. 29]. *Porro Tatianus infinita scripsit volumina, e quibus unus contra gentes florentissimus exstat liber, qui inter omnia opera ejus fertur insignis. Et hic sub imperatore M. Antonino Vero et L. Aurelio Commodio floruit.* Theodoret. hæ. fab. I. 20. 21 Τατιανὸς δὲ ὁ Σύρος σοφιστὴς ἐγεγόνει τὸ πρῶτον,

ἔπειτα δὲ καὶ τοῦ θεοπεσίου Ἰουστίνου τοῦ μάρτυρος ἐγένετο φοιτητής. μετὰ δὲ τὴν τοῦ διδασκάλου τελείωσιν ἐπόθησε γενέσθαι προστάτης αἱρέσεως. ἡρανίστατο δὲ τὰς τοῦ πλάσματος ἀφορμὰς, ἀπὸ μὲν Βαλεντίνου τῶν αἰῶνων τὰς προβολὰς, ἀπὸ δὲ Σατορνίλου καὶ Μαρκίωνος τὸ τὸν γάμον βδελύττεσθαι καὶ τὴν τῶν ἐμψύχων καὶ τὴν τοῦ οἴκου μετάληψιν. τοῦτον ἔχουσιν ἀρχηγὸν οἱ λεγόμενοι Ὑδροπαραστάται καὶ Ἐγκρατιταί.—τὴν τοῦτου διδασκαλίαν Σευήρος διαδεξάμενος ἐκ τῆς οἰκείας προσηγορίας τοὺς ὑπ’ αὐτοῦ πεφρακισμένους ὠνόμασεν. ἐντεῦθεν Σευηριανοὺς τινὲς τοὺς Ἐγκρατιτὰς καλοῦσιν. οὗτοι καὶ τοῦ θεοῦ Παύλου τὰς ἐπιστολάς καὶ τῶν πράξεων τὴν ἱστορίαν ἐκβάλλουσι. κατὰ τούτων συγγράφει Μουσανὸς [N° 40] τῆς ἀληθείας συνήγορος, καὶ Ἠλήμης ὁ στρωματεὺς, καὶ Ἀπολλινάριος ὁ τῆς κατὰ Φρυγίαν ἱερᾶς πόλεως γεγὼς ἐπίσκοπος, καὶ Ὀριγένης.

Hieron. præf. in Ep. ad Titum tom. 9 p. 195 *Tatianus Encratitarum patriarches, qui et ipse nonnullas Pauli epistolas repudiavit, hanc vel maxime, hoc est, ad Titum, apostoli pronuntiandam credidit, parvi pendens Marcionis et aliorum qui cum eo in hac parte consentiunt assertionem.* Idem in Jovin. p. 579 *Reprobat apostolus* [sc. I Tim. IV] *eos qui prohibebant nuptias et jubebant cibis abstinere.—Marcionem designat et Tatianum et cæteros hæreticos qui abstinentiam indicunt perpetuam ad destruenda et contemnenda et abominanda opera Creatoris.* Cf. Hieron. ad Pammachium p. 612 *Tatiani principis Encratitarum errore decepti* &c. p. 619 *Tatianum Encratitarum principem qui abjicit matrimonia reprehendimus.* Conf. Clem. Al. Strom. III p. 460 A.

ⁱ Euseb. H. E. IV. 30 ἐπὶ δὲ τῆς αὐτῆς βασιλείας [sc. imp. Marco] πληθουσίων τῶν αἱρέσεων ἐπὶ τῆς μίσης τῶν ποταμῶν Βαρδησάνης, ἱκανώτατός τις ἀνὴρ ἦν τε τῇ Σύρων φωνῇ διαλεκτικώτατος, πρὸς τοὺς κατὰ Μαρκίωνα καὶ τινὰς ἑτέρους διαφόρων προϋσταμένους δογμάτων διαλόγους συστησάμενος τῇ οἰκείᾳ παραδίδωκε γλώττῃ τε καὶ γραφῇ, μετὰ καὶ πλείστων ἑτέρων αὐτοῦ συγγραμμάτων, οὓς οἱ

- 44 *Praxeas*. Against whom Tertullian wrote. See N^o 27. *Praxeas* held *patrem compassum esse cum filio*: Tertullian. c. 1 p. 189. 190 *Ipsum dicit patrem descendisse in virgine, ipsum ex ea natum, ipsum passum*.—*Iste primus ex Asia hoc genus perversitatis intulit homo*.
- 45 *Theodotus coriarius*. Auctor apud Eusebium H. E. V. 29 Βίκτωρ τὸν σκυτέα Θεόδοτον τὸν ἀρχηγὸν καὶ πατέρα ταύτης τῆς ἀρνησιθέου ἀποστασίας ἀπεκήρυξε τῆς κοινωνίας, πρῶτον εἰπόντα ψιλὸν ἄνθρωπον τὸν Χριστόν.—Νατάλιος ἦν τις ὁμολογητὴς, οὐ πάλοι ἀλλ' ἐπὶ τῶν ἡμετέρων γενόμενος καιρῶν οὗτος ἡπατήθη ποτὲ ὑπὸ Ἀσκληπιοδότου καὶ ἑτέρου Θεοδότου τινὸς τραπεζίτου ἦσαν δὲ οὗτοι ἄμφω Θεοδότου τοῦ σκυτέως μαθηταὶ τοῦ πρώτου ἐπὶ ταύτῃ τῇ φρονήσει μᾶλλον δὲ ἀφροσύνῃ ἀφορισθέντος τῆς κοινωνίας ὑπὸ Βίκτορος, ὡς ἔφην, τοῦ τότε ἐπισκόπου^k. A third *Theodotus* a Montanist is named by Eusebius H. E. V. 3 τῶν ἀμφὶ τὸν Μοντανὸν καὶ Ἀλκιβιάδην καὶ Θεόδοτον περὶ τὴν Φρυγίαν ἄρτι τότε πρῶτον τὴν περὶ τοῦ προφητεύειν ὑπόληψιν παρὰ πολλοῖς ἐκφερομένων.
- 46 *Victor Romanus*. A. D. 189: Tables p. 187. A. D. 197: p. 200. 201.
- 47 *Theodotus trapezites*. See N^o 45.^l

γνώριμοι—ἐπὶ τὴν Ἑλλήνων ἀπὸ τῆς Σύρων μεταβεβλήκασι φωνῆς. ἐν οἷς ἐστὶ καὶ ὁ πρὸς Ἀντωνίνου Ικανώτατος αὐτοῦ περὶ εἰμαρμένης διάλογος ὅσα τε ἄλλα φασὶν αὐτὸν προφάσει τοῦ τότε διωγμοῦ συγγράψαι. ἦν δ' ἄρα οὗτος πρότερον τῆς κατὰ Οὐαλεντίου σχολῆς^h καταγνοὺς δὲ ταύτης πλείστα τε τῆς κατὰ τοῦτον μυθοποιίας ἀπελέγξας ἐδόκει μὲν πως αὐτὸς ἐαυτῷ ἐπὶ τὴν ὀρθοτέραν γνώμην μετατεθεῖσθαι, οὐ μὴν καὶ παντελῶς γε ἀπερρύψατο τὸν τῆς παλαιᾶς αἵρέσεως ῥύπον. Hieron. Catal. c. 33 *Bardanes in Mesopotamia clarus habitus est, qui primum Valentini sectator deinde confutator novam hæresim condidit. Ardens ejus a Syris prædicatur ingenium et in disputatione vehemens. Scripsit infinita adversum omnes pæne hæreticos qui ætate ejus pullulaverant; in quibus clarissimus et fortissimus liber quem M. Antonino de Fato tradidit, et multa alia super persecutione volumina, quæ sectatores ejus de Syra lingua verterunt in Græcam. Si autem tanta vis est et fulgor in interpretatione, quantam putamus in sermone proprio?* Theodoret. hæ. fab. I. 22 Βαρδισάνης δὲ ὁ Σύρος, ἐξ Ἑδέσης ὁρμώμενος, ἐν τοῖς Οὐήρου Μάρκου Καίσαρος ἡγεῖται χρόνοις. τοῦτον φασὶ πολλὰ τῆς Βαλεντίνου περικόψαι μυθολογίας. πολλὰ δὲ καὶ τῇ Σύρων συνέγραψε γλώττῃ, καὶ ταῦτα τινὲς μετέφρασαν εἰς τὴν Ἑλλάδα φωνήν. ἐντετύχηκα δὲ καὶ γὰρ λόγους αὐτοῦ καὶ κατὰ εἰμαρμένης γραφεῖσι καὶ πρὸς τὴν Μαρκίωνος αἵρεσιν καὶ ἄλλοις οὐκ ὀλίγοις. φασὶ δὲ καὶ Ἀρμόνιον, τούτου παῖδα γενόμενον, ἐν Ἀθήναις τὴν Ἑλληνικὴν παιδευθῆναι φωνήν. πολλὰ δὲ καὶ οὗτος συνέγραψε τῇ Σύρων γλώττῃ χρησάμενος. τὴν τῶν ἀμφοτέρων δὲ πλάνην Ἐφραίμ ὁ Σύρος ὁ πανεύφημος γενναίως διήλεγξεν. A fragment of *Fato* is preserved by Eusebius Præp. X. 10 p. 273 A—280 C. παραθήσομαι δέ σοι καὶ τῶνδε τὰς ἀποδείξεις ἐξ ἀνδρὸς Σύρου μὲν τὸ γένος ἐπ' ἄκρον δὲ τῆς Χαλδαϊκῆς ἐπιστήμης ἐλληλακός. Βαρδισάνης ὄνομα τῷ ἀνδρὶ. δε ἐν τοῖς πρὸς τοὺς ἑταίρους διαλόγοις τάδε πῃ μνημονεύεται φάναι. κ. τ. λ. Epiphanius hæ. 56 p. 476 D Βαρδισάνης,—ἐξ οὗπερ ἡ αἵρεσις τῶν Βαρδισιανιστῶν γεγένηται, ἐκ Μεσοποταμίας μὲν τὸ γένος ἦν κατὰ τὴν Ἑδεσσηνῶν πόλιν κατοικούντων.—διήρκεσεν—ἄχρι τῶν χρόνων Ἀντωνίνου Καίσαρος, οὗ τοῦ Εὐσεβοῦς καλουμένου ἀλλὰ τοῦ Οὐήρου^h δε

πολλὰ (πρὸς) Ἀβείδαν τὸν ἀστρονόμον κατὰ εἰμαρμένης λέγων συνελογίστατο.

Hieron. in Jovinian. p. 573 *Bardanes vir Babylonius in duo dogmata apud Indos Gymnosophistas dividit, quorum alterum appellat Bragmanas alterum Samaneos*. Mentioned by Porphyry de Abstin. IV. 17 p. 355 δύο αἵρέσεις ὧν τῆς μὲν Βραχμᾶνες προΐστανται τῆς δὲ Σαμαναῖοι. κ. τ. λ.—ὡς Βαρδισάνης ἀνὴρ Βαβυλώνιος, ἐπὶ τῶν πατέρων ἡμῶν γεγονώς, καὶ ἐντυχὼν τοῖς περὶ Δαμάδαμιν πεπεμμένους Ἰνδοῖς πρὸς τὸν Καίσαρα, ἀνέγραψεν. Idem de Styge (see above c. 7 p. 298 *Porphyry* Works n. 4) apud Stobæum Ecl. I. 56 tom. 1 p. 140 Heer. Ἰνδοὶ οἱ ἐπὶ τῆς βασιλείας τοῦ Ἀντωνίνου τοῦ ἐξ Ἑμισῶν [sc. *Elagabali*] εἰς τὴν Συρίαν Βαρδισάνῃ τῷ ἐκ Μεσοποταμίας εἰς λόγους ἀφικόμενοι ἐξηγήσαντο, ὡς ὁ Βαρδισάνης ἀνέγραψεν, εἶναι τινα λίμνην ἔτι καὶ νῦν παρ' Ἰνδοῖς δοκιμαστηρίου λεγόμενῃ κ. τ. λ. Heeren ad Stobæum l. c. after Vossius contends that this Babylonian was a different person from *Bardanes* of whom Eusebius Theodoret and Epiphanius speak. But Fabricius tom. 4 p. 247 thinks that they were the same. And this is more probable. For Porphyry in Stobæus calls *Bardanes* the *Mesopotamian*. Heeren asserts that the Babylonian was a century later than the former. But from *M. Aurelius* A. D. 161—180 to *Elagabalus* A. D. 218—222 are only 50 or 55 years. *Bardanes* might survive through that period, and be living in the generation before *Porphyry*, who was born only 53 years after the death of *Marcus*.

^k Theodoret. hæ. fab. II. 5 tom. 4 p. 331 καὶ Θεόδοτος δὲ ὁ Βυζάντιος ὁ σκυτεὺς ταῦτα τούτῳ πεφρονηκῶς ἐτέρας ἡγήσατο φρατρίας. τοῦτον δὲ ὁ τρισμακάριος Βίκτωρ ὁ τῆς Ῥωμαίων ἐπίσκοπος ἀπεκήρυξεν, ὡς παραχαρίζαι πειραθέντα τῆς ἐκκλησίας τὰ δόγματα. κατὰ τῆς τούτων αἵρέσεως ὁ σμικρὸς συνεγράφη λαβύρινθος, ὃν τινες Ὀριγένης ὑπολαμβάνουσι ποίημα, ἀλλ' ὁ χαρακτήρ ἐλέγχει τοὺς λέγοντας. Mentioned by Hieronymus in Helvidium p. 469 *Hebionem et Theodotum Byzantium et Valentinum*.
^l Theodoret. hæ. fab. II. 6 τοὺς δὲ Μελχισεδεκιανούς τμήμα μὲν εἶναι τούτων φασὶ, καθ' ἐν δὲ μόνον διαφωνεῖν,

- 48 *Artemon*. Euseb. H. E. V. 28 τούτων [conf. c. 27] ἐν τινος σπουδάσματι κατὰ τῆς Ἀρτέμωνος αἰρέσεως πεπονημένῳ, ἣν αὖθις ὁ ἐκ Σαμοσάτων Παῦλος καθ' ἡμᾶς ἀνανεώσασθαι πεπεύραται. In *Epistola apud VII.* 30 τῇ μιαιρᾷ αἰρέσει τῇ Ἀρτεμᾷ. τί γὰρ οὐ χρή μόλις τὸν πατέρα αὐτοῦ δηλῶσαι;—τῷ δὲ Ἀρτεμᾷ οὗτος ἐπιστελλέτω καὶ οἱ τὰ Ἀρτεμᾷ φρονούντες τούτῳ [sc. *Paulo Samosat.*] κοινωνείτωσαν. Theodoret. H. E. I. 3 tom. 3 p. 739 ἡ ἐναγχος ἐπαναστάσα [sc. *Arrii*] τῇ ἐκκλησιαστικῇ εὐσεβείᾳ διδασκαλίᾳ Ἐβρίωνός ἐστι καὶ Ἀρτεμᾷ, καὶ ζήλος τοῦ κατὰ Ἀντιόχειαν Παύλου τοῦ Σαμοσάτεως^m.
- 49 *Florinus*. Euseb. H. E. V. 20 Εἰρηναῖος διαφόρους ἐπιστολὰς συντάττει—τὴν δὲ πρὸς Φλωρίνου περὶ μοναρχίας ἢ περὶ τοῦ μὴ εἶναι τὸν Θεὸν ποιητὴν κακῶν. ταύτης γὰρ τοι τῆς γνώμης οὗτος ἐδόκει προασπίζειν. δι' ὃν αὖθις ὑποσυρόμενον τῇ κατὰ Οὐαλεντίνου πλάνῃ καὶ τὸ περὶ ὀγδοάδος συντάττεται τῷ Εἰρηναίῳ σπουδασμα.—ἐν ᾗ γε μὴν προειρήκαμεν πρὸς τὸν Φλωρίνου ὁ Εἰρηναῖος ἐπιστολῇ αὖθις τῆς ἅμα Πολυκάρπου συνουσίας αὐτοῦ μνημονεύει λέγων “Ταῦτα τὰ δόγματα, Φλωρίνε, ἵνα πεφεισμένως εἶπω, οὐκ ἔστιν ὑγιоὺς γνώμης.—εἶδον γὰρ σε παῖς ὢν ἔτι ἐν τῇ κάτω Ἀσίᾳ παρὰ τῷ Πολυκάρπῳ λαμπρῶς πράττοντα ἐν τῇ βασιλικῇ αὐλῇ” κ. τ. λ.ⁿ
- 50 *Hermogenes*. Against whom *Tertullian* wrote. Mentioned as still living by *Tertullian*. præser. hæ. c. 30 p. 38 *Hermogenes et multi alii adhuc ambulant pervertentes vias Dei*. Mentioned again de *Monogamia* c. 16 p. 167 *Hermogenem aliquem plures solitum mulieres ducere quænam ringere*. Theodoret. hæ. fab. I. 19 tom. 4 p. 311 ὁ δὲ Ἑρμογένης ἐξ ὑποκειμένης ὕλης καὶ συναγευνήτου τὸν Θεὸν ἔφη δημιουργῆσαι τὰ πάντα.—οὗτος τοῦ κυρίου τὸ σῶμα ἐν τῷ ἡλίῳ εἶπεν ἀποτεθῆναι, τὸν δὲ διάβολον καὶ τοὺς δαίμονας εἰς τὴν ὅλην ἀνασχεθῆσθαι. κατὰ τούτου συνέγραψε Θεόφιλος ὁ τῆς Ἀντιοχείας ἐπίσκοπος καὶ Ὠριγένης ὡσαύτως. κατὰ δὲ Βαλεντίνου καὶ τῶν ἐξ ἐκείνου καὶ Εἰρηναῖος καὶ Κλήμης καὶ Ὠριγένης.
- 51 *Irenæus*. His mission to Rome A. D. 177 Tables p. 175. Named at A. D. 183: p. 181. 183. and at A. D. 197: p. 201.^o
- 52 *Pantænus*. A. D. 180 Tables p. 179. See A. D. 190 p. 187. Described also at A. D. 194 p. 195.

τὸ τὸν Μελχισεδέκ δύναμιν τινὰ καὶ θεῖαν καὶ μεγίστην ὑπολαμβάνειν, κατ' εἰκόνα δὲ αὐτοῦ τὸν Χριστὸν γεγενῆσθαι. ἤρξε δὲ τῆς αἰρέσεως ταύτης ἄλλος Θεόδοτος ἀργυραμοιβὸς τὴν τέχνην.

^m Theodoret. hæ. fab. II. 4 καὶ Ἀρτέμων δέ τις, ὃν τινες Ἀρτεμᾶν ὀνομάζουσι, τὰ μὲν κατὰ τὸν τῶν ὅλων Θεὸν παραπλησίως ἡμῖν ἐδόξασεν, αὐτὸν εἰρηκὸς εἶναι τοῦ παντός ποιητὴν, τὸν δὲ κύριον Ἰησοῦν Χριστὸν ἄνθρωπον εἶπε ψιλλὸν ἐκ παρθένου γεγεννημένον, τῶν δὲ προφητῶν ἀρετὴν κρείττονα.

ⁿ Theodoret. hæ. fab. I. 23 tom. 4 p. 313 καὶ Φλωρίνος δὲ καὶ Βλαστός εἰς τὸν τῶν ἐν Ῥώμῃ πρεσβυτέρων συντελοῦντες κατάλογον εἰς τὴν Βαλεντίνου λῶβην ἀπέκλιναν. τούτων φασὶ τὴν νόσον τὸν τρισμακάριον Εἰρηναῖον ὀλοφυρόμενον τὴν κατὰ Βαλεντίνου ποιήσασθαι συγγραφὴν. From the letter of *Irenæus* ad *Florinum* apud Euseb. V. 20 it seems that *Florinus* added new opinions of his own to the dogmas of *Valentinus*: ταῦτα τὰ δόγματα οὐδὲ οἱ ἔξω τῆς ἐκκλησίας αἰρετικοὶ ἐτόλμησαν ἀποφύνασθαι ποτε.

^o Works of *Irenæus*: Hieron. Catal. c. 35 Euseb. H. E. V. 5—8. 20. 26.

1 *Quinque adversus hæreses libri*. Quoted Hieron. Theodoræ p. 288 Magno p. 1063 Euseb. H. E. V. 5.

6. 7. 8. Extant in a Latin version, with some fragments in Eusebius.

2^o πρὸς Ἑλλήνας. Euseb. V. 26 φέρεται τις αὐτοῦ πρὸς Ἑλλήνας λόγος συντομώτατος καὶ τὰ μάλιστα ἀναγκαϊώτατος περὶ ἐπιστήμης ἐπιγεγραμμένος. Hieronymus from a wrong interpretation of Eusebius makes it two works: *Contra gentes volumen breve, et de disciplina aliud*.

3 ad *Marcianum*. Euseb. V. 26 ἄλλος δὲ ἀνατίθεικεν ἀδελφῷ Μαρκιανῷ τοῦτομα, εἰς ἐπίδειξιν τοῦ ἀποστολικοῦ κηρύγματος. Hieron. *Ad Martianum fratrem de apostolica prædicatione*.

4 βιβλίον διαλέξεων διαφόρων. Euseb. Hieron. Quoted by Joann. Damascenus tom. 2 p. 724 Εἰρηναίου ἐκ τῶν διαλέξεων “τὸ ἔργον τοῦ Χριστιανοῦ οὐδὲν ἴστω ἄλλο ἢ τὸ μελετᾶν ἀποθνήσκειν.”

5 ad *Blastum de schismate*. Euseb. V. 20 Hieron.

6 ad *Florinum*. Euseb. V. 20. See N^o 49. Hieron. *Ad Florinum de monarchia, sive quod Deus non sit conditor malorum*.

7 de *Ogdoade*. Hieron. *Egregium commentarium in cuius fine significans se apostolicorum temporum vicinum fuisse sic subscripsit* &c. From Eusebius V. 20.

8 *Epistola ad Victorem de Pascha*. Hieron. c. 35 Euseb. V. 23. 24. See the Tables A. D. 197.

- 53 *Rhodon*. A. D. 196: Tables p. 199. Wrote against heresies: Theodoret. hæ. fab. præf. tom. 4 p. 282 I. 25 tom. 4 p. 318.
- 54 *Clemens Alexandrinus*. Tables A. D. 180 p. 179 A. D. 194 p. 195: Still living in A. D. 203: p. 211. Named at A. D. 205 by Eusebius: Tables p. 213.
- 55 *Miltiades*. A. D. 184 Tables p. 183.^p
- 56 *Apollonius*. A. D. 212 Tables p. 221. Wrote against the Montanists.
- 57 *Serapion Antiochenus*. Placed at A. D. 190—203. Tables p. 187. 211.^r
- 58 *Theophilus Cæsareæ*
- 59 *Bacchylus Corinthius*
- 60 *Polycrates Ephesius* } A. D. 190—196. Tables p. 189. 199.^s
- 61 *Demetrius Alexandrinus*. His episcopate was at A. D. 190—233: Tables p. 187 p. 247. For his conduct to *Origen* see A. D. 228 p. 243 A. D. 231 p. 245. 247.
- 62 *Herachitus*. A. D. 195 p. 197.
- 63 *Maximus* περὶ ἑλθς. Tables A. D. 195 p. 197.
- 64 *Candidus*
- 65 *Apion*
- 66 *Sextus*
- 67 *Arabianus* } Tables A. D. 195 p. 197.
- 68 *Judas*. Tables A. D. 202 p. 209.
- 69 *Tertullianus*^t. Flourished cir. A. D. 190—214. A Montanist before A. D. 207: Tables

^p Tertullian. in Valentin. c. 5 p. 149 *Ut Justinus philosophus et martyr, ut Miltiades ecclesiarum sophista, ut Irenæus omnium doctrinarum diligentissimus explorator.*

^r Works of *Serapion*: Euseb. H. E. VI. 12 Hieron. Catal. c. 41.

1 *Epistola ad Caricum et Pontium*. Euseb. V. 19 Hieron. c. 41. See the Tables A. D. 190 p. 189.

2 *Epistola ad Dominium*. Euseb. VI. 12 τοῦ μὲν οὖν Σαραπίανος τῆς περὶ λόγους ἀσκήσεως καὶ ἄλλα μὲν εἰκὸς σῶζεσθαι παρ' ἐτέρους ὑπομνήματα, εἰς ἡμᾶς δὲ μόνῃ κατῆλθε τὰ πρὸς Δομνίνον ἐκπεπτωκότα τινὰ παρὰ τὸν τοῦ διωγμοῦ καιρὸν [A. D. 202] ἀπὸ τῆς εἰς Χριστὸν πίστεως ἐπὶ τὴν Ἰουδαϊκὴν ἐθελοθρησκείαν· καὶ τὰ πρὸς Πόντιον καὶ Καρικὸν ἐκκλησιαστικοὺς ἄνδρας, καὶ ἄλλαι πρὸς ἐτέρους ἐπιστολαί· ἕτερός τε συντεταγμένος αὐτῷ λόγος περὶ τοῦ λεγομένου κατὰ Πέτρον εὐαγγελίου, ὃν πεποίηται ἀπελέγχων τὰ ψευδῶς ἐν αὐτῷ εἰρημένα διὰ τινος ἐν τῇ κατὰ Ῥωσσὸν παροιμία. Hieron. *Ad Dominum quoque qui persecutionis tempore ad Judæos declinaverat volumen composuit.*

3 *de Petri evangelio*. Euseb. Hieron. *Et alium de evangelio quod sub nomine Petri fertur librum ad Rhosensem Ciliciæ ecclesiam, quæ in hæresim ejus lectione diverterat.* Eusebius gives extracts.

4 *Epistolæ*. Euseb. Hieron. *Leguntur et sparsim ejus breves epistolæ auctoris sui ἀσκήσει et vitæ congruentes.*

^s *Theophilus Bacchylus Polycrates* all took part in the controversy concerning Easter. See the Tables A. D. 197 p. 201.

^t Hieronymus Catal. c. 53 thus speaks of the works of *Tertullian*: *Specialiter adversum ecclesiam*

teruit volumina De pudicitia De jejunio De monogamia, De exstasi libros VI et septimum quem adversum Apollonium [Nº 56] composuit. Ferturque—multa quæ non exstant opuscula condidisse.

Some of the extant works were composed before and some after he became a Montanist.

I ante Montanismum

- 1 *de oratione.*
- 2 (A. D. 197) *ad martyres.*
- 3 (A. D. 198) *de spectaculis.*
- 4 (A. D. 198) *de idololatria.*
- 5 (A. D. 199) *apologeticus.*
- 6 (A. D. 199) *ad nationes.*
- 7 (A. D. 199) *de testimonio animæ.*
- 8 *de baptismo.*
- 9 *ad uzorem.*

II post Montanismum

- 10 *de corona militis.*
- 11 *de virginibus velandis.*
- 12 *de cultu feminarum.*
- 13 *de fuga.*
- 14 *de exhortatione castitatis.*
- 15 *de monogamia.*
- 16 *de jejunio.*
- 17 *de pudicitia.*
- 18 *adversus Praxeam* [Nº 44].
- 19 *adversus Hermogenem* [Nº 50].
- 20 *de anima.*
- 21 *contra gnosticos scorpiace.*
- 22 *adversus Valentinianos.*
- 23 A. D. 207 *adversus Marcionem* [Nº 17] *lib. I.* Tables p. 215.

p. 215. Lived to extreme old age: See the Tables A. D. 208 p. 215 p. 217. He alludes to his early paganism: *de pœnitentia* c. 1 p. 41 *Hoc genus hominum, quod et ipsi olim fuimus, cæci sine Domini lumine.* Apologet. c. 18 p. 48 *Hæc et nos risimus aliquando. De vestris fuimus. Fiunt non nascuntur Christiani.* He joins Montanus: in Praxeam c. 1 p. 191 *Et nos quidem postea agnitio Paracleti atque defensio disjunxit a psychicis.* c. 13 p. 216 *nos Paracleti discipuli.* He marks his own time: Apologet. c. 25 p. 72 *grande documentum nostræ etiam ætati proposuit, Marco Aurelio apud Sirmium reipublicæ exempto.* He mentions c. 35 p. 86 *Cassius, Niger, Albinus.* c. 4 p. 14 *Nonne vanissimas Papias leges—Severus constantissimus principum exclusit?* He marks Africa as his country: c. 9 p. 25 *Infantes penes Africam Saturno immolabantur palam usque ad proconsulatum Tiberii, qui ipsos sacerdotes in eisdem arboribus templi sui—crucibus exposuit, teste militia patricæ nostræ, quæ id ipsum munus illi proconsuli functa est.*

Tertullian præscr. hæc. c. 21 p. 24 testifies to the equal authority of all the apostolical churches for establishing by tradition what the Apostles taught upon the fundamental doctrines: *Si Dominus Jesus Christus apostolos misit ad prædicandum, alios non esse recipiendos prædicatores quam quos Christus instituit.—Quid autem prædicaverint, id est, quid illis Christus revelaverit, et hic præscribam non aliter probari debere nisi per easdem ecclesias quas ipsi apostoli condiderunt ipsi eis prædicando, tam viva (quod aiunt) voce quam per epistolas postea.* *Si hæc ita sunt, constat proinde omnem doctrinam quæ cum illis ecclesiis apostolicis matricibus et originalibus fidei conspiret veritati deputandam; sine dubio tenentem quæ ecclesiæ ab Apostolis Apostoli a Christo Christus a Deo accepit.*

70 *Hippolytus*^w. Tables A. D. 222 p. 235 A. D. 227 p. 241. As he conversed with *Irenæus*

24 *de præscriptionibus hæreticorum.*
adversus Marcionem II. III. IV.

25 *de carne Christi.*

26 *de resurrectione carnis.*
adversus Marcionem V.

27 *cir. A. D. 209 de pallio.* Tables p. 217.

28 *de patientia.*

29 *A. D. 211 ad Scapulam.* Tables p. 219.

30 *de pœnitentia.*

(31 *adversum Judæos.*)

Tertullian de baptismo c. 15 p. 202 refers to his Greek writings: *Sed et de isto plenius jam nobis in Græco digestum est.* Again *de corona* c. 6 p. 346 *Sed et huic materiæ—Græco quoque stilo satisfacimus.* On this subject see Semler tom. 5 p. 229. 230. 258. 261 &c. and Geiseler Vol. 1 p. 147. Semler unreasonably insinuates a doubt.

^v Hieronymus has these testimonies to *Tertullian*: *Catal. c. 53 Vidi ego quandam Paulum Concordiæ, quod Oppidum Italiæ est, senem, qui se beati Cypriani jam grandis ætatis notarium, cum ipse admodum esset adolescens, Romæ vidisse diceret, referreque sibi solitum nunquam Cyprianum absque Tertulliani lectione unum diem præterisse, ac sibi crebro dicere "Da magistrum."* Idem *ad Pammachium* p. 778 *Beatus Cyprianus Tertulliano magistro utitur, ut ejus scripta probant; cumque eruditi et ardentis viri delectetur ingenio, Montanum cum eo non sequitur.* Idem *Paulino* p. 138 *Tertullianus creber est in sententiis, sed difficilis in loquendo.* *Ad Eustochium* p. 205 *Legas Tertullianum ad amicum*

philosophum scribentem et de virginitate alios libellos. Idem *Magno* p. 1084 *Quid Tertulliano eruditius quid acutius? Apologeticus ejus et contra gentes libri cunctam sæculi continent disciplinam.*

^w The genuine titles of the works of *Hippolytus* may be gathered from Eusebius and Photius quoted in the Tables, from Hieronymus c. 61 and from Theodoret. Some of more doubtful authority are added in the chair of *Hippolytus*.

1 *In Hexæmeron.* Euseb. VI. 22.

2 *eis tà metὰ τὴν ἐσχάτην.* Euseb. VI. 22.

3 *In Exodum.* Hieron.

4 *In Canticum Canticorum.* Euseb. Hieron.

5 *In Genesim.* Hieron. Idem *Damaso* tom. 3 p. 59 upon *Isaac* blessing *Jacob*: *Quoniam autem polliciti sumus et de eo in figura quid significaret adjungere, Hippolyti martyris verba ponamus; a quo et Victorinus noster non plurimum discrepat.*

6 *In Zachariam.* Hieron.

7 *In Psalmos.* Hieron. Theodoret. tom. 4 p. 130 —132 τοῦ ἁγίου Ἰππολύτου ἐπισκόπου καὶ μάρτυρος—ἐκ τῆς ἐρμηνείας τοῦ β' ψαλμοῦ. tom. 4 p. 133 ἐκ τοῦ λόγου τοῦ εἰς τὸν γ' ψαλμόν.

8 *In Esaiam.* Hieron.

9 *De Daniele.* Hieron. Phot.

10 *In Ezechiël.* Euseb. VI. 22.

11 *De Apocalypsi.* Hieron. Andreas ad Apocal. XIII. 1 p. 99 Peltani, ad XVII. 10 p. 143 Peltani, Arethas ad Apocal. p. 878. Uterque in præcæmio: seq. the Tables p. 81.

and still wrote in the sixth year of *Alexander*, he may be placed at A. D. 190—227. If he was a martyr (which is not however mentioned by Eusebius) his life was extended beyond the reign of *Alexander* to the time of *Maximin* A. D. 235.

The name of his bishoprick was unknown to Eusebius Hieronymus and Theodoret*. Later writers assign him a diocese†.

- 71 *Origenes*. Born A. D. 185: Tables p. 183. In his 17th year at the death of his father A. D. 202: p. 209. Studied under *Ammonius* at Alexandria in A. D. 206: p. 213 p. 215. In his early youth he wrote commentaries upon philosophy‡. *Origen* visited Antioch in 226: p. 239. 241. a presbyter in 228: p. 241. 243. at Cæsarea A. D. 231: p. 245. 247. He died in his 69th year in A. D. 253: p. 275.‡

12 *De proverbiis*. Hieron.

13 *De Ecclesiaste*. Hieron.

14 *De Saul et Pythonissa*. Hieron.

15 *De Antichristo*. Hieron. Phot.

16 *De Resurrectione*. Hieron.

17 *Contra Marcionem*. Euseb. Hieron.

18 *De Pascha*. Euseb. Hieron. Inscr. Marmor.

19 *Contra omnes hæreses*. Euseb. Hieron. Phot. Theodoret. tom. 4 p. 341 ἡ Νικολαϊτῶν αἵρεσις.—κατὰ τούτων συνέγραψεν Ἰππόλυτος ὁ ἐπίσκοπος καὶ μάρτυς.

20 *Contra gentes*. Hieron. Magno p. 1083 *Contra gentes Miltiades—Hippolytus quoque et Apollonius propria opuscula condiderunt.* πρὸς Ἑλλήνας Inscr. Marmorea.

21 προσομιλία *de laude Domini Salvatoris, in qua, præsentē Origene, se loqui de ecclesia significat.* Hieron. Catal. c. 61.

22 λόγος τοῦ ἁγίου Ἰππολύτου ἐπισκόπου καὶ μάρτυρος apud Theodoret. tom. 4. εἰς τὸ “Κύριος ποιμαίνει με” κ. τ. λ. p. 54. 55. εἰς τὴν τῶν ταλάντων διανομήν p. 130. εἰς τὴν φθὴν τὴν μεγάλην p. 131. εἰς τοὺς δύο ληστὰς p. 233.

23 πρὸς βασιλίδαν τινὰ ἐπιστολή. Theodoret. tom. 4 p. 131. 232.

In Inscript. Marmor. are added the following.

[24 εἰς τὴν ἐγγαστρίμυθον.]

[25 περὶ χαρισμάτων.]

[26 ἀποστολικὴ παράδοσις.]

[27 πρὸς Πλάτωνα.]

[28 περὶ τάγαθου, καὶ πόθεν τὸ κακόν.]

[29 προτρεπτικὸς πρὸς Σεβηρίαν.]

* Euseb. H. E. VI. 20 Ἰππόλυτος, ἐτέρας πού καὶ αὐτὸς προσετὼς ἐκκλησίας. Hieron. Catal. c. 61 *Hippolytus cuiusdam urbis episcopus; nomen quippe urbis scire non potui.* For Theodoret see note w.

† A. D. 492 Gelasius Romanus *de duabus in Christo naturis adversus Eutychem et Nestorium* (see Gennadius quoted in the Tables p. 709) apud Sam. Basnage Vol. 2 p. 288 Oudin Vol. 1 p. 222 *Hippolyti episcopi et martyris, Arabum metropolis.*

A. D. 620 Chron. Pasch. p. 6 A Ἰππόλυτος ὁ τῆς εὐσεβείας μάρτυς, ἐπίσκοπος γεγονὼς τοῦ καλουμένου Πόρτου πλησίον τῆς Ῥώμης.

A. D. 808 Syncellus p. 358 B Ἰππόλυτος ἱερὸς φιλόσοφος ἐπίσκοπος Πόρτου τοῦ κατὰ τὴν Ῥώμην.

A. D. 610 Leontius *de sectis* § 6 apud Fabricium ad Hippolyti Opp. p. IX Κλήμης καὶ Ἰππόλυτος ἐπίσκοπος Ῥώμης.

A. D. 730 Jo. Damascenus tom. 2 p. 787 C τοῦ ἁγίου Ἰππολύτου Ῥώμης.

A. D. 1057 Cedrenus p. 247 D οὐ μὴν ἀλλὰ καὶ ὁ θεῖος Ἰππόλυτος Ῥώμης κ. τ. λ.

A. D. 1117 Zonaras tom. 1 p. 620 B τότε Οὐρβανὸς τῆς ἐπισκοπῆς τῆς Ῥωμαίων πόλεως προεστῶτος [A. D. 222—230] καὶ Ἰππόλυτος ἦνθι, ἀνὴρ ἱερώτατος καὶ σοφώτατος, ἐπίσκοπος τοῦ κατὰ Ῥώμην Πόρτου γενόμενος, δε καὶ πολλὰ συγγράμματα συνεγράψατο, διάφορα τῆς θείας γραφῆς ἐξηγησάμενος.

A. D. 1310 Nicephorus H. E. IV. 31 τοῖς δὲ κατὰ Σεῦηρον χρόνοις [sc. Alexandrum] καὶ Ἰππόλυτος ὁ Πόρτου τῆς Ῥώμης ἐπίσκοπος γεγονὼς ἀκμάζων ἦν.

If *Hippolytus* had been bishop of a diocese near Rome, it is strange that the Roman bishop *Gelasius* should not have known it.

‡ Euseb. H. E. VI. 18 εἰσήγεν ὅσους εὐφυνῶς ἔχοντας ἑώρα καὶ ἐπὶ τὰ φιλόσοφα μαθήματα, γεωμετρίαν καὶ ἀριθμητικὴν καὶ τὰ ἄλλα προπαιδεύματα παρὰ διδύους· εἰς τε τὰς αἱρέσεις τὰς παρὰ τοῖς φιλοσόφοις προάγων καὶ τὰ παρὰ τοῦτοις συγγράμματα διηγούμενος, ὑπομνηματίζόμενός τε καὶ θεωρῶν εἰς ἕκαστα, ὥστε μέγαν καὶ παρ' αὐτοῖς Ἑλλησι φιλόσοφον τὸν ἄνδρα κηρύττεσθαι.

* Hieronymus Catal. c. 54 (parts of which are quoted in the Tables) thus proceeds concerning *Origen*: *Sed et illud, quod ad Mamæam matrem Alexandri imperatoris religiosam fæminam rogatus venit Antiochiam* [see the Tables p. 241], *et summo honore habitus est.—Quis ignorat et quod tantum in Scripturis divinis habuerit studii ut etiam Hebræam linguam contra ætatis gentisque suæ naturam edisceret, et exceptis LXX interpretibus alias quoque editiones in unum congregaret volumen, Aquilæ scilicet Pontici proselyti et Theodotionis Hebionæ et Symmachi ejusdem dogmatis, qui in evangelium quoque κατὰ Ματθαῖον scripsit commentarios, de quo et suum dogma confirmare conatur. Præterea quintam et sextam et septimam editionem, quas etiam nos de ejus bibliotheca habemus, miro labore reperit et cum cæteris editionibus comparavit. Et quia indicem operum ejus in voluminibus epistolarum quas ad Paulam scripsimus in quadam epistola contra Varronis opera conferens posui, nunc omitto, illud de im-*

72 *Ammonius*. Hieron. Catal. c. 53. A distinct person from *Ammonius Saccas* the preceptor of *Origen*. See above, Greek Authors N° 194 p. 296.

mortali ejus ingenio non tacens, quod Dialecticam quoque et Geometriam et Arithmeticam Musicam Grammaticam et Rhetoricam omniumque philosophorum sectas ita didicit ut studiosos quoque secularium literarum sectatores haberet, et interpretaretur eis quotidie, concursusque ad eum miri fierent; quos ille propterea recipiebat ut sub occasione sæcularis literaturæ in fide Christi eos institueret.—Et super Origenis statu si quis scire velit quid actum sit &c. See the Tables A. D. 250 p. 269.

Works of *Origen* after A. D. 226 are recorded in the Tables from Eusebius.

His works at Alexandria between A. D. 226 and 235 (Tables p. 243. 245) are the following.

Comm. in Joannem tom. I—V.

in Genesim tom. I—VIII.

in Psalmos 1—25.

περὶ ἀναστάσεως βιβλία δύο.

in Lamentationem.

περὶ ἀρχῶν.

στροφματεῖς libb. X.

In A. D. 235 *De martyrio*. Tables p. 249. After that date *Comm. in Joann. tom. XXII.* p. 249. Within A. D. 239—249 *Comm. in Esaiam*, *Comm. in Ezekiel*. Tables p. 255.

After A. D. 245

Homiliæ ex ore exceptæ. Tables p. 263.

Contra Celsum libri VIII. p. 263.

Comm. in Matthæum tom. XXV. Ibid.

in prophetas XII minores tom. XXV. Ibid.

Epistolæ variae.

Among the other works of *Origen*, of which the time is uncertain, may be named the following.

Hexapla et Tetrapla: Euseb. H. E. VI. 16. The *Hexapla* before the *Tetrapla*. One contained six Greek versions, the other contained four. Conf. intt. ad Euseb. l. c. tom. 2 p. 193—195 Heinechen.

Comm. in I Corinth. Before *Hom. 17 in Lucam*: Opp. tom. 5 p. 151.

Homiliæ in Lucam, *Comm. in Lucam*. Before *Comm. in Joann. tom. XXXII.* 2: Opp. tom. 2 p. 378.

Comm. in Rom. tom. XV. Before *Cels. V.* 47: Opp. tom. 19 p. 257, VIII. 65: tom. 20 p. 206. and before *Comm. in Matth. XVII.* 32: Opp. tom. 4 p. 159.

Epistola ad Africanum de Susanna: Euseb. H. E. VI. 31.

Epistola ad Gregorium Thaumaturgum.

Comm. in Galatas tom. V. Hieron. procem. in *Galat.* tom. 9 p. 123 Ep. 89 Augustino tom. 2 p. 1103.

Hieronymus, who praised *Origen* in A. D. 392, afterwards condemned him as heretical. Hence *Augustine* Ep. 19 Hieronymo p. 87 (apud Hieronymum Ep. 97 p. 1150) *Origenem ac Didymum reprehensos abs*

te lego etiam in recentioribus opusculis tuis—quamvis Origenem mirabiliter ante laudaveris.

Origen's heretical opinions are set forth by Epiphanius hæc. 64 p. 527. 528 and again by Epiphanius ad Joan. Hierosolym. apud Hieronymum Ep. 60 p. 713—717; collected by Hieronymus Ep. 61 p. 726. 727 in Joann. Hierosol. into eight points.

1 That the persons of the Trinity are not equal: *Sicut incongruum est dicere quod possit Filius videre Patrem, ita inconueniens est opinari quod Spiritus Sanctus possit videre Filium.*

2 He held the preexistence of souls, which were placed in human bodies as a punishment for former transgressions.

3 That future punishments would not be eternal, and that the devils will be forgiven at last. Athanas. tom. 1 p. 236B τέλος κηρύττων τῆς κολάσεως, ἐν αἷς φησι συγχώρησιν πάσης ἁμαρτίας γενέσθαι, καὶ τοῖς ἀνθρώποις καὶ τοῖς δαίμοσι παρὰ Θεοῦ.

4 He interpreted Genesis III. 21 to mean “He gave them bodies”—*quod tunicas pelliceas humana corpora interpretetur.*

5 That there will be no resurrection of the body and no difference of sexes in the future world.

6 He treats the description of Paradise in Genesis II. 8—14 as an allegory.

7 He allegorises Gen. I. 6. 7. *Aquas quæ super calos in Scripturis esse dicuntur sanctas supernasque virtutes, quæ super terram, et infra terram, contrarias et dæmoniacas esse arbitratur.*

8 That the image of God in which man was made (Genes. I. 26. 27) was lost after the Fall. *Idcirco ab eo perditam et in homine post Paradisum non fuisse.*

The charges against him were afterwards enlarged into fifteen propositions apud Anonymum Photii Cod. 117, in which, however, all the articles named by Hieronymus are not included.

But although *Origen* was rudely assailed by Theophilus and Epiphanius and Hieronymus, yet he was more favourably judged by others of equal name: Stephanus Gabarus apud Phot. Cod. 232 p. 904 ὅτι Ὁριγένην καὶ Θεόγностον ὃ τε μέγας Ἀθανάσιος ὁ Ἀλεξανδρείας ἐν πολλοῖς ἀπεδέχετο λόγοις, καὶ Τίτος ὁ Βόστρων [N° 141] καὶ ὁ θεόλογος Γρηγόριος ἐν ἐπιστολαῖς φιλόκαλον αὐτὸν λέγει, καὶ ὁ Νύσσης δὲ εὐφήμως εἰς μνήμην ἀγει. ἀλλὰ καὶ Διονύσιος ὁ Ἀλεξανδρείας πρὸς αὐτὸν ἐκείνον γράφων, ζῆτι δὲ καὶ μετὰ θάνατον ἐκείνου πρὸς Θεότεκνον τὸν τῆς Καισαρείας ἐπίσκοπον [N° 96] γράφων δι' ἐπαίνων τὸν Ὁριγένην ἀγει· καὶ Ἀλέξανδρος ὁ Ἱεραιπόλεως ἐπίσκοπος καὶ μάρτυς πρὸς τὸν αὐτὸν Ὁριγένην γράφων λίαν οἰκειοῦται τὸν ἄνδρα τοῖς λόγοις. Athanasius himself in Arianos tom. 1 p. 277 A περὶ δὲ τοῦ αἰδῖως συνεῖναι τὸν λόγον τῷ πατρὶ, καὶ μὴ ἐτέρας οὐσίας ἢ ὑποστάσεως, ἀλλὰ τῆς τοῦ πατρὸς ἰδίου αὐτὸν εἶναι, ὡς εἰρήκασιν οἱ ἐν τῇ συνόδῳ, ἐξίστω πάλιν ὑμᾶς ἀκοῦσαι καὶ παρὰ τοῦ φιλοπόνοῦ

- 73 *Ambrosius*. The disciple and friend of *Origen*. Tables A. D. 235 p. 249 A. D. 246 p. 265 Died before A. D. 253.
- 74 *Noetus*. Epiphanius hæc. 57 p. 479 C ἕτερος πάλιν μετὰ τοῦτον [sc. *Bardesanem*] Νοητὸς ὀνόματι ἀνέστη, οὐ πρὸ ἐτῶν πλείονων ἀλλ' ὡς πρὸ χρόνου τῶν τούτων [before A. D. 375] ἑκατὸν τριάκοντα, πλείω ἢ ἐλάσσω, Ἀσιανὸς τῆς Ἐφέσου πόλεως ὑπάρχων^b.
- 75 *Heraclas Alexandrinus*. Bishop of Alexandria in A. D. 233: Tables p. 247. See A. D. 221 p. 235 A. D. 231 p. 245. Succeeded by *Dionysius* in 249: p. 267.
- 76 *Tryphon Origenis discipulus*. Tables A. D. 254 p. 275. See A. D. 261 p. 287.^c
- 77 *Minucius Felix*. Hieron. Catal. c. 58 *Minucius Felix Romæ insignis causidicus scripsit dialogum Christiani et ethnici disputantium, qui Octavius inscribitur. Sed et alius sub nomine ejus*

᾽Οριγένους, ἃ μὲν γὰρ ὡς ζητῶν καὶ γυμνάζων ἔγραψε, ταῦτα μὴ ὡς αὐτοῦ φρονούντος δεχέσθω τις.—τούτου τοῦ φιλοπόνου τὸ φρόνημά ἐστι. μετὰ γοῦν τὰ ὡς ἐν γυμνασίᾳ λεγόμενα πρὸς τοὺς αἰρετικούς εὐθὺς αὐτὸς ἐπιφέρει τὰ ἴδια λέγων οὕτως· “Εἰ ἔστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀωρατοῦ” κ.τ.λ. Athanasius quotes him again with approbation in a passage marked in the Tables A. D. 285 p. 329. Cf. Socratem H. E. VI. 13. Anonymus apud Photium Cod. 117 ἀνεγνώσθη βιβλίον ὑπὲρ ᾽Οριγένους καὶ τῶν αὐτοῦ θεοστυγῶν δογμάτων ἐν τόμοις εἴ. ἀνεπίγραφον δὲ τὴν ὀνομασίαν ἐτύγχανε τοῦ συντεταχότος.—ὁ δὲ τοῦ συγγράμματος πατὴρ μάρτυρας ὑπὲρ ᾽Οριγένους τε καὶ τῶν αὐτοῦ δογμάτων Διονύσιον προκομίζει τὸν Ἀλεξανδρείας [Nº 89], Δημήτριον τε καὶ Κλήμεντα καὶ ἑτέρους πλείους· μᾶλλον δὲ τῶν ἄλλων ἀπάντων Παμφίλῳ τε τῷ μάρτυρι ἐπερείδεται καὶ τῷ Εὐσεβίῳ, ὃς τῆς κατὰ Παλαιστίνην Καισαρείας ἐπεσκόπησεν. ἡ δὲ ὑπὲρ αὐτοῦ ἀπολογία οὐκ ἔστι λύσις τῶν ἐπικλημάτων ὡς ἐπὶ πλείστον, ἀλλὰ συνηγορία τῆς κατηγορίας.—ψυχῶν τε γὰρ προὔπαρξιν συνομολογεῖ, γραφικαῖς καὶ πατρικαῖς φωναῖς (ὡς οἶται) τὸν λῆρον τοῦτον ἐπισυγκροτῶν, καὶ σωμάτων ἄλλων εἰσάγει ἀνάληψιν. περὶ μέντοι τῆς ἁγίας τριάδος οὐδὲν οὗτος τῶν ἐσφαλμένων λέγει. φησὶ δὲ καὶ περὶ τοῦ ᾽Οριγένους μηδὲν αὐτὸν κατὰ δόξαν ἐσφαλῆναι περὶ τῆς τριάδος, ἀντιφερόμενον δὲ τῇ αἵρέσει Σαβελλίου εἰς μέγα κακοῦ ἡρμένη ποτε, καὶ τὴν τῶν προσώπων τριάδα ἐναργεστάτην καὶ πολλοῖς τρόποις διαφέρουσαν ἀγωνιζόμενον παραστήσαι, πέρα τοῦ προσήκουτος καὶ εἰς τοῦναντίον ἀπενεχθῆναι, ἥξ οὐ δόξαι καὶ τῷ Ἀρειανῷ ἀρροπήματι προεαλωκέναι. ὑπὲρ μέντοι γε τῶν ἄλλων αὐτοῦ δογμάτων, ὅσοις μήτε συγκαταθέσθαι τοῦ θαρρεῖν πρόφασιν ἔχει μήτε τῶν προειρημένων αἰτίαν πορίσασθαι δυνατόν οἶδε, πολλὴν εἰσάγει σπουδὴν ἀποφῆναι ἡ γυμνασίας αὐτῷ χάριν εἰρησθαι ἢ ὑπὸ τινων ἑτεροδόξων τοῖς αὐτοῦ συγγράμμασι παρεμβεβλήσθαι. καὶ προάγει καὶ αὐτὸν ἐκείνου τοῦτο βωόντα καὶ διατεινόμενον· φωρᾶσαι γὰρ αὐτὸν φησὶ καὶ ἔτι ζῶντα ταύτην κατ' αὐτοῦ τὴν βιβλιογραφίαν, ἔστι δὲ ἃ λέγει μάτην αὐτοῦ κατηγορηθῆναι κεφάλαια πεντεκαίδεκα, ἅτινα καὶ διελόγχει διαβολὰς εἶναι, ἐκ τῶν αὐτοῦ ἐκείνου συγγραμμάτων ποιούμενος τοὺς ἐλέγχους ἐν τῷ τετάρτῳ τόμῳ. Augustinus de hæc. c. 43 “*Origeniani*,” inquit (*Epiphanius*)—“*mortuorum resurrectionem repellunt, Christum autem creaturam et Spiritum Sanctum introducentes, paradysum autem et celos et alia omnia allegorizantes.*” *Hæc quidem de Origene Epiphanius, sed qui eum defendunt unus ejusdemque substantiæ esse dicunt docuisse*

Patrem et Filium et Spiritum Sanctum; neque resurrectionem repulisse mortuorum, quamvis et in istis cum convincere studeant qui ejus plura legerunt. Sed sunt hujus Origenis alia dogmata quæ catholica ecclesia omnino non recipit, in quibus nec ipsum falso arguit nec potest ab ejus defensoribus falli; maxime de purgatione et liberatione ac rursus post longum tempus ad eadem malu revolutione rationalis universæ creaturæ.—De qua vanissima impietate adversus philosophos a quibus ista didicit Origenes in libris de Civitate Dei diligentissime disputavi.

In behalf of *Origen* we may contend that his meaning was sometimes exaggerated or perverted by his adversaries; that much was added by his followers which was not his own; that his zeal in combating an error sometimes carried him (as it has carried others) into the opposite extreme; that his opinions are sometimes corrected and explained by other passages in his works; that his speculations were not all intended to be published; that he sometimes proposed opinions as problems for consideration, as conjectures and not certainties; that he was humble and unassuming and by no means confident in himself; finally that his errors of judgment were very much outweighed by his merits.

^b Epiphanius l. c. οὗτος ἀφ' ἑαυτοῦ ἐπάρματι μανίης ἐπαρθεῖς ἐτόλμησε λέγειν τὸν πατέρα πεπονθέναι, ἔτι δὲ μείζονί τινι τύφῳ καὶ παραφροσύνῃ ἐνεχθεὶς ἑαυτὸν ἔλεγε Μωϋσέα καὶ τὸν ἀδελφὸν αὐτοῦ Ἀαρών. Theodoret. hæc. fab. III. 3 tom. 4 p. 342 ὁ δὲ Νοητὸς Σμυρναῖος μὲν ἦν τὸ γένος ἀνενώσατο δὲ τὴν αἵρεσιν ἣν Ἐπίγονος μὲν τις οὕτω καλούμενος ἀπεκύησε πρῶτος Κλεομένης δὲ παραλαβὼν ἐβεβαίωσε. ταῦτα δὲ ἐστὶ τῆς αἵρέσεως τὰ κεφαλαῖα. ἐνὶ φασὶν εἶναι θεὸν καὶ πατέρα τῶν ὄλων δημιουργόν· ἀφανῆ μὲν ὅταν ἐθέλῃ φαινόμενον δὲ ἡνίκα ἀν βούληται. καὶ τὸν αὐτὸν δορατὸν εἶναι καὶ ὁρώμενον καὶ γεννητὸν καὶ ἀγέννητον· ἀγέννητον μὲν ἐξ ἀρχῆς γεννητὸν δὲ ὅτε ἐκ παρθένου γεννηθῆναι ἠθέλησεν· ἀπαθῆ καὶ ἀθάνατον, καὶ πάλιν αὐ παθητὸν καὶ θνητὸν. ἀπαθὴς γὰρ ὢν, φησὶ, τὸ τοῦ σταυροῦ πάθος ἐθελήσας ὑπέμεινε. τοῦτον καὶ υἱὸν ὀνομάζουσι καὶ πατέρα, πρὸς τὰς χρείας τοῦτο κάκεινο καλούμενον.—ταύτης μετὰ τὸν Νοητὸν ὑπερήσπισε Κάλλιστος, ἐπιθήκας τινὰς καὶ οὗτος ἐπινοήσας τῇ δυσσεβείᾳ τοῦ δόγματος.

^c Conf. Fabricium B. G. tom. 7 p. 332.

fertur de fato vel contra mathematicos, qui, cum sit et ipse disertus hominis, non mihi videtur cum superioris libri stilo convenire. Meminit hujus Minucii et Lactantius in libris suis. Sc. Inst. div. I. 11, V. P. Flourished therefore before A. D. 306, when Lactantius lived, and after Origen, since he is placed by Hieronymus below Trypho the disciple of Origen^d.

78 *Caius*. A. D. 210. Tables p. 217.^c

79 *Beryllus*. Bishop of Bosra. Flourished A. D. 210—227: Tables A. D. 210 p. 217 A. D. 227 p. 241.

80 *Alexander Hierosolymitanus*. Succeeded *Narcissus* in A. D. 214: Tables p. 223. Perished in the Decian persecution A. D. 250: p. 269.

81 *Julius Africanus*. His chronology and works: Tables A. D. 221 p. 233. See A. D. 222 p. 235.^f

82 *Geminus Antiochenus*. Tables A. D. 227.^g

83 *Theoctistus Cæsareæ Palæstinæ episcopus*. Received *Origen* in A. D. 231: Tables p. 245. Mentioned at A. D. 252: p. 271. Succeeded by *Domnus* in 261: p. 287.

84 *Gregorius Thaumaturgus*. The disciple of *Origen*: Tables A. D. 232 p. 247. Appointed bishop of Cæsarea in Pontus about the year 261: Euseb. Cited in the Tables p. 287. He was present at the council upon *Paul* of Samosata in A. D. 264: Tables p. 291.^h

^d Hieron. Magno p. 1084 *Minucius Felix causidicus Romani fori in libro cui titulus Octavius est, et in altero contra mathematicos,—quid gentilium scripturarum dimisit intactum?* Epitaph. Nepotiani tom. I p. 31 *Hoc Lactantii illud Hilarii est, sic Minucius Felix &c. Minucius himself p. 335 speaks of an intended treatise de Fato: De fato satis vel si pauca pro tempore, disputaturi alias et uberius et plenius.*

^e Eusebius adds VI. 20 that *Caius* received only 13 epistles of *St. Paul*: τῶν τοῦ ἱεροῦ ἀποστόλου δεκατριῶν μόνων ἐπιστολῶν μνημονεύει, τὴν πρὸς Ἑβραίους μὴ συναριθμήσας ταῖς λοιπαῖς· ἐπεὶ καὶ εἰς δεῦρο παρὰ Ῥωμαίων τιτὶν οὐ νομίζεται τοῦ ἀποστόλου τυγχάνειν. Hieron. Catal. c. 59 *Epistolas Pauli XIII tantum enumerans decimam quartam, quæ fertur ad Hebræos, dicit non ejus esse; sed et apud Romanos usque hodie quasi Pauli apostoli non habetur.* Phot. Cod. 48 τοῦτον τὸν Γάϊον πρεσβύτερόν φασι γεγενῆσθαι τῆς κατὰ Ῥώμην ἐκκλησίας ἐπὶ Οὐδίκτορος καὶ Ζεφυρίνου τῶν ἀρχιερέων, χειροτονηθῆναι δὲ αὐτὸν καὶ ἐθνῶν ἐπίσκοπον. συντάξαι δὲ καὶ ἕτερον λόγον ἰδίως κατὰ τῆς Ἀρτέμωνος [N^o 48] αἵρέσεως, καὶ κατὰ Πρόκλου δὲ σπουδαστοῦ Μοντανοῦ σπουδαίαν διάλεξιν συντεταχέναι, ἐν ᾗ ἡ γ' μόνας ἐπιστολάς ἀριθμεῖται Παύλου, οὐκ ἐγκρίνων τὴν πρὸς Ἑβραίους.

^f Hieron. Magno p. 1083 *Exstant et Julii Africani libri, qui temporum scripsit historias.*

^g Hieron. Catal. c. 64 *Geminus Antiochenæ ecclesiæ presbyter pauca ingenii sui monumenta composuit, florens sub Alexandro principe [A. D. 222—235] et episcopo urbis suæ Zebennio [A. D. 228] eo vel maxime tempore quo Heraclas Ἀλεξανδρινæ ecclesiæ pontifex ordinatus est [A. D. 233].*

^h Hieron. Catal. c. 65 quoted in the Tables p. 247 adds *Theodorus proficiscens πανηγυρικὸν εὐχαριστίας scripsit Origeni, et convocata grandi frequentia ipso quoque Origene presente recitavit, qui usque hodie ex-*

stat. Scripsit et μετάφρασιν in Ecclesiasten brevem quidem sed valde utilem. Et aliæ hujus vulgo feruntur epistolæ. Sed præcipue signa atque miracula quæ jam episcopus cum multa ecclesiarum gloria perpetravit. Idem Magno p. 1083 Exstant libri—Theodori qui postea Gregorius appellatus est, viri apostolicorum signorum atque virtutum. Addressed by *Origen* in a letter still extant: Philocal. c. 13 tom. 25 p. 66. Socrates H. E. IV. 27 de *Gregoriis Naz. et Nysseno*: ἄλλος ἐστὶν ὁ Ποντικὸς Γρηγόριος, ὅστις ἐκ τῆς ἐν Πόντῳ Νεοκαισαρείας ὁρμώμενος ἀρχαιότερος τούτων ἐστὶ μαθητὴς γὰρ Ὀριγένους ἐγένετο. περὶ τούτου τοῦ Γρηγορίου πολὺς ὁ λόγος ἐν τε Ἀθήναις καὶ Βηρυτῇ καὶ ὅλῃ τῇ Ποντικῇ διοικήσει, ὡς δὲ εἰπεῖν, καὶ πάσῃ τῇ οἰκουμένῃ· οὗτος γὰρ ὡς τῶν Ἀθήνῃσι παιδευτηρίων ἀναχωρήσας ἐν τῇ Βηρυτῇ νόμους ἐμάνθανε· πυθόμενός τε ἐν τῇ Καισαρείᾳ τὰ ἱερὰ γράμματα ἐρμηνεύειν Ὀριγένην, δρομαῖος ἐπὶ τὴν Καισάρειαν παραγίνεται· ἀκροασάμενός τε τῆς μεγαλοφώνου θεωρίας τῶν ἱερῶν γραμμάτων, πολλὰ χαίρειν εἰπὼν τοῖς Ῥωμαϊκοῖς νόμοις, ἀχώριστος ἦν τοῦ λοιποῦ· καὶ ὑπ' αὐτοῦ παιδευθεὶς τὴν ἀληθῆ φιλοσοφίαν, καὶ μετὰ ταῦτα ἐπὶ τὴν πατρίδα τῶν γονέων [ἰμμο τῆς μητρός. Conf. Gregorium p. 56 B] καλεσάντων ἀνεχώρησε· καθεὶ πρῶτον μὲν λαϊκὸς ὢν πολλὰ σημεῖα ἐποίησε.—μέμνηται δὲ αὐτοῦ καὶ Πάμφιλος ὁ μάρτυρ ἐν τοῖς περὶ Ὀριγένους πωληθείσιν αὐτῷ βιβλίοις, ἐν οἷς καὶ συστατικὸς λόγος Γρηγορίου εἰς Ὀριγένην παράκειται.

Suidas p. 847 C, having inserted from the translation of Hieronymus c. 65 Θεόδωρος—ἐτύγχανεν, adds ἐτελεύτησεν ἐπὶ Αὐρηλιανοῦ [within A. D. 270—275]. But, as *Gregorius* is not named by Euseb. VII. 30 in the last council upon *Paul* of Samosata in A. D. 269, he probably died before the accession of *Aurelian*, within A. D. 265—268.

Gregorius is mentioned by Basil Cæsar. Ep. 62 (28) p. 840 D τοῦ μεγάλου προστάτου τῆς ἐκκλησίας ὑμῶν Γρηγορίου. Ep. 75 (204) p. 878 B πατέρες πνευματικοὶ οἱ

- 85 *Cornelius Romanus*. He was elected in A. D. 251 and died in exile Sept. 14 A. D. 252 : Tables p. 269. 271. 273.
- 86 *Cyprianus*. Appointed bishop of Carthage in 248 : Tables p. 265. His letters to *Cornelius* : p. 271. 273. *de mortalitate* A. D. 253 p. 275. His exile in 257, his death Sept. 14 A. D. 258 : Tables p. 281.¹
- 87 *Pontius diaconus*. Tables A. D. 259 p. 283.
- 88 *Firmilianus*. Bishop of Cæsarea in Cappadocia. Favoured *Origen* in A. D. 231 : Tables p. 245. Mentioned in A. D. 252 : p. 271. and in 261 : p. 287. He was present at the council against *Paul* in A. D. 264 : p. 291. and died on his way to the third synod in 269 : p. 293. He was therefore bishop about 39 years A. D. 231—269 inclusive^k.
- 89 *Dionysius Alexandrinus*. Succeeds *Heraclas* in the catechetical school in 233 : Tables p. 247. and in the episcopate in 249 : p. 267. He died in 265 : p. 293.¹

ἐξ ἀρχῆς τὴν ἐκκλησίαν τὴν ὑμετέραν θεμελιώσαντες, Γρηγόριον λέγω τὸν πάνν, καὶ ὅσοι ἐφεξῆς ἐκείνῳ τῆς παρ' ὑμῶν ἐπισκοπῆς τὸν θρόνον διαδεξάμενοι. Conf. Ep. 63 (207) p. 844. 845. Ep. 64 (210) p. 849 B he interprets *Gregorius* : ὡς ἄρα Γρηγορίῳ εἰπόντος ἐν ἐκθέσει πίστεως πατέρα καὶ υἱὸν ἐπινοίᾳ μὲν εἶναι δύο ὑποστάσει δὲ ἓν. τοῦτο δὲ ὅτι οὐ δογματικῶς εἴρηται ἀλλ' ἀγωνιστικῶς ἐν τῇ πρὸς Αἰλιανὸν διαλέξει οὐκ ἡδυνήθησαν συνιδεῖν. where *Basil* urges that *Gregorius* in arguing with a gentile had used expressions which the heretics now interpreted in a meaning never intended by *Gregory* himself.

Theodoret. hæ. fab. II. 8 tom. 4 p. 334 de *Paulo Samosateno* : τῶν συνελλυθέντων [sc. A. D. 264] ἐπρωτεύον Γρηγόριός τε ὁ μέγας ὁ περιβρύλλητος, ὁ τὰς παρὰ πάντων ἀδομένας θαυματουργίας ἐπιτελέσας διὰ τῆς ἐνοικουσίας τοῦ πνεύματος χάριτος, καὶ Ἀθηνόδορος ὁ τούτου ἀδελφός, καὶ Φιρμιλιανός [N^o 88] ὁ Καισαρέων τῆς Καππαδοκίας ἐπίσκοπος, περιφανὴς ἀνὴρ καὶ γνῶσιν ἐκατέραν ἔχων, καὶ τὴν θύραθεν καὶ τὴν θείαν καὶ πρὸς τούτοις Ἑλενος ὁ τὴν Κιλικίων ἰθύνων μητρόπολιν.

ⁱ Hieron. dial. Luc. et orth. p. 690 *Beatus Cyprianus*—*hæreticorum baptismæ reprobandi ad Stephanum tunc Romanæ urbis episcopum, qui a beato Petro vigesimus sextus fuit, super hac re Africanam synodum direxit ; sed conatus ejus frustra fuit.* Conf. p. 691. Idem Paulino tom. 1 p. 138 *Beatus Cyprianus instar fontis purissimi dulcis incedit et placidus, et cum totus sit in exercitatione virtutum, occupatus persecutionum angustiis, de Scripturis divinis nequaquam disseruit.* Magno p. 1084 *Cyprianus quod idola Dii non sint qua brevitate qua historicarum omnium scientia quorum verborum sensum splendore perstrinxit!* Conf. ad Euseb. tom. 1 p. 205 Paulæ tom. 3 p. 394 Nepotiano tom. 1 p. 13. Hieronymus ad Lætam de institutione filiæ p. 65 recommends *Cyprian Athanasius* and *Hilarius* : *Cypriani opuscula semper in manu teneat, Athanasii epistolas et Hilarii libros inoffenso decurrat pede.*

Cyprian is quoted by *Augustine* Ep. 23 p. 98 Ep. 28 p. 118 Ep. 47 p. 183 Ep. 48 p. 206. 207. 208 Ep. 89 p. 471 Ep. 107 p. 567. 568. 576. 577. Idem

Ep. 48 p. 194 *Toleravit Cyprianus collegarum avaritiam.*

^k *Firmilian* upon baptism is quoted by Basil. Cæsar. ad Amphilochium tom. 2 p. 759 A πλὴν ἀλλ' ἔδοξε τοῖς ἀρχαίοις, τοῖς περὶ Κυπριανὸν λέγω καὶ Φιρμιλιανὸν τὸν ἡμέτερον, τούτους πάντας μὲν ψήφῳ ὑποβαλεῖν, καθαρὸς καὶ ἐγκρατίτης καὶ ὑδροπαραστάτης καὶ ἀποτακτίτης.

¹ The letters and tracts of *Dionysius* were distributed over a space of 17 years current, the term of his episcopate. They shall be given for the most part in the order in which they lie in Eusebius ; by whom they are partly quoted in the order of time and partly classed according to their subjects. Hieronymus Catal. c. 69 enumerates the works of *Dionysius*, but not in the same order.

1 A. D. 251 ad *Fabium*. Tables A. D. 250 p. 269. Euseb. H. E. VI. 41. 42 ἐν ἐπιστολῇ τῇ πρὸς Φάβιον ἐπίσκοπον Ἀντιοχείων τῶν κατὰ Δέκιον μαρτυρησάντων ἐν Ἀλεξανδρείᾳ τοὺς ἀγῶνας τοῦτον ἱστορεῖ τὸν τρόπον κ. τ. λ. VI. 44 τῷ δ' αὐτῷ τούτῳ Φαβίῳ ὑποκατακλινομένῳ πως τῷ σχίσματι καὶ Διονύσιος—ἐπιστείλας πολλὰ τε ἄλλα περὶ μετανοίας ἐν τοῖς πρὸς αὐτὸν γράμμασι διελθὼν τῶν τε κατ' Ἀλεξανδρείαν ἐναγχοῦς τότε μαρτυρησάντων τοὺς ἀγῶνας δῶν κ. τ. λ. Hieron. c. 69 *Ad Fabium Antiochenæ urbis episcopum scripsit de pænitentia.*

2 *Ad Novatianum* A. D. 251 : Euseb. VI. 45 Hieron. Tables p. 271.

3 *Ad Ægyptios*
Ad Cononem
Ad Alexandrinos
Ad Origenem de martyrio
Ad Laodicenos
Ad Armenios.

Euseb. VI. 46 γράφει δὲ καὶ πρὸς τοὺς κατ' Αἴγυπτον ἐπιστολὴν περὶ μετανοίας, ἐν ᾗ τὰ δόξαντα αὐτῷ περὶ τῶν ὑποπεπτωκότων παρυτίθεται, τάξεις παραπτωμάτων διαγράφας. καὶ πρὸς Κόνωνα (τῆς Ἑρμονπολιτῶν δὲ παροικίας ἐπίσκοπος ἦν οὗτος) ἰδίᾳ τὶς περὶ μετανοίας αὐτοῦ φέρεται γραφή. καὶ ἄλλη ἐπιστρεπτική πρὸς τὸ κατ' Ἀλεξανδρείαν ποιῆμιον αὐτοῦ. ἐν τούτοις ἐστὶ καὶ ἡ Περὶ μαρτυρίου πρὸς τὸν Ὀριγένην γραφεῖσα, καὶ τοῖς κατὰ Λαοδικείαν ἀδελφοῖς, ὧν προέστατο Θηλυμίδρης ἐπίσκοπος καὶ τοῖς κατὰ Ἀρμε-

90 *Novatianus*. A. D. 251. 252: Tables p. 271. *Novatus* retired to Rome in A. D. 250, excited *Novatian* against *Cornelius* in 251. 252: Socrates H. E. IV. 28 describes *Novatian* and

νίαν ὡσαύτως Περὶ μετανοίας ἐπίστελλον, ὃν ἐπισκόπευε Μερουζάνης. Hieron. *Ad Laodicensis de pœnitentia et ad Origenem de martyrio ad Armenios de pœnitentia et de ordine delictorum* [legendum videtur ex Eusebio et ad *Ægyptios de ordine delictorum*]. Steph. Gobarus apud Photium Cod. 232 p. 904 de *Origene*. See above, *Origenes* N° 71 p. 416.

4 *Ad Cornelium Romanum* A. D. 252: Tables p. 271.

Ad Romanos per Hippolytum
Ad Romanos epistolæ variæ.

Euseb. VI. 46 ἐξῆς ταύτῃ καὶ ἑτέρα τις ἐπιστολὴ τοῖς ἐν Ῥώμῃ τοῦ Διονυσίου φέρεται διακονικὴ διὰ Ἰππολύτου. τοῖς αὐτοῖς δὲ ἄλλην περὶ εἰρήνης διατυπύται καὶ ὡσαύτως περὶ μετανοίας, καὶ αὐτὴ πάλιν ἄλλην τοῖς ἐκέισε ὁμολογηταῖς ἔτι τῇ τοῦ Νουάτου συμφερομένοις γνώμῃ. τοῖς δὲ αὐτοῖς τούτοις ἑτέρας δύο μεταθεμένοις ἐπὶ τὴν ἐκκλησίαν ἐπιστέλλει. καὶ ἄλλοις δὲ πλείοσιν ὁμοίως διὰ γραμμάτων ὁμιλήσας ποικίλας τοῖς ἔτι νῦν σπουδῇ περὶ τοὺς λόγους αὐτοῦ ποιούμενοις καταλέλοιπεν ὠφελείας. Hieron. *Ad Romanos per Hippolytum alteram*.

5 *Ad Stephanum Romanum duo* A. D. 256.

Ad Xystum epistolæ A. D. 256. Tables p. 279.

Ad Philemonem.

Ad Dionysium.

Euseb. VII. 2. 5 Στεφάνῳ τὴν πρώτην ὁ Διονύσιος τῶν περὶ βαπτίσματος ἐπιστολῶν διατυπύται.—Στέφανον—ἔστος διαδέχεται. τοῦτ' δευτέρῳ ὁ Διονύσιος περὶ βαπτίσματος χαράξας ἐπιστολὴν κ. τ. λ. VII. 7 καὶ ἐν τῇ τρίτῃ δὲ τῶν περὶ βαπτίσματος ἣν Φιλήμονι τῷ κατὰ Ῥώμην πρεσβυτέρῳ ὁ αὐτὸς γράφει Διονύσιος ταῦτα παρατίθεται κ. τ. λ.—ἡ τετάρτη αὐτοῦ τῶν περὶ βαπτίσματος ἐπιστολῶν πρὸς τὸν κατὰ Ῥώμην ἐγράφη Διονύσιον, τότε μὲν πρεσβείου ἡξιωμένον οὐκ εἰς μακρὸν δὲ καὶ τὴν ἐπισκοπὴν τῶν ἐκέισε παρεληφότα [sc. July A. D. 259]. VII. 9 καὶ ἡ πέμπτη δὲ αὐτῷ πρὸς τὸν Ῥωμαίων ἐπίσκοπον Ἰϋστον ἐγγράπτο κ. τ. λ.—φέρεται τις καὶ ἄλλη—See the Tables p. 279. 281.—VII. 9 καὶ ἄλλη δὲ τις αὐτοῦ μετὰ ταύτας φέρεται πρὸς τὸν κατὰ Ῥώμην Διονύσιον ἢ περὶ Λουκιανοῦ. Hieron. *Ad Xystum—duas epistolas, et ad Philemonem et ad Dionysium Romanæ ecclesiæ presbyteros duas epistolas, et ad eundem Dionysium postea Romæ episcopum*.

6 *Ad Hermammonem* A. D. 262. See the Tables p. 289. Hieron. c. 69 *Ad Hermammonem*.

7 *Ad Germanum*. Euseb. H. E. VII. 11 περὶ δὲ τοῦ κατ' αὐτὸν [sc. *Valerianum*] διωγμοῦ σφοδρτάτου πνευσάντος οἷα σὺν ἑτέροις ὁ αὐτὸς—ὑπέστη δηλώσουσιν αἱ αὐτοῦ φωναί, ἃς πρὸς Γερμανίων τῶν κατ' αὐτὸν ἐπισκόπων κακῶς ἀγορεύειν αὐτὸν πειρώμενον ἀποτεινόμενος τοῦτον παρατίθεται τὸν τρόπον κ. τ. λ.—Eusebius had already VI. 40 quoted largely from this epistle: τὰ γὰρ τοι κατὰ Διονύσιον ἐκ τῆς πρὸς Γερμανὸν ἐπιστολῆς αὐτοῦ παραθήσομαι. Idem VII. 11 ὁ δ' αὐτὸς καὶ ἐν τῇ πρὸς Δο-

μέτιον καὶ Δίδυμον ἐπιστολῇ τῶν ἀμφὶ τὸν διωγμὸν αὐθις μνημονεύει ἐν τούτοις κ. τ. λ.

8 *Ad Flavium*

Ad Domitium et Didymum

Ad Alexandrinos

Epistolæ variæ.

Euseb. H. E. VII. 20 ὁ γὰρ μὴν Διονύσιος πρὸς ταῖς δηλωθείσας ἐπιστολαῖς αὐτοῦ ἔτι καὶ τὰς φερομένας ἑορταστικὰς τοτηνικαῦτα συντάττει πανηγυρικωτεροὺς ἐν αὐταῖς περὶ τῆς τοῦ πάσχα ἑορτῆς ἀνακινῶν λόγους. τούτων τὴν μὲν Φλαυῖ προσφωνεῖ τὴν δὲ Δομετίῳ καὶ Διδύμῳ [conf. VII. 11]. ἐν ἣ καὶ κανὼνα ἐκτίθεται ὀκταετηρίδος, ὅτι μὴ ἄλλοτε ἢ μετὰ τὴν ἑαρινὴν ἰσημερίαν προσήκοι τὴν τοῦ πάσχα ἑορτὴν ἐπιτελεῖν παριστάμενος. πρὸς ταύταις καὶ ἄλλην τοῖς κατ' Ἀλεξάνδρειαν συμπρεσβυτέροις ἐπιστολὴν διαχαράττει· ἑτέροις τε ὁμοῦ διαφόρως, καὶ ταύτας ἔτι τοῦ διωγμοῦ συνεστῶτος. VII. 21 ἐπιλαβούσης δὲ ὅσον οὐδῶ τῆς εἰρήνης, ἐπάνεισι μὲν εἰς τὴν Ἀλεξάνδρειαν· πάλιν δὲ ἐνταῦθα στάσεως καὶ πολέμου συστάντος—αὐθις ἐν τῇ τοῦ πάσχα ἑορτῇ ὥσπερ τις ὑπερόριος ἐξ αὐτῆς τῆς Ἀλεξανδρείας διὰ γραμμάτων αὐτοῖς ὠμίλει. Hieron. *Est ejus ad Dionysium* [emendat Fabricius *Domitium*] *et ad Didymum altera epistola, et ἑορταστικαὶ de pascha plurimæ, declaratione sermonis conscriptæ, et ad Alexandrinam ecclesiam de exilio*.

9 *Ad Hieracem*

Paschales

De Sabbato

De gymnastica.

Euseb. VII. 21 καὶ Ἱεράκι δὲ μετὰ ταῦτα τῶν κατ' Αἴγυπτον ἐπισκόπων ἑτέραν ἑορταστικὴν ἐπιστολὴν γράφων τῆς κατ' αὐτὸν τῶν Ἀλεξανδρέων στάσεως μνημονεύει διὰ τούτων κ. τ. λ.—VII. 22 μετὰ ταῦτα λοιμικῆς τὸν πόλεμον διαλαβούσης νόσου, τῆς τε ἑορτῆς πλησιαζούσης, αὐθις διὰ γραφῆς τοῖς ἀδελφοῖς ὁμιλεῖ τὰ τῆς συμφορᾶς ἐπισημαινόμενος πάθῃ διὰ τούτων κ. τ. λ.—μετὰ δὲ ταύτην τὴν ἐπιστολὴν εἰρηνευσάντων τῶν κατὰ τὴν πόλιν, τοῖς κατ' Αἴγυπτον ἀδελφοῖς ἑορταστικὴν αὐθις ἐπιστέλλει γραφὴν, καὶ ἐπὶ ταύτῃ ἄλλας διαφόρους πόλιν διατυπύται. φέρεται δὲ τις αὐτοῦ καὶ Περὶ σαββάτου, καὶ ἄλλη Περὶ γυμνασίου. Hieron. *Et ad Hieracem in Ægypto episcopum, et alia de mortalitate, et de sabbato, et περὶ γυμνασίου*.

10 *De Apocalypsi ad Nepotem*.

Euseb. VII. 24. 25 ἐπὶ τούτοις ἀπασι σπουδάζεται αὐτῷ καὶ τὰ Περὶ ἐπαγγελιῶν δύο συγγράμματα· ἡ δὲ ὑπόθεσις αὐτῷ Νέπως ἦν ἐπίσκοπος τῶν κατ' Αἴγυπτον Ἰουδαϊκώτερον τὰς ἐπηγγελμένας τοῖς ἁγίοις ἐν ταῖς θείαις γραφαῖς ἐπαγγελίας ἀποδοθῆσεσθαι διδάσκων κ. τ. λ. Hieron. *Duo libri adversum Nepotem episcopum qui mille annorum corporale regnum suis scriptis asseverat, in quibus et de Apocalypsi Joannis diligentissime disputat*. Theodoret. hær. fab. III. 6 tom. 4 p. 346 Νέπως δὲ τῆς Αἰγυπτιακῆς ἐπίσκοπος πόλεως κατὰ μὲν τὰ ἄλλα πάντα τοῖς τῆς ἐκκλησίας δόγμασι συνεφώνει, περὶ δὲ τὰς θείας ἐπαγ-

his seat: Ναύατος πρεσβύτερος ὡν τῆς ἐν Ῥώμῃ ἐκκλησίας διεκρίθη ἐπειδὴ Κορνήλιος ὁ ἐπίσκοπος τοὺς ἐπιθύσαντας πιστοὺς ἐν τῷ διωγμῷ, ὃν ὁ βασιλεὺς Δέκιος κατὰ τῆς ἐκκλησίας ἐκίνησεν, εἰς

γέλιος ἡμάρτανεν, ἐν τῇ γῇ ταύτας ἡγούμενος ἔσσεσθαι, καὶ βρῶσιν καὶ πόσιν καὶ τὰς Ἰουδαϊκὰς ἐορτὰς καὶ χιλίων ἐτῶν περιόδους ἐν τούτοις δαπανωμένας. κατὰ τούτου πάλιν συνέγραψε Διονύσιος ὁ τῆς Ἀλεξανδρέων ἐπίσκοπος, ἐν μὲν τοῖς ἄλλοις ἐπαυῶν ἐν δὲ τούτοις διελέγχων τὸν πλάνον. On the fragments of *Dionysius* upon this subject see the remarks of Lardner Vol. 3 p. 102—132.

11 *Contra Sabellium*

Ad Ammonem

Ad Telesphorum

Ad Euphranorem

Ad Ammonem et Euphorum

Libri IV ad Dionysium.

Euseb. VII. 26 ἐπὶ ταύταις τοῦ Διονυσίου φέρονται καὶ ἄλλαι πλείους ἐπιστολαί, ὥσπερ αἱ κατὰ Σαβελλίου πρὸς Ἀμμωνα τῆς κατὰ Βερνίκην ἐκκλησίας ἐπίσκοπον, καὶ ἡ πρὸς Τελέσφορον καὶ ἡ πρὸς Εὐφράνορα, καὶ πάλιν Ἀμμωνα καὶ Εὐπορον. συντάττει δὲ περὶ τῆς αὐτῆς ὑποθέσεως καὶ ἄλλα τέσσαρα συγγράμματα ἃ τῷ κατὰ Ῥώμην ὁμωνύμῳ Διονυσίῳ προσφωνεῖ. Hieron. *Et adversum Sabellium et ad Ammonem Beronices episcopum et ad Telesphorum et ad Euphranorem, et quatuor libri ad Dionysium Romanæ urbis episcopum.* Athanasius tom. 1 p. 274 C Διονύσιος δὲ ὁ γενόμενος ἐπίσκοπος τῆς Ἀλεξανδρείας κατὰ τοῦ Σαβελλίου γράφων τὴν τε κατὰ σάρκα οἰκονομίαν τοῦ σωτῆρος διὰ πλειόνων ἐξηγούμενος, καὶ ἐξ αὐτῆς διελέγχων τοὺς σαβελλίζοντας, ὅτι μὴ ὁ πατήρ ἐστίν ὁ γενόμενος σὰρξ ἀλλ' ὁ τούτου λόγος, ὡς εἶπεν ὁ Ἰωάννης· ἐπειδὴ ὑπενοήθη ὡς ποῖημα καὶ γενητὸν λέγων τὸν υἱὸν καὶ μὴ ὁμοούσιον τῷ πατρὶ, γράφει πρὸς τὸν ὁμώνυμον αὐτῷ Διονύσιον τὸν ἐπίσκοπον Ῥώμης ἀπολογούμενος συκοφαντίας εἶναι ταύτην κατ' αὐτοῦ· μήτε γὰρ ποιητὸν εἰρηκέναι τὸν υἱὸν, ἀλλὰ καὶ ὁμοούσιον αὐτὸν ὁμολογεῖν διεβεβαίωσατο. ἔχει δὲ αὐτοῦ ἡ λέξις οὕτως· “Καὶ δεῖ ἄλλης ἐπιστολῆς ἔγραψα ἐν οἷς ἡλεγξα καὶ ὁ προφῆρουσιν ἔγκλημα κατ' ἐμοῦ ψεῦδος ὄν· ὡς οὐ λέγοντος τὸν Χριστὸν ὁμοούσιον εἶναι τῷ Θεῷ. εἰ γὰρ καὶ τὸ ὄνομα τοῦτο φημι μὴ εὐρηκέναι· πού τῶν ἁγίων γραφῶν, ἀλλὰ γε τὰ ἐπιχειρήματά μου τὰ ἐξῆς, ἃ σεσιωπήκασαι, τῆς διανοίας ταύτης οὐκ ἀπέδει· καὶ γὰρ ἀνθρωπινὴν γονὴν παρεθέμην, δηλῶν ὡς οἶσαν ὁμογενῆ, φήσας πάντως τοὺς γονεῖς μόνον ἑτέροους εἶναι τῶν τέκνων ὅτι μὴ αὐτοὶ εἶεν καὶ τέκνα, ἢ μήτε γονεῖς ἀναγκαῖον ὑπάρχον εἶναι μήτε τέκνα.” κ. τ. λ. Athanasius vindicates *Dionysius* in a treatise tom. 1 p. 548—569 περὶ Διονυσίου τοῦ ὁμοούσιου Ἀλεξανδρείας ὅτι—μάτην αὐτὸν συκοφαντοῦσιν οἱ Ἀρειομανῖται ὡς ὁμόδοξον αὐτῶν. He quotes p. 552 D τὴν πρὸς Ἀμμώνιον ἐπιστολήν. p. 555 A C τὴν πρὸς Εὐφράνορα καὶ Ἀμμώνιον κατὰ Σαβελλίου ἐπιστολήν. Again p. 557 B p. 558 A p. 567 D. The books to *Dionysius* of Rome are quoted by Athanasius p. 559 D γράφει ταῖς λέξεσι ταύταις ἐν τῷ πρώτῳ τῷ ἐπιγραφομένῳ Ἐλέγχου καὶ Ἀπολογίας μεθ' ἑτέρα οὕτως—p. 568 A ἡ ἀπολογία. Again p. 565 B ἐν τῷ πρώτῳ βιβλίῳ. p. 561 A λέγων ἐν τῷ δευτέρῳ βιβλίῳ. p. 563 D οὕτως ἐν τῷ δευτέρῳ βιβλίῳ φησίν. Idem de synodis tom. 1 p. 918 B C ὁ δὲ τῆς

Ῥώμης ἐπίσκοπος—γράφει πρὸς τὸν ὁμώνυμον αὐτοῦ, κακείνους λοιπὸν ἀπολογούμενος τὸ μὲν βιβλίον ἐπιγράφει Ἐλέγχου καὶ Ἀπολογίας· γράφει δὲ ταῦτα πρὸς ἐκείνον κ. τ. λ. Eusebius Præp. VII. 18. 19 p. 333 B Διονυσίου ὃς ἐν τῷ πρώτῳ τῶν πρὸς Σαβελλίον αὐτῷ γεγυμνασμένων τάδε—γράφει κ. τ. λ.

Hieron. in Rufinum p. 836 *Dionysium Alexandrinæ urbis episcopum, virum eruditissimum, contra Sabellium IV voluminibus disputantem in Arianum dogma delabi.* Basilus Cæsar. Ep. 41 (9) p. 802 C *Maximo.* ἃ δὲ ἐπιζητεῖς τῶν Διονυσίου, ἦλθε μὲν εἰς ἡμᾶς καὶ πάνυ πολλά.—οὐ πάντα θαυμάζομεν τοῦ ἀνδρός· ἔστι δὲ ἃ καὶ παντελῶς διαγράφομεν. σχεδὸν γὰρ ταυτησὶ τῆς νῦν περιθρυλλουμένης ἀσεβείας, τῆς κατὰ τὸ ἀνόμιον λέγω, οὗτος ἐστίν, ὅσα γε ἡμεῖς ἴσμεν, ὁ πρῶτος ἀνθρώποις τὰ σέπρματι παρασχών. αἷτιον δὲ οἶμαι οὐ πονηρία γνώμης ἀλλὰ τὸ σφόδρα βούλεσθαι ἀντιτείνειν τῷ Σαβελλίῳ.

Basilus ad Amphilochem p. 757 B refers to *Dionysius* on baptism, and censures him for admitting the *Pepuzians*: τὸ δὲ τῶν Πεπουζηνῶν οὐδένα μοι λόγον ἔχειν δοκεῖ· καὶ ἐθαύμασα πῶς κανονικὸν ὄντα τὸν μέγαν Διονύσιον παρῆλθεν. p. 758 D εἰ καὶ τὸν μέγαν Διονύσιον τοῦτο παρέλαθεν, ἀλλ' ἡμῖν οὐ φυλακτέον τὴν μίμησιν τοῦ σφάλματος.

12 *Epistola variæ*

περὶ φύσεως

περὶ πειρασμῶν.

Euseb. H. E. VII. 26 καὶ πλείους δὲ παρὰ ταύτας εἰσιν αὐτοῦ παρ' ἡμῖν ἐπιστολαὶ καὶ δὴ καὶ πολυεπεῖς λόγοι ἐν ἐπιστολῇ χαρακτῆρι γραφέντες· ὡς οἱ Περί φύσεως Τιμοθεῷ τῷ παιδὶ προσπεφωνημένοι καὶ ὁ Περί πειρασμῶν, ὃν καὶ αὐτὸς Εὐφράνορι ἀνατέθεικεν. Hieron. *De natura ad Timotheum, de temptationibus ad Euphranorem.* Euseb. Præp. XIV. 23 p. 772 C ἐγὼ δέ σοι καὶ Διονυσίου τῆς κατὰ Χριστὸν φιλοσοφίας ἐπισκίπτου ἀνδρὸς ἀπὸ τῶν Περί φύσεως βραχέα τῶν πρὸς Ἐπίκουρον ἀντειρημένων παραθήσομαι. c. 24 p. 773 D ταῦτ' εἰπὼν ἐξῆς ἀνασκευάζει τὸ δόγμα κ. τ. λ. c. 27 p. 784 A ταῦτά μοι ἀπὸ πλείστων ἐξήνθισται τῶν πρὸς Ἐπίκουρον Διονυσίῳ τῷ καθ' ἡμᾶς ἐπισκόπῳ πεποιημένων.

13 *Ad Basilidem*

Comm. in Ecclesiastem.

Euseb. H. E. VII. 26 ἐπὶ τούτοις καὶ Βασιλείδῃ τῶν κατὰ Πεντάπολιν παροικίων ἐπισκόπῳ γράφων φησὶν αὐτὸν εἰς τὴν ἀρχὴν ἐξήγησιν πεποιήσθαι τοῦ ἐκκλησιαστοῦ. διαφόρους δ' ἡμῖν καὶ πρὸς τοῦτον καταλέλοιπεν ἐπιστολάς. Hieron. c. 69 *Ad Basilidem quoque multæ epistolæ, in quarum una se asserit etiam in Ecclesiastem cæpisse scribere commentarios.* Exstat apud Routh tom. 2 p. 385—394 Διονυσίου—ἐκ τῆς πρὸς Βασιλείδην ἐπιστολῆς περὶ τοῦ μεγάλου σαββάτου, πότε χρὴ ἀπονησιζέσθαι.

14 *Adversus Paulum Samosatenum epistola* A. D. 264 Tables p. 291. 293. Hieron. c. 69 *Sed et adversus Paulum Samosatenum ante paucos dies quam*

κοινωνίαν ἐδέξατο. διὰ ταύτην οὖν τὴν αἰτίαν διακριθεὶς εἰς ἐπισκοπὴν παρὰ τῶν συμφρονησάντων αὐτῷ ἐπισκόπων προχειρισθεὶς ταῖς πανταχοῦ ἐκκλησίαις ἔγραφε μὴ δέχεσθαι τοὺς ἐπιτεθυκότας εἰς τὰ μυστήρια, ἀλλὰ προτρέπει μὲν αὐτοὺς εἰς μετάνοιαν τὴν δὲ συγχώρησιν ἐπιτρέπει Θεῷ τῷ δυναμένῳ καὶ ἔξουσίαν ἔχοντι συγχωρεῖν ἁμαρτήματα^m.

- 91 *Sabellius*. May be placed at A. D. 256—270. His opinions were already known in A. D. 257: See Dionysius quoted in the Tables p. 279. Contemporary with *Dionysius* of *Alexandria* and *Dionysius* of *Rome*, who both wrote against him: Athanas. tom. 1 p. 274 C Διονύσιος ὁ γενόμενος ἐπίσκοπος τῆς Ἀλεξανδρείας κατὰ τοῦ Σαβελλίου γράφων κ.τ.λ. p. 275 B ἰδοὺ καὶ ὁ τῆς Ῥώμης ἐπίσκοπος Διονύσιος γράφων κατὰ τῶν τὰ τοῦ Σαβελλίου φρονούντων κ.τ.λ. p. 552 A ἐν Πενταπόλει τῆς ἁνω Λιβύης τηνικαυτὰ τινες τῶν ἐπισκόπων ἐφρόνησαν τὰ Σαβελλίου. καὶ τοσοῦτον ἰσχυσαν ταῖς ἐπινοαῖς ὥς ὀλίγου δεῖν μηκέτι ἐν ταῖς ἐκκλησίαις κηρύττεσθαι τὸν υἱὸν τοῦ Θεοῦ. τοῦτο μαθὼν Διονύσιος (αὐτὸς γὰρ εἶχε τὴν μέριμναν τῶν ἐκκλησιῶν ἐκεῖνων) πέμπει καὶ συμβουλεύει τοῖς αἰτίοις παύσασθαι τῆς κακοδοξίας. Conf. p. 554 C 555 A p. 558 p. 567 B 568.ⁿ

morceretur insignis ejus fertur epistola. Moritur duodecimo Gallieni anno. See the Tables A. D. 265 p. 293.

^m The Novatians are described by *Asclepiades* apud Socratem H. E. VII. 25 p. 367 a Novatian bishop in the time of *Atticus* A. D. 406—425: Ἀττικὸς ἐν Νικαίᾳ ποτὶ—γενόμενος Ἀσκληπιάδην τε τὸν ἐκεῖ Ναυατιανῶν ἐπίσκοπον γηραιὸν ὄντα ἰδὼν ἠρώτησε πόσους ἐνιαυτοὺς ἐπίσκοπος ὦν τυγχάνεις, τοῦ δὲ πεντήκοντα εἰπόντος, “Εὐδαίμων” ἔφη “τυγχάνεις, ὦ ἄνθρωπε, τοσοῦτον χρόνου καλοῦ ἔργου ἐπιμελούμενος.” πρὸς δὲ τὸν αὐτὸν Ἀσκληπιάδην “Ἐγὼ” ἔφη “τὸν μὲν Ναύατον ἐπαινῶ τοὺς Ναυατιανούς δὲ οὐκ ἀποδέχομαι κ.τ.λ.—οὐκ ἐπαινῶ ὅτι περὶ εὐτελῶν πταισμάτων τῆς κοινωνίας τοὺς λαϊκοὺς ἀποκλείουσι.” πρὸς ταῦτα ὁ Ἀσκληπιάδης “Ἐκτὸς” ἔφη “τοῦ ἐπιθῆναι καὶ ἄλλαι πολλαὶ κατὰ τὰς γραφὰς εἰσὶν ἁμαρτίαι πρὸς θάνατον, δι’ αἷς ὑμεῖς μὲν [πρὸς] τοὺς κληρικοὺς ἡμεῖς δὲ καὶ τοὺς λαϊκοὺς ἀποκλείομεν, θεῷ μόνῳ τὴν συγχώρησιν αὐτῶν ἐπιτρέποντες.” These notices of *Novatian* by *Socrates* and *Atticus* may be accepted as impartial; but the account of *Cornelius* apud *Eusebium* VI. 43 (referred to in the Tables p. 271) is the account of an adversary. *Hieronymus* Catal. c. 70 thus speaks of *Novatian*: *Novatianus Romanæ urbis presbyter adversus Cornelium cathedram sacerdotalem conatus invadere Novatianorum quod Græce dicitur καθάρων dogma constituit, nolens apostatus suscipere pœnitentes. Hujus auctor Novatus Cypriani presbyter fuit. Scripsit autem de pascha, de sabbato, de circumcissione, de sacerdote, de oratione, de cibis Judaicis, de instantia, de Attalo, multaque alia; et de Trinitate grande volumen, quasi epitomên operis Tertulliani faciens; quod plerique nescientes Cypriani existimant.*

Hieronymus mentions *Novatian* in these passages: *Paulæ* tom. 1 p. 188 *Postularis—commentarios Fortunatiani, et propter notitiam persecutionum Aurelii Victoris historiam, simulque epistolas Novatiani, ut, dum schismatici hominis venena cognoscimus, libentius sancti martyris Cypriani bibamus antidotum.* *Damaso* tom. 3 p. 51 ταῦτά σοι ἐσχέδιασα duabus tantum quæsti-

unculis prætermisissis, non quo non potuerim et ad illas quoque aliquid respondere; sed quod ab eloquentissimis viris, Tertulliano nostro scilicet et Novatiano, Latino sermone sint editæ. *Marcellæ* tom. 3 p. 268 on blasphemy against the Holy Spirit in *Matth. XII. 32* *Mark III. 29* he argues against the interpretation of *Novatian*: *Novatianus affirmat non posse peccare in Spiritum Sanctum nisi eum qui Christianus sit et postea negaverit &c.* In *Jovin. II* p. 557 *Ne Montanus et Novatus hic rideant, qui contendunt non posse renovari per pœnitentiam eos qui crucifixerunt sibimet filium Dei, &c.* *Tranquillino* p. 1056 *Ego Origenem propter eruditionem sic interdum legendum arbitror, quomodo Tertullianum Novatum Arnobium Apollinarium et nonnullos ecclesiasticos scriptores Græcos pariter et Latinos, ut bona eorum eligamus vitemusque contraria.*

Greg. Naz. Or. 39 p. 689 B τί νομοθετεῖς, ὦ νέε φαρισαῖε, καὶ καθαρὰ τὴν προσηγορίαν οὐ τὴν προαίρεσιν; καὶ φυτῶν ἡμῖν τὰ Ναυάτου μετὰ τῆς αὐτῆς ἀσθενείας; οὐ δέχη μετάνοιαν; οὐ δίδως ὀδυρμόν τινας; οὐ δακρύεις δάκρυον; —Μὴ σύ γε τοιοῦτον κριτοῦ τύχοις. Conf. p. 690 B C.

On *Novatianus* and the *Novatians* see *Theodoret Hæc. fab. III. 5* tom. 4 p. 344—346 ὁ δὲ Ναυάτος τῆς Ῥωμαίων ἐκκλησίας πρεσβύτερος ἦν κ.τ.λ.—τοὺς δὲ τῆς οἰκείας συμμορίας οὐ Ναυατιανούς μόνον ἀλλὰ καὶ καθαρούς προσηγόρευσεν κ.τ.λ.

ⁿ The date affixed to *Sabellius* at No 91 p. 397, “A. D. 270,” ought rather to be “A. D. 256—270.” He was the disciple of *Noëtus*, and was recent in the time of *Epiphanius*: *Epiphani. hæc. 62* p. 513 A Σαβελλιὸς τις ἐν χρόνοις ἀνέστη οὐ πολλῷ πρότερον παλαιότατοις. πρόσφατος γὰρ οὗτος. *Augustin. hæc. c. 41* *Sabelliani ab illo Noëto [No 74] quem supra memoravimus defluxisse dicuntur. nam et discipulum ejus quidam perhibent fuisse Sabellium.* And *Noëtus* (who preceded *Sabellius*) flourished in A. D. 245. *Sabellius* was an African: *Basil. Cæsar. Ep. 41* (9) p. 802 D τῇ ἀσβεσίᾳ τοῦ Λίβυος. *Ep. 63* (207) p. 842 B Σαβελλιὸς ὁ Λίβυος. *Ep. 78* (125) p. 889 D τοῦ Λίβυος Σαβελλίου. *Greg. Naz. Or. 2* p. 29 D Σαβελλιὸς ὁ Λίβυος.

92 *Paulus Samosatenus*. Bishop of Antioch in A. D. 262: Tables A. D. 260 p. 285. First council upon *Paul* in 264: Tables p. 291. He was deposed in 270: p. 303.^o

Zenobia was his patroness: Athanas. tom. 1 p. 857 D Ἰουδαία ἦν Ζηνοβία, καὶ Παύλου πρόεστη τοῦ Σαμοσατέως.

93 *Malchion*. Tables A. D. 269 p. 301.^p

94 *Eusebius Laodiceus episcopus*. Tables A. D. 273 p. 309 A. D. 279 p. 319.

Theodoret. hæ. fab. II. 9 tom. 4 p. 335 Σαβέλλιος ὁ Λίβυς ὁ Πενταπολίτης τοιαύτης ἡρξεν αἰρέσεως· μίαν ὑπόστασιν ἔφησεν εἶναι τὸν πατέρα καὶ τὸν υἱὸν καὶ τὸ ἅγιον πνεῦμα, καὶ ἐν τριώνυμον πρόσωπον, καὶ τὸν αὐτὸν ποτὲ μὲν ὡς πατέρα καλεῖ ποτὲ δὲ ὡς υἱὸν ποτὲ δὲ ὡς ἅγιον πνεῦμα. καὶ ἐν μὲν τῇ παλαιᾷ ὡς πατέρα νομοθετῆσαι ἐν δὲ τῇ καινῇ ὡς υἱὸν ἐνανθρωπήσαι, ὡς πνεῦμα δὲ ἅγιον τοῖς ἀποστόλοις ἐπιφιοιτῆσαι. κατὰ τούτου συνέγραψε Διονύσιος ὁ τῆς Ἀλεξανδρείας ἐπίσκοπος.

Athanasius mentions *Sabellius* tom. 1 p. 241 A οὐ γὰρ υἱοπατέρα φρονούμεν ὡς οἱ Σαβελλιανοὶ μονοοῦσιον καὶ οὐχ ὁμοοῦσιον. p. 885 B οὐδ' ὡς ὁ Μανιχαῖος μέρος ὁμοοῦσιον τοῦ πατρὸς τὸ γέννημα εἰσηγήσατο· οὐδ' ὡς Σαβέλλιος τὴν μονάδα διαιρῶν υἱοπατέρα εἶπεν. p. 898 C τοιοῦτοὶ εἰσιν οἱ πατροπασσιανοὶ μὲν παρὰ Ῥωμαίοις Σαβελλιανοὶ δὲ καλούμενοι παρ' ἡμῖν. Conf. p. 456 C 488 B 531 D 532 B. p. 521 B ὅτι μὴ κατὰ Σαβέλλιον ὁ αὐτὸς πατήρ καὶ υἱὸς, ἀλλὰ ὁ πατήρ πατήρ καὶ ὁ υἱὸς υἱός. p. 526 B εἰ γὰρ ὁ λέγων δύο ἑλληνίζει—ὁ λέγων ἐν σαβελλίζει. p. 539 A μαίνεται δὲ καὶ Σαβέλλιος λέγων τὸν πατέρα εἶναι υἱὸν καὶ ἔμπαλιν τὸν υἱὸν εἶναι πατέρα, ὑποστάσει μὲν ἐν ὀνόματι δὲ δύο. Conf. p. 154 A 525 D 528 D. Ad Serapionem tom. 2 p. 20 A διὰ τοῦτο Σαβέλλιος ἀλλότριος τῆς ἐκκλησίας ἐκρίθη, τολμήσας εἰπεῖν ἐπὶ τοῦ πατρὸς τὸ “υἱὸς” καὶ ἐπὶ τοῦ υἱοῦ τὸ τοῦ πνεύματος ὄνομα. He marks the distinction between Sabellians and Arians tom. 1 p. 522 B. He condemns *Sabellius Paul of Samosata* *Valentinus Basilides* and the *Manichees* p. 576 A 578 A.—*Sabellius* and *Photinus* p. 581 B.

Greg. Naz. Or. 20 p. 378 E προσκυνούμεν οὖν πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, τὰς μὲν ιδιότητας χωρίζοντες ἐνοῦντες δὲ τὴν θεότητα· καὶ οὔτε εἰς ἐν τὰ τρία συναλείφομεν, ἵνα μὴ τὴν Σαβελλίου νόσον νοσήσωμεν, οὔτε διαιρούμεν εἰς τρία ἔκφυλα καὶ ἀλλότρια, ἵνα μὴ τὰ Ἀρείου μανώμεν. Or. 21 p. 393 D τῆς Σαβελλίου καινοτομίας, ὃς πρῶτος θεότητος συστολὴν ἐπενόησε. Or. 39 p. 684 B ἀπέστω γὰρ ἡμῶν ἐξ ἰσοῦ καὶ ἡ Σαβελλίου συναίρεσις καὶ ἡ Ἀρείου διαιρέσις, τὰ ἐκ διαμέτρου κακὰ, καὶ ὁμότιμα τὴν ἀσέβειαν. Conf. Or. 31 p. 576 C Σαβελλίους συνάψαι καὶ Ἀρειανῶς διαστήσαι. Conf. Or. 30 p. 544 B.

Basilus Cæs. Ep. 73 p. 873 A describes Sabellianism: τὰ Σαβελλίου—εἴ τις τὸν αὐτὸν πατέρα λέγει καὶ υἱὸν καὶ ἅγιον πνεῦμα καὶ ἐν πρᾶγμα πολυώνυμον ὑποτίθεται καὶ μίαν ὑπόστασιν ὑπὸ τῶν τριῶν προσηγοριῶν ἐκφωνοῦμένην, τὸν τοιοῦτον ἡμεῖς ἐν τῇ μερίδι τῶν Ἰουδαίων τάσσομεν. Conf. Ep. 64 p. 847 C Ἰουδαῖσμός ἐστιν ὁ Σαβελλισμός ἐν προσχήματι Χριστιανισμοῦ. De *Sabellio* conf. Ep. 64 p. 848 A 850 A Ep. 59 p. 833 C Ep. 79 p. 897 D Ep. 293 p. 1060 C Ep. 345 p. 1122 B Ep. 349

p. 1129 D Ep. 364 p. 1140 D Ep. 391 p. 1172 B. Idem Ep. 300 p. 1070 A αὕτη ἡ φωνή [sc. ὁμοουσία] καὶ τὸ τοῦ Σαβελλίου κακὸν ἐπανορθοῦται· ἀναιρεῖ γὰρ τὴν ταυτότητα τῆς ὑποστάσεως καὶ εἰσάγει τελείαν τῶν προσώπων τὴν ἔννοιαν.

The heresy of *Sabellius* is noticed by Hieronymus Marcellæ p. 658 dial. orthod. et Luc. p. 679 Marco p. 1057.

o Athanasius tom. 1 p. 258 B μᾶλλον Σαδδουκαίων καὶ τοῦ Σαμοσατέως ἐστὶ τοῦτο τὸ φρόνημα κ. τ. λ. p. 273 C τοῦτο τοῦ Καϊάφα καὶ τοῦ Σαμοσατέως ἀτεχνῶς ἐστὶ τὸ φρόνημα. p. 286 D τί δὲ καὶ τῷ Σαμοσατέϊ τὰ τῶν γραφῶν ἀρνούμενθ τοῦ Θεοῦ λόγον; p. 345 A οὐκ ἔστι τοῦτο τῆς ἐκκλησίας, τοῦ δὲ Σαμοσατέως ἐστὶ καὶ τῶν νῦν Ἰουδαίων τὸ φρόνημα. p. 413 D οὐ γιγνώσκουσι τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· οὕτω Μανιχαῖοι καὶ Φρύγες, καὶ οἱ τοῦ Σαμοσατέως μαθηταί, τὰ ὀνόματα λέγοντες οὐδὲν ἡττῶν εἰσιν αἰρετικοί. p. 383 C de *Arrianis*: εἰ μὲν οὖν νομίζουσιν ὅτι καὶ πρὸ τοῦ γένηται ἄνθρωπος καὶ σταυρὸν ὑπομείνη οὐκ ἦν κύριος καὶ βασιλεὺς ὁ σωτὴρ, ἀλλὰ τότε ἀρχὴν ἔχει τοῦ εἶναι κύριος, γνώτωσαν ὅτι τοῦ Σαμοσατέως ἐκ φανεροῦ πάλιν φθέγονται ῥήματα. Julius Romanus apud Athanasium tom. 1 p. 744 A ἐκ τοῦ κατὰ Νοβάτον καὶ τὸν Σαμοσατέα Παῦλον παραδείγματος τὰ τῶν συνόδων ἰσχύειν δόγματα χρή.

On his doctrine Athanasius tom. 1 p. 332 B εἰ μὴ ἄρα κατὰ τὸν Σαμοσατέα μηδὲ εἶναι αὐτὸν πρὶν ἄνθρωπον γενέσθαι εἴποιεν. p. 543 B τινὲς τῶν ἀπὸ τοῦ Σαμοσατέως διαιρουντες τὸν λόγον ἀπὸ τοῦ υἱοῦ φάσκουσι τὸν μὲν υἱὸν εἶναι τὸν Χριστὸν τὸν δὲ λόγον ἄλλον εἶναι· καὶ τούτου πρόφασιν λαμβάνουσιν ἀπὸ τῶν Πράξεων [sc. Act. X. 36]. δ καλῶς μὲν Πέτρος εἶπεν αὐτοὶ δὲ κακῶς ἐκδέχονται. Cf. p. 544 B D 546 B 547 A 578 A 502 A. Idem ad Maximum p. 164 D ἵνα μὴ ὁ Σαμοσατεὺς πρόφασιν εὕρῃ ἄνθρωπον αὐτὸν λέγων ὡς ἄλλον ὄντα παρὰ τὸν θεὸν λόγον. De Synodis p. 897 C ὅποιοί εἰσιν οἱ ἀπὸ Παύλου τοῦ Σαμοσατέως, ὕστερον αὐτὸν μετὰ τὴν ἐνανθρώπησιν ἐκ προκοπῆς τεθεοποιῆσθαι λέγοντες τῷ τὴν φύσιν ψιλὸν ἄνθρωπον γεγονέναι. Conf. p. 919 D. *Paul* was condemned by 70 bishops: Ibid. p. 919 A.

p Hieron. Magno p. 1083 *Exstant libri*—*presbyterorum Pamphili Pierii Luciani Malchionis, Eusebii Cæsariensis episcopi et Eustathii Antiocheni et Athanasii Alexandrini, Eusebii quoque Emiseni et Triphylii Cyprii et Asterii Scythopolitæ et Serapionis confessoris, Titi quoque Bostrensis episcopi Cappadocumque Basilii Gregorii et Amphilochoii, qui omnes in tantum philosophorum doctrinis atque sententiis suos referciunt libros ut nescias quid in illis primum admirari debeas, eruditionem sæculi an scientiam Scripturarum.*

95 *Anatolius Laodiceus episcopus.* Tables A. D. 279 p. 319.

96 *Theotecnus Cæsareæ Palæstinæ episcopus.* See the Tables A. D. 261 p. 287 A. D. 264 p. 291. Succeeded by *Agapitus*: Tables A. D. 284 p. 325.

97 *Manes.* Flourished A. D. 261: Tables p. 287. Was put to death within A. D. 273—275: Tables A. D. 272 p. 307. See A. D. 278 p. 317 and Appendix c. 6 p. 260 note 5.⁹ *Chronicon Edessenum* apud Assemanum Bibl. Orient. tom. 1 p. 393 quoted by Lardner Vol. 3 p. 425 Anno [sc. *Seleucidarum*] *quingentesimo quinquagesimo primo* [A. D. 248] *natus est Manes.* This date for his birth will make him 21 years of age in A. D. 261, and from 33 to 35 at his death.

As Manichæism was widely diffused and continued long, and as *Manes* is treated by some modern writers with more favour than he deserves, I propose to insert a brief outline of his system. His scheme was this^r.

⁹ Epiphanius de pond. c. 20 p. 176 A assigns the date of Photius: ἐν τῷ ἐνάτῳ ἔτει τῆς τοῦτων [*Valeriani et Gallieni*] βασιλείας ἀνέβη Μάνης ἀπὸ τῆς Περσίδος. But in hæc. 66 p. 617 C he places Manichæism at the 4th year of *Aurelian* A. D. 273: Μανιχαῖοι—ἐν χρόνοις Αὐρηλιανοῦ τοῦ βασιλέως γεγόνασι, περὶ ἔτος τέταρτον τῆς αὐτοῦ βασιλείας. ἔστι δὲ ἡ πολυθρύλλητος καὶ ἐν πολλοῖς μέρεσι τῆς γῆς φημιζομένη (αἵρεσις) ἐκ Μάνη τινός.—Μάνης δὲ οὗτος ἀπὸ τῆς τῶν Περσῶν ὠρμάτο γῆς, Κούβρικος μὲν τὸ πρῶτον καλούμενος, ἐπονομάσας δὲ ἑαυτῷ Μάνη ὄνομα. p. 637 D 638 A ὁμοῦ ἀπὸ ἀναλήψεως Χριστοῦ ἕως τοῦ Μάνη, καὶ Αὐρηλιανοῦ καὶ Πιρόβου βασιλέων, ἔτη σὸς' κατὰ τινας χρονογραφίους, κατὰ δὲ ἄλλους σμς'.—βασιλεῖς δὲ οἱ καθ' ἑξῆς ὧν καὶ οἱ χρόνοι συνημμένοι, Αὐρηλιανοῦ περιλειφθέντος ἔτος πρῶτον Τάκιτος μῆνας ἕξ· Κἄρος καὶ Καρίνος καὶ Νουμεριανὸς μῆνας δύο [lege ἔτη δύο]. Διοκλητιανὸς ἔτη εἴκοσι. κ. τ. λ.—ὥς εἶναι ἀπὸ τοῦ εἰρημένου Μάνη ἕως τοῦ παρόντος, τουτέστιν Οὐάλεντος μὲν ἔτους γ', Γρατιανοῦ δὲ ἔτους θ' Οὐάλεντινιανοῦ δὲ νεωτέρου ἔτους α', ἔτη ος' [lege cum Petavio ρς']. ἵνα ἐν τετάρτῳ ἔτει Αὐρηλιανοῦ καὶ ἐν χρόνοις Ὑμεναίου ἐπισκόπου Ἱεροσολύμων ἐπίπεμπτος ἔξαποσταλῇ τῷ κόσμῳ. For the time of *Epiphanius* see the Tables p. 489. But the true period from the 4th of *Aurelian* A. D. 273 to the 9th of *Gratian*, both inclusive, was 103 years. Epiphanius Ibid. p. 698 B Πιρόβος ἦν ὁ κατ' ἐκείνο καιροῦ βασιλεὺς, καὶ Αὐρηλιανὸς ὁ πρὸ αὐτοῦ, ὅτε οὗτος ὁ Μάνης ἐνεδήμει.

^r *Manes ipse in epistola fundamenti apud Augustinum contra epistolam fund. c. 16 Hæc quippe in exordio fuerunt, duæ substantiæ a sese divisæ. et luminis quidem imperium tenebat Deus Pater in sua sancta stirpe perpetuus, in virtute magnificus, natura ipsa verus, aternitate propria semper exsultans, continens apud se sapientiam et sensus vitales; per quos etiam duodecim membra luminis sui comprehendit, regni videlicet proprii divitias affluentes. In unoquoque autem membrorum ejus sunt recondita millia innumerabilium et immensorum thesaurorum. Ipse vero Pater in sua laude præcipuus, magnitudine incomprehensibilis, copulata habet sibi beata et gloriosa sæcula* [sc. αἰῶνες], neque numero neque prolixitate æstimanda, cum quibus idem sanctus atque illustris pater et genitor degit, nullo

in regnis ejus insignibus aut indigente aut infirmo constituto. Ita autem fundata sunt ejusdem splendidissima regna supra lucidam et beatam terram, ut a nullo unquam aut moveri aut concuti possint. c. 19 Juxta unam vero partem ac latus illustris illius ac sanctæ terræ erat Tenebrarum terra profunda et immensa magnitudine, in qua habitabant ignea corpora, genera scilicet pestifera. Illic infinitæ tenebræ ex eadem manantes natura inæstimabiles cum propriis fœtibus ultra quas erant aquæ cænosa ac turbidæ cum suis inhabitatoribus, quarum interius venti horribiles ac vehementes cum suo Principe et genitoribus. Rursum regio ignea et corruptibilis cum suis ducibus et nationibus. Pari more introrsum gens caliginosa ac fumi plena, in quo morabatur immanis Princeps omnium et Dux, habens circa se innumerabiles principes, quorum omnium ipse erat mens atque origo. hæque fuerunt naturæ quinque terræ pestiferæ. This treatise contained almost the whole doctrine of *Manes*: Augustin. Ibid. c. 6 *Illum consideremus librum quem Fundamenti Epistolam dicitis, ubi totum pæne quod creditis continetur. Felix the Manichee apud Augustinum Actis cum Felice II. 1 remarks Nullam scripturam inter manus habui, quia non mihi sunt redditæ unde me instruere possem.—Modo peto codices reddantur mihi, et venio ad certamen.—Omnes scripturas quæ mihi sublatae sunt. Ista enim epistola Fundamenti est,—quod et ego dixi, quia ipsa continet initium medium et finem.* The works of *Manes* were written in Chaldaean or in Syriac: Titus Bostr. I p. 99 apud Fabricium tom. 7 p. 314. Theodoret hæc. fab. l. 26 thus describes the dogmas of *Manes*: οὗτος δύο ἀγεννήτους καὶ αἰδίους ἔφησεν εἶναι, Θεὸν καὶ Ὑλὴν καὶ προσηγόρευσε τὸν μὲν Θεὸν φῶς τὴν δὲ Ὑλὴν σκότος καὶ τὸ μὲν φῶς ἀγαθὸν τὸ δὲ σκότος κακόν· ἐπιτέθεικε καὶ ἄλλα ὀνόματα· τὸ μὲν γὰρ φῶς ὠκόμασε δένδρον ἀγαθὸν ἀγαθὸν πεπληρωμένον καρπῶν, τὴν δὲ ὕλὴν δένδρον κακόν, συμβαλόντας τῇ ῥίζῃ φέρον καρπούς. ἀφεστηκέναι τῆς ὕλης ἔφησε τὸν θεόν, καὶ παντάπασιν ἀγοσεῖν καὶ αὐτὸν τὴν ὕλὴν καὶ τὴν ὕλὴν αὐτόν. καὶ σχεῖν τὸν μὲν θεὸν τὰ τε ἀρκτῶα μέρη καὶ τὰ ἑῷα καὶ τὰ ἐσπέρια, τὴν δὲ ὕλὴν τὰ νότια. αἰῶσι δὲ πολλοῖς ὕστερον διαστασιάζουσι πρὸς ἑαυτὴν τὴν ὕλὴν καὶ τοὺς ταύτης καρπούς πρὸς ἀλλήλους· τοῦ δὲ

The Good God reigned from all eternity in a region of light, surrounded by luminous intelligent beings, emanations from himself, substances without definite forms. This world of light contained

πολέμου συστάντος, καὶ τῶν μὲν διωκόντων τῶν δὲ διωκόμενων, μέχρι τῶν ὄρων τοῦ φωτός αὐτοὺς ἀφικέσθαι, εἴτα τὸ φῶς θεασαμένους ἡσθῆναι τε ἐπ' αὐτῷ καὶ θαυμάσαι, καὶ βουληθῆναι πασσυδεῖ κατ' αὐτοῦ στρατεῦσαι, καὶ ἀρπάσαι, καὶ κεράσαι τῷ φωτὶ τὸ ἴδιον σκότος. ὥρμησεν οὖν—ἡ ὕλη μετὰ τῶν δαιμόνων καὶ τῶν εἰδῶλων καὶ τοῦ πυρὸς καὶ τοῦ ὕδατος κατὰ τοῦ φαιέντος φωτός. Tyrbo apud Acta Archelai p. 147 ed. Fabricii Epiphaniūm hæc. 66 p. 642 αὐτός δύο σέβει θεοὺς ἀγεννήτους αὐτοφυεῖς αἰδίους ἓνα τῷ ἐνὶ ἀντικείμενον, καὶ τὸν μὲν ἀγαθὸν τὸν δὲ πονηρὸν εἰσηγεῖται, φῶς τῷ ἐνὶ ὄνομα θέμενος καὶ τῷ ἐτέρῳ σκότος. καὶ τοῦ μὲν φωτός εἶναι μέρος τὴν ἐν ἀνθρώποις ψυχὴν τοῦ δὲ σκότους τὸ σῶμα, καὶ τὸ τῆς ὕλης δημιουργήμα. μῖξιν δὲ ἦτοι σύγκρασιν τοῦτον λέγει γεγονέναι τὸν τρόπον, ἀπεικάζων τοὺς δύο τῷδε τῷ παραδείγματι· καθάπερ δύο βασιλεῖς ἀντιμαχόμενοι πρὸς ἀλλήλους, ὄντες ἀπαρχῆς ἐχθροὶ, καὶ ἀνὰ μέρος ἐκάστου τὰ ἴδια ἔχοντος. κατὰ δὲ σύστασιν τὸ σκότος ἐπελθὼν ἐκ τῶν ὀρίων αὐτοῦ προσεμαχίστατο τῷ φωτί. γνόντα δὲ τὸν ἀγαθὸν Πατέρα τὸ σκότος ἐν τῇ γῇ αὐτοῦ ἐπιδεδημηκὸς προβάλλειν ἐξ αὐτοῦ δύναμιν λεγομένην Μητέρα τῆς Ζωῆς· καὶ αὐτὴν προβεβληκέναι τὸν Πρῶτον Ἀνθρώπον, τὰ πέντε στοιχεῖα· εἰσὶ δὲ ἄνεμος φῶς ὕδωρ πῦρ καὶ ὕλη [lege ἀήρ cum Beausobrio]· καὶ ταῦτα ἐνδυσάμενον ὡς πρὸς κατασκευὴν πολέμου κατελθεῖν κάτω καὶ πολεμῆσαι τῷ σκότει. οἱ δὲ τοῦ σκότους ἄρχοντες ἀντιπολεμοῦντες αὐτῷ ἔφαγον ἐκ τῆς πανοπλίας αὐτοῦ, ὃ ἐστὶν ἡ ψυχὴ. τότε δεινῶς ἐθλίβη ἐκεῖ κάτω ὁ πρῶτος ἄνθρωπος ὑπὸ τοῦ σκότους, καὶ εἰ μὴ εὐξαμένου εἰσήκουσεν ὁ Πατὴρ καὶ ἀπέστειλεν ἑτέραν δύναμιν προβληθεῖσαν ὑπ' αὐτοῦ, λεγομένην Ζῶν Πνεῦμα, καὶ εἰ μὴ κατελθὼν δέδωκεν αὐτῷ δεξιὰν καὶ ἀνήνεγκεν ἐκ τοῦ σκότους, πάλαι ἂν ὁ πρῶτος ἄνθρωπος κατεχόμενος ἐκινδύνευεν. Augustin. hæc. 46 *Iste duo principia inter se diversa et adversa eademque æterna et coæterna—composuit, duasque naturas atque substantias, boni scilicet et mali, sequens alios antiquos hæreticos, opinatus est. quarum inter se pugnam et commixtionem, et boni a malo purgationem, et boni quod purgari non poterit cum malo in æternum damnationem, secundum sua dogmata asseverantes multa fabulantur.—Ex his autem suis fabulis vanis atque impiis coguntur dicere animas bonas, quas censent ab animalium malarum naturæ scilicet contrariæ commixtione liberandas, ejus cujus Deus est esse naturæ.* Simplicius in Epictet. p. 267 Heyne well describes the system: ἀναγκάζονται δὲ οἱ δύο λέγοντες τῶν ὄλων ἀρχάς, τό τε ἀγαθὸν καὶ τὸ κακὸν, καὶ τὸν ἀγαθὸν παρ' αὐτοῖς λεγόμενον Θεὸν μηκέτι πάντων αἴτιον λέγειν, μηδὲ παντοκράτορα δικαίως ἀνυμνεῖν, μηδὲ δύναμιν αὐτῷ τὴν ἀκροτύτην καὶ ὄλην ἀναστῆναι, ἀλλὰ τὸ ἥμισυ τῆς ὄλης δυνάμεως, εἴπερ ἄρα καὶ τοῦτο· μηδὲ νομίζειν πάντα ἀγαθαίνειν καὶ φωτίζειν αὐτὸν, πηγὴν λεγόμενον ἀγαθότητος καὶ φωτός. οἷα δὲ καὶ ὅσα βλάβος εἰς τὸν θεὸν τοῖς ὑπ' ἐκείνων λεγομένοις ἐξ ἀνάγκης ἀκολουθεῖ! καὶ γὰρ δεῖλδον εἰσάγουσιν αὐτὸν, δεδουκῶτα τὸ κακὸν ἐγγὺς τῶν ὄρων αὐτοῦ γενόμενον, μὴ καὶ ἐντὸς εἰσέλθῃ, καὶ διὰ ταύτην τὴν δειλίαν ἀδίκως καὶ ἀσυμφόρως μέρος αὐτοῦ καὶ μέλη τὰς ψυχὰς οὐσας (ὡς φασι) μηδὲν ἁμαρ-

τούσας πρότερον ἔρριψε τῷ κακῷ, ἵνα τὰ λοιπὰ τῶν ἀγαθῶν διασώσῃ· ὥσπερ στρατηγός (φασι) πολεμίων ἐπιόντων μέρος αὐτοῖς τοῦ αἰκίου στρατοῦ προίεται, ἵνα τὸ λοιπὸν διασώσῃ. ταῦτα γάρ ἐστιν αὐτῶν τὰ ῥήματα, εἰ καὶ μὴ ἐπ' αὐτῶν ἴσως τῶν λέξεων. ὁ δὲ ρίψας τὰς ψυχὰς κατ' αὐτοὺς, ἦτοι ὁ κελεύσας ριφῆναι, ἢ ἐπελάβετο ἢ οὐκ ἐνόησεν οἷα μέλλουσιν αἱ ψυχαὶ πάσχειν ἐκδοθεῖσαι τῷ κακῷ· ὅτι ἐμπίρυνται καὶ ταγηνίζονται (ὡς φασι) καὶ κακοῦνται παντοίως, μήτε ἁμαρτοῦσαί τι πρότερον καὶ μέρη τοῦ Θεοῦ οὐσιν, τὸ δὲ τελευταῖον (ὡς φασιν) αἱ ἄσεβεῖς αὐτῶν γενόμεναι (τοιαῦται δὲ εἰσι παρ' αὐτοῖς οὐχ αἱ φονεύσασαι ἢ μοιχεύσασαι ἢ τι τῶν ἐξαγίστων τούτων ὑπὸ ζωῆς διεσθαρμένης ποιήσασαι, ἀλλ' αἱ μὴ λέγουσαι δύο ἀρχὰς εἶναι τῶν πάντων, τὸ ἀγαθὸν καὶ τὸ κακόν)—αὗται οὖν οὐδὲ ἐπιστρέφουσιν ἔτι (φασιν) εἰς τὸ ἀγαθόν, ἀλλὰ μένουσι τῷ κακῷ συγκεκολλημέναι· ὥστε καὶ ἀτελῇ μένειν ἐκεῖνον, μέρη αὐτοῦ ἀπολέσαντα. On the five elements Augustin. Hæc. 46: *Quinque enim elementa quæ genuerunt principes proprios genti tribuunt tenebrarum, eaque elementa his nominibus nuncupant, fumum tenebras ignem aquam ventum. In fumo nata animalia bipedia, unde homines ducere originem censent; in tenebris serpentia, in igne quadrupedia, in aquis natatilia, in vento volatilia. His quinque elementis malis debellandis alia quinque elementa de regno et substantia Dei missa esse, et in illa pugna fuisse permixta, fumo aera, tenebris lucem, igni malo ignem bonum, aquæ mala aquam bonam, vento malo ventum bonum.* Augustine contra Faustum XXI. 14 on the form of the prince of darkness: *Regnabat Deus in terra sua; regnabat et Hyle in sua.—Verumtamen Deo vestro ille saltem princeps tenebrarum non ita longo intervallo comparari potest, cui nemo resistebat &c.—Huc accedit quia illi principi non tantum sui generis, id est, bipedes, quos parentes hominum dicitis, sed etiam cuncta animalium ceterorum genera subditu erant.* Conf. Mosheim de rebus Christian. p. 767 p. 793. On the two sexes of the demons Manes himself apud Augustinum de natura boni c. 44. Some passages of the system from Manes himself are given by Titus Bostrensis contra Manichæos I quoted by Mosheim p. 761 ἦν γὰρ ποτὲ, φησὶν, ὅτε ἡ ὕλη ἠτάκει καὶ ἐγέννα καὶ ἠξύνετο, καὶ διετέλει πολλὰς προβαλλομένη δυνάμεις. Idem I p. 87 apud Mosheim p. 766 Σατανᾶς ἦν πονηρὸς, καὶ οὕτε ποτὲ οὐκ ἦν, αἰὶ γὰρ ἦν· καὶ οὐκ ἀπὸ τίνος ἦν, ἦν γάρ. καὶ ρίζα ἦν, φησὶ, καὶ ἦν κύριος, καὶ αὐτὸς ἦν. Again I p. 70 Mosheim p. 768 of the irruption of the demons into the realm of light: καὶ οὐ πρότερον ἐπαύσαντο ἀλλήλοις ἐπανιστάμενοι μέχρι οὗ τὸ φῶς ὅψε ποτὲ ἐφώρασαν.—ἀγνοοῦντες κ. τ. λ. Idem I p. 71 apud Mosheim p. 790 φησὶν ἡ παρ' αὐτοῖς βίβλος, πρὸς ἀλλήλους στασιάζοντες ἐπεπόλεσαν καὶ μεχρὶ τῶν μεθορίων· καὶ τὸ φῶς εἶδον, θάμα τι κάλλιστον καὶ εὐκρεπέστατον. Manes in libro mysteriorum apud Titum Bostrensem I. p. 68 (quoted by Mosheim p. 793) ὁ δὲ ἀγαθὸς δύναμιν ἀποστέλλει τινὰ φυλάξουσιν μὲν δῆθεν τοὺς ὄρους, τὸ δὲ ἀληθὲς δέλεαρ ἐσομένην εἰς ἀκούσιον

five elements, light or lucid earth, water, air, fire, ether. But there also existed from all eternity another independent world, the realm of Darkness and Matter and Evil. The Being who ruled in this region was a giant in human shape. From him had been produced a race of demons of either sex, who from their conjunction after the manner of human generation had peopled that world of darkness. This region also had its five elements; darkness or earth instead of light, wind instead of air, an evil and destructive fire, smoke instead of ether. The two Beings who reigned in these two worlds were independent of each other. Each was supreme within his own limits. The God of Light was conscious of the existence of the world of darkness, but the realm of light was unknown to the Evil One.

At length, after countless ages, the demons (princes or ἀρχοντες) of the world of darkness chanced to discover the region of light. They entered that domain, captured some of those bright substances the emanations of the God of Light and bore their prize away. Those particles of light, destined hereafter to be the souls of men, are carried to the king of the dark region. The God of Light essayed to recover those emanations of himself from their captivity. He first formed a Power, the *Mother of Life*. From her issued a Being of similar form to the king of darkness himself. This Being, named the *First Man* because he bore the form which was afterwards given to *Adam*, proceeded on his mission, to recover the captured substances. He failed in his attempt. The God of Light prepared an agent more potent than the first, and produced the *Living Spirit*, who was to invade the realm of darkness and to rescue those imprisoned particles of light by force. What followed shall be told by *Manes* himself apud Augustinum de natura boni c. 16: *Iniquis igitur commentis ad eos qui aderant ait (princeps tenebrarum) "Quid vobis videtur maximum hoc lumen quod oritur? Intuemini quemadmodum polum movet [sc. Spiritus Vivens], concutit plurimas potestates. Quapropter mihi vos æquum est id quod in vestris viribus habetis luminis prærogare; sic quippe illius magni [sc. Primi Hominis] qui gloriosus apparuit imaginem fingam, per quam regnare poterimus, tenebrarum aliquando conversatione liberati."* Hæc audientes ac diu secum deliberantes justissimum putaverunt id quod postulabantur præbere. Nec enim fidebant se idem lumen jugiter retenturos. Unde melius rati sunt principi suo id offerre, nequaquam desperantes eodem se pacto regnaturos. Quo igitur modo lumen illud quod habebant præbuerint considerandum est. Nam hoc etiam omnibus divinis scripturis arcanisque cælestibus adpersum est; sapientibus vero quomodo sit datum scire minime est difficile, nam coram aperteque cognoscitur ab eo qui vere ac fideliter intueri voluerit. Quoniam eorum qui convenerant frequentia promiscua erat, feminarum scilicet ac masculorum, impulit eos ut inter se coirent; in quo coitu alii seminarunt aliæ gravidæ effectæ sunt. Erant autem partus iis qui genuerant similes, vires plurimas parentum, uti primi, obtinentes. Hæc sumens eorum princeps uti præcipuum donum gavisus est³. Et, sicuti etiam nunc fieri videmus, corporum formatricem naturam mali inde

τῇ ὅλῃ σωφρόνισμον, ὁ δὲ καὶ γέγονε. Titus I p. 68 apud Mosheim p. 795 θεασαμένη ἡ ὅλη τὴν ἀποσταλίσαν δύναμιν προσεκίσθησε μὲν ὡς ἐραθεῖσα ὁρμῇ δὲ πλείους λαβοῦσα ταύτην κατέπιε, καὶ ἐδέθη τρόπον τινὰ ὥσπερ θηρίον.

The *First Man* in his contest with the Powers of Darkness produced the *passible Jesus* (not the *Christ*, who is in the scheme of *Manes* the *impassible Jesus*). The soul or luminous part of this offspring of the *First Man* was seized and imprisoned in the elements of matter with the other particles of light. On the *passible Jesus* see Mosheim p. 796—798 and the testimonies there collected.

The Manichee in Augustine denies that they acknowledged two Gods. But although they withheld

the name, they gave the substance. Their Evil Principle like his adversary was eternal, self-existent, independent, supreme within his own domain. See on this subject Mosheim p. 765 against Beausobre. Agapius the Manichee apud Photium Cod. 179 thus describes the Evil Principle: ἀρχὴν πονηρὰν αὐθιπόστατον ἀντανίστησιν ἐξ αἰδίου τῷ θεῷ, ἣν ποτὲ μὲν φύσιν ἄλλοτε δ' ὅλην καὶ ἄλλοτε δὲ Σατανᾶν καὶ διάβολον καὶ ἀρχοντα τοῦ κόσμου καὶ θεὸν τοῦ αἰῶνος τούτου καὶ μυρίοις ἄλλοις ἀποκαλεῖ.

³ According to *Manes* however in another fable (produced below at p. 430 note ^f) the demons retained a part of the luminous substance, which *Manes* induces them to part with by another expedient.

vires sumentem figurare, ita etiam ante dictus princeps sodalium prolem accipiens habentem parentum sensus, prudentiam, lucem simul secum in generatione procreatam, comedit, ac plerisque viribus sumptis ex istiusmodi esca, in qua non modo inerat fortitudo sed multo magis astutice et pravi sensus ex fera genitorum gente, propriam ad se conjugem evocavit, ex ea qua ipse erat stirpe manantem, et facto cum ea coitu seminavit ut ceteri abundantiam malorum quæ devoraverit, nonnihil etiam ipse adjiciens ex sua cogitatione ac virtutibus ut esset sensus ejus omnium eorum quæ profuderat formator atque descriptor; cujus compar excipiebat hæc ut semen consuevit culta optime terra percipere. In eadem enim construebantur et contuebantur omnium imagines cælestium ac terrenarum virtutum, ut pleni videlicet orbis id quod formabatur similitudinem obtineret^{ss}. Briefly but accurately expressed by Augustine hæc. 46 Adam et Evam ex parentibus principibus fumi asserunt natos, cum pater eorum nomine Saelas sociorum suorum fetus omnium devorasset, et quidquid inde commixtum divinæ substantiæ ceperat cum uxore concumbens in carne prolis tanquam tenacissimo vinculo colligasset^t.

By this process Adam contained those luminous particles which had been captured by the demons, and which were to be disseminated among all his posterity. The God of Light thus frustrated commanded the *Living Spirit* to create the earth for the habitation of Adam and his race^v; from whence the imprisoned souls might gradually be transferred to their original seats.

^{ss} Augustine l. c. introduces this remarkable passage in this manner: *Nam et a quibusdam principibus gentis tenebrarum sic dicunt Adam primum hominem creatum ut lumen ab eis ne fugeret teneretur. In epistola enim quam Fundamenti appellant quomodo princeps tenebrarum, quem patrem primi hominis [sc. Adam] inducunt, ad ceteros socios suos tenebrarum principes locutus fuerit et egerit, ita scripsit Manichæus. "Iniquis" &c. It is prefaced thus by Manes himself apud Augustinum contra epistolam Manichæi c. 13 De eo igitur, frater dilectissime Pattici, de quo mihi significasti dicens nosse te cupere cujusmodi sit nativitas Adæ et Evæ, utrum verbo sint iidem proluti an primogeniti ex corpore, respondebitur tibi ut congruit. Namque de his a plerisque in variis scripturis relationibusque dissimili modo insertum atque commemoratum est. Quapropter veritas istius rei ut sese habet ab universis fere gentibus ignoratur, et ab omnibus qui etiam de hoc diu multumque disputarunt. Si enim illis super Adæ et Evæ generatione provenisset manifeste cognoscere, nunquam corruptioni et morti subjacerent. Mosheim p. 803. 805 &c. who has all these passages successfully argues against Beausobre that Manes intended this to be received not as an allegory but as an account of real events.*

^t Tyrbo apud Epiphanium hæc. 66 p. 643 Hippolytum Fabricii tom. 2 p. 148 τότε τολύν και ή ύλη—έκάλεσε πάντας τών άρχόντων πρωτόιστους, και έλαβεν άπ' αυτών άνά μιαν δύναμιν, και κατεσκεύασε τόν άνθρωπον, τόν κατά την ιδίαν του πρώτου ανθρώπου εκείνου, και έδησε την ψυχήν έν αυτώ. αυτή έστι της συγκράσεως ή υπόθεσις. Theodoret. hæc. fab. I. 26 tom. 4 p. 319 και τόν άνθρωπον δέ ούχ υπό του Θεού πλασθήναι λέγουσιν άλλ' υπό του της ύλης άρχοντος, Ζακλάν δέ τούτον προσαγορεύουσιν και την Εδαν ώσαύτως υπό του Ζακλά και του Νεβρώδ γενέσθαι.

^v Tyrbo apud Acta p. 147 apud Epiphanium p. 643

τότε ζών πνεύμα έκτισε τόν κόσμον, και αυτό φορέσαν έτέρας τρεις δυνάμεις κατελθόν άνήνεγκε τους άρχοντας και έπτερέωσεν έν τώ στερεώματι, ό έστιν αυτών σώμα ή σφαίρα τότε πάλιν τώ ζών πνεύμα έκτισε τους φωστήρας, ά έστι της ψυχής λείψανα, και ούτως έποίησε τώ στερεώμα κυκλεύσαι. και πάλιν έκτισε την γήν εις είδη όκτώ. ό δέ ώμοφόρος κάτω βυστάζει και έπάν κήμη βαστάζων τρέμει και σεισμού αίτιος γίνεται παρά τόν ώρισμένον καιρόν. τούτου ένεκα τόν υιόν αυτού απέστειλεν ό άγαθος πατήρ έκ τών κόλπων εις την καρδίαν της γής, και εις τα ταύτης κατώτατα μέρη, όπως αυτό την προσήκουσαν έπιτιμίαν δώ. και όσάκις άν σεισμός γένηται, ή τρέμει κήμην, ή αντιφέρει εις τόν έτερον ώμον. Theodoret. hæc. fab. I. 26 p. 319 έντευθεν αναγκασθήναι φασι τόν θεόν δημιουργήσαι τόν κόσμον τα δέ του κόσμου μέρη ούκ αυτού λέγουσιν άλλά της ύλης είναι ποιήματα έδημούργησε δέ διαλύσαι αυτής την σύστασιν βουληθείς και εις ειρήνην άγαγείν τα μαχόμενα, ώστε κατά βραχύ και τώ ανακαθέν τη ύλη φώς έλευθερώσαι. Augustin. hæc. c. 46 Mundum a natura boni, hoc est, a natura Dei factum confitentur quidem, sed de commixtione boni et mali, quæ facta est quando inter se utraque natura pugnavit. The Omophorus is the coadjutor of Splenditenens: Augustin. contra Faustum XX. 9 Quis enim Splenditenens suspendit mundum, et quis Atlas cum illo supportat?—Vos primum hominem cum quinque elementis belligerantem et Spiritum Potentem [sc. τώ ζών πνεύμα] de captivis corporibus gentis tenebrarum, an potius de membris Dei vestri victis atque subjectis, mundum fabricantem, et Splenditenentem reliquias eorundem membrorum Dei vestri habentem in manu—et Atlantem maximum subter humeris suis cum eo ferentem, ne totum ille fatigatus abjiciat. XV. 5 Ostende nobis mæchos tuos, Splenditenentem ponderatorem et Atlantem laturarium. Illum etiam dicis capita elementorum tenere mundumque suspendere, istum autem genu fixo scapulis validis subjugulare tantam molem, utique ne ille deficiat. Tyrbo apud Acta p. 152 Epiphanium

The earth was formed of mixed materials, partly good and partly evil. It had five elements, after the pattern of the five elements in the world of light. *Adam* being the offspring of the Evil Principle, *Moses* and the prophets are rejected by *Manes* as adversaries of the God of Light. They are the interpreters of the father of *Adam**.

To withdraw the luminous substances, the souls of men, from their evil tabernacles of matter, *Christ* was sent; who was a man in appearance only, and not really born or crucified. Through *Christ* those luminous particles, those imprisoned souls, after various transmigrations, and after purification in the fires of the Sun and in the waters of the Moon, are to be restored to the region of the God of Light. When all is accomplished, the two empires of Light and Darkness will

p. 646 ἄρχων ἐστὶν [sc. *princeps tenebrarum*] ὁ εἰπὼν τοῖς ἐτέροις ἄρχουσιν ὅτι “Δεῦτε, δότε μοι ἐκ τοῦ φωτὸς οὐ ἐλάβομεν, καὶ ποιήσωμεν ἄνθρωπον κατὰ τὴν ἡμῶν τῶν ἀρχόντων μορφήν, καθ’ ἣν εἶδομεν, ὁ ἐστὶ πρῶτος ἄνθρωπος” καὶ οὕτως ἔκτισε τὸν ἄνθρωπον. τὴν δὲ Εἰδαν ὁμοίως ἔκτισαν, δόντες αὐτῇ ἐκ τῆς ἐπιθυμίας αὐτῶν, πρὸς τὸ ἐξαπατήσαι τὸν Ἀδάμ· καὶ διὰ τούτων γέγονεν ἡ πλάσις τοῦ κόσμου, ἐκ τῆς τοῦ ἄρχοντος δημιουργίας. Mosheim p. 819 shews that according to *Manes* the production of *Adam* preceded the formation of the earth.

* Augustin. hæc. 46 *Deum qui legem per Moysen dedit et in Hebraeis prophetis locutus est non esse verum Deum, sed unum ex principibus tenebrarum*. Agaprius Manichæus apud Phot. Cod. 179 τὴν δὲ παλαιὰν γραφὴν κωμῶδει [Agaprius], Μωϋσεία τε αὐτὸν καὶ τοὺς προφήτας καὶ δὴ καὶ τὸν πρόδρομον ὁ τρισάθλιος δυσφημῶν.

† Tyrbo apud Acta p. 148 Epiphanium p. 643 C ὅτε δὲ εἶδεν ὁ πατήρ ὁ ζῶν θλιβομένην τὴν ψυχὴν ἐν τῷ σώματι, εὐσπλαγχνός ὢν καὶ ἐλεήμων ἐπεμψε τὸν υἱὸν αὐτοῦ τὸν ἡγαπημένον εἰς σωτηρίαν τῆς ψυχῆς. διὰ γὰρ ταύτην τὴν πρόφασιν, καὶ τὴν τοῦ ὁμοφύρου, ἀπεστείλην αὐτόν. καὶ ἐλθὼν ὁ υἱὸς μετεσχημάτισεν ἑαυτὸν εἰς ἄνθρωπον εἶδος, καὶ ἐφαίνετο τοῖς ἀνθρώποις ὡς ἄνθρωπος, μὴ ὢν ἄνθρωπος· καὶ οἱ ἄνθρωποι ὑπελάμβανον αὐτὸν γεγενῆσθαι. ἐλθὼν οὖν ποιεῖται τὴν δημιουργίαν πρὸς σωτηρίαν τῶν ψυχῶν, καὶ μηχανὴν συνεστήσατο ἔχουσαν δώδεκα κάδους, ἥτις ὑπὸ τῆς σφαίρας στρεφόμενη ἀνιμάται τῶν θησκόντων τὰς ψυχὰς· καὶ ταῦτας ὁ μέγας φωστήρ ταῖς ἀκτίσι λαβὼν καθαρίζει καὶ μεταδίδωσι τῇ σελήνῃ· καὶ οὕτως πληροῦται τῆς σελήνης ὁ δίσκος ὁ παρ’ ἡμῖν προσαγορευόμενος· πλοῖα γὰρ ἦτοι πορθμεῖα εἶναι λέγει τοὺς δύο φωστῆρας. κ. τ. λ.—τῆς γὰρ τοῦ ἀγαθοῦ πατρὸς οὐσίας πᾶσαν ψυχὴν καὶ πᾶν κινούμενον ζῶον μετέχειν λέγει. Cf. Theodoret. hæc. fab. I. 26 p. 320. Augustin. hæc. c. 46 *Christum novissimis temporibus venisse ad animas non ad corpora liberanda. nec fuisse in carne vera sed simulatam speciem carnis ludificandis humanis sensibus præbuisse, ubi non solum mortem verum etiam resurrectionem similiter mentiretur*. Theodoret. hæc. fab. I. 26 τὸν δὲ κύριον οὕτε ψυχὴν ἀνείληφέναι φασὶν οὐτε σῶμα, ἀλλὰ φανῆναι ὡς ἄνθρωπον, καὶ οὐδὲν ἀνθρώπινον ἔχοντα· καὶ τὸν σταυρὸν δὲ καὶ τὸ πάθος καὶ τὸν θάνατον φαντασίᾳ γενέσθαι. *Christ* dwells in the sun, the Holy Spirit in the air: Faustus apud Augustinum XX. 2 *Patrem quidem ipsum lucem incolere credimus summam ac principalem, quam Paulus alias inaccessibilem vocat; Filium vero in hac secunda ac*

visibili luce consistere;—necnon et Spiritus Sancti, qui est majestas tertia, aeris hunc omnem ambitum sedem fatemur ac diversorium. Of the purification of souls Augustine hæc. c. 46 *Quidquid vero undique purgatur luminis per quasdam naves, quas esse lunam et solem volunt, regno Dei tanquam propriis sedibus reddi. Quas itidem naves de substantia Dei pura perhibent fabricatas. Lucemque istam corpoream animalium mortalium oculis adjacentem non solum in his navibus, ubi eam purissimam credunt, verum etiam in aliis quibusque lucidis rebus, ubi secundum ipsos tenetur admixta crediturque purganda, Dei dicunt esse naturam*. *Manes* himself apud Augustinum de natura boni c. 44 *Penitus abluta animæ adscendunt ad lucidas naves, quæ sibi ad evectationem atque ad suæ patriæ transfretationem sunt præparatæ*. Of the transmigration Tyrbo apud Acta p. 149 Epiphanium hæc. 66 p. 644 ἐρῶ δὲ ὑμῖν καὶ τοῦτο, πῶς μεταγίγεται ἡ ψυχὴ εἰς πέντε σώματα. πρῶτον καθαρίζεται μικρόν τι ἀπ’ αὐτῆς, εἴτα μεταγίγεται εἰς κυνὸς ἢ εἰς καμήλου ἢ εἰς ἐτέρου ζώου σῶμα. εἴαν δὲ ἡ πεφονευκὴ ψυχὴ, εἰς κελεφῶν σῶμα μεταφέρεται. εἴαν δὲ θερίσασα εὐρεθῇ, εἰς μογιλάους. τῆς δὲ ψυχῆς ἐστὶ τὰ ὀνόματα ταῦτα, νοῦς ἔννοια φρόνησις ἐνθύμησις λογισμός· οἱ δὲ θεριστὰι ὅσοι θερίζουσιν εἰκόασιν τοῖς ἄρχουσι τοῖς ἀπαρχῆς οὐσιν εἰς σκότος, ὅτε ἔφαγον ἐκ τῆς τοῦ πρώτου ἀνθρώπου πανοπλίας. διὸ ἀνάγκη αὐτοὺς μεταγισθῆναι εἰς χόρτον ἢ εἰς φασήλια ἢ εἰς κριθὴν ἢ εἰς στάχυν ἢ εἰς λάχανα, ἵνα θερισθῶσι καὶ κοπῶσι. καὶ εἴ τις πάλιν ἐσθίει ἄρτον, ἀνάγκη καὶ αὐτὸν βρωθῆναι, ἄρτον γενόμενον. εἴ τις φονεύσει ὀρνίθιον, ὀρνίθιον ἔσται. εἴ τις φονεύσει μῦν, καὶ αὐτὸς μῦς ἔσται. εἴ τις πάλιν ἐστὶ πλούσιος ἐν τούτῳ τῷ κόσμῳ, καὶ εἴαν ἐξέλθῃ ἐκ τοῦ σκηνώματος αὐτοῦ, ἀνάγκη αὐτὸν εἰς πτωχοῦ σῶμα μεταγισθῆναι, ὥστε περιπατοῦντα αὐτὸν ἐπαιτῆσαι, καὶ μετὰ ταῦτα ἀνελεῖν αὐτὸν εἰς κόλασιν αἰώνιον. τοῦ δὲ σώματος τούτου ὄντος τῶν ἀρχόντων καὶ τῆς ὕλης, ἀνάγκη τὸν φυτεύοντα περσεῖαν διελθεῖν πολλὰ σώματα ἕως ἂν καταβληθῇ ἡ περσεῖα ἐκεῖνη. Theodoret. hæc. fab. I. 26 ψυχῶν δὲ μετενσωματώσεις λέγουσι γίνεσθαι, καὶ τὰς μὲν εἰς πτηνῶν τὰς δὲ εἰς κτηνῶν καὶ θηρίων καὶ ἐρπετῶν σώματα καταπέμπεσθαι. πάντα δὲ νομίζουσιν ἐμψυχα, καὶ τὸ πῦρ καὶ τὸ ὕδωρ καὶ τὸν ἀέρα καὶ τὰ φυτὰ καὶ τὰ σπέρματα. Agaprius apud Phot. Cod. 179 p. 405 κρατύνει δὲ καὶ [sc. Agaprius] τὰς μετεμψυχώσεις, τοὺς μὲν εἰς ἄκρον ἀρετῆς ἐληλακότας εἰς Θεὸν ἀναλύνων τοὺς δ’ εἰς ἔσχατον κακίας πυρὶ διδοὺς καὶ σκότῳ, τοὺς δὲ μέσως πῶς πολитеυσαμένους πάλιν εἰς σώματα κατὰγων.

return to their primeval state, each ruled by its own independent Chief; except that some of the particles of light, the souls of men, who had not been purified, are for ever excluded from the world of Light. The Frontiers of the Realm of Light are to be secured by a strong guard against futuro invasion^z.

The God of the Manichees is not omnipotent, for he cannot subdue the realm of darkness; nor omniscient, for he did not foresee the issue of the contest, when he sent forth the *First Man* with insufficient powers; nor omnipresent, for he reigns in limited space^a.

Manes calls himself the apostle of *Jesus Christ*, or the Paraclete promised in the Gospel of *St. John*^b. He appointed twelve masters, and seventy-two bishops, under whom were presbyters and deacons. His disciples were divided into the elect, and the auditors or catechumens^c. The account of gross and impure rites imputed to the Manichees may be rejected as calumnies invented

^z Tyrbo apud Acta p. 153 Epiphanium p. 647 μετά δὲ πάντα ταῦτα ἐπὶ τέλει λέγει, κάθως αὐτὸς ἔγραψεν, ὁ πρεσβύτερος, ὅταν προφανῇ αὐτοῦ τὴν εἰκόνα, τότε ὁ ὤμοφόρος ἀφήσιν ἔξω τὴν γῆν, καὶ οὕτως ἀπολύεται τὸ μέγα πῦρ καὶ ὁλον ἀναλίσκει τὸν κόσμον. εἰτα πάλιν ἀφήσιν τὸν βῶλον μετὰ τοῦ νέου αἰῶνος, ὅπως πᾶσαι αἱ ψυχαὶ τῶν ἁμαρτωλῶν δεθῶσιν εἰς τὸν αἰῶνα· τότε δὲ ταῦτα γενήσεται ὅταν ὁ ἀνδριάς ἐλθῇ. αἱ δὲ προβολαὶ πᾶσαι, ὁ Ἰησοῦς, ὁ ἐν τῷ μικρῷ πλοίῳ, καὶ ἡ Μήτηρ τῆς ζωῆς, καὶ οἱ δώδεκα κυβερνήται, καὶ ἡ παρθένος τοῦ φωτός, καὶ ὁ πρεσβύτερος ὁ τρίτος ὁ ἐν τῷ μεγάλῳ πλοίῳ, καὶ τὸ ζῶν πνεῦμα, καὶ τὸ τεῖχος τοῦ μεγάλου πυρός, καὶ τὸ τεῖχος τοῦ ἀνέμου καὶ τοῦ αἵματος καὶ τοῦ ὕδατος καὶ τοῦ ἔσθωθεν πυρός τοῦ ζῶντος, πρὸς τὸν μικρὸν φωστῆρα οἰκοῦσιν ἄχρις ἂν τὸ πῦρ καταναλώσῃ τὸν κόσμον ὅλον, ἐν πόσοις ποτὲ ἔτεσιν, ὧν οὐκ ἔμαθον τὴν ποσότητα. καὶ μετὰ ταῦτα ἀποκατάστασις ἔσται τῶν δύο φύσεων· καὶ οἱ ἄρχοντες οἰκήσουσι τὰ κατώτερα μέρη ἑαυτῶν, ὁ δὲ πατήρ τὰ ἀνώτερα, τὸ ἴδιον ἀπολαβών.

The guard which is to defend the frontiers is to be composed of those souls, (part of the luminous substance,) who are to dwell neither in the world of light nor in the world of darkness: Augustin. Hær. c. 46 *A nobis sejunctam atque seclusam substantiam istam mali, et finito isto seculo post conflagrationem mundi in globo quodam tanquam in carcere sempiterno esse victuram. Cui globo affirmant accessurum semper et adhæsumum quasi cooperitorium atque tectorium ex animabus, natura quidem bonis, sed tamen quæ non poterint a naturæ malæ contagione mundari.* Felix apud Augustinum Actis cum Felice II. 16 *Hoc quod dixit sanctitas tua, quia pars quæ se non mundavit ab coinquinatione gentis tenebrarum; et sic dicit Manichæus, quia non sunt missi in regnum Dei. Hoc enim asseris tu, quia damnati sunt. Sed Manichæus non hoc dicit, quia damnati sunt, sed ad custodiam positi sunt illius gentis tenebrarum.* See upon this part of the subject Mosheim p. 884. 885, who quotes these passages. Whether the souls which are not purified are only excluded from the realm of light, or whether they are plunged into the realm of darkness, in either case the Evil Principle has the advantage in the contest; for he either disables those bright substances from regaining their original nature or retains possession

of a part of his conquest.

^a *Manes* assigned to his God the North, the East, the West, and the South to the Power of Darkness. See Theodoret. hær. fab. I. 26 quoted above p. 424 note ^r. Augustine in Epistolam fundamenti c. 20. 21 comments on that dogma of *Manes*, *Juxta unum latus erat terra tenebrarum*. That land of darkness was of immense extent: *Manes* in Ep. fundamenti apud Augustinum c. 15 *terra profunda et immensa magnitudine*. Although the world of light was larger than the world of darkness: Augustin. Confess. V. 10 *Constituebam ex adverso sibi duas moles, utramque infinitam, sed malam angustius, bonam grandius*. But as it is impossible for the Deity to be present in any place in which he is not supreme, he is necessarily absent from that part of space which is occupied by the Evil Principle of *Manes*.

^b *Manes* apud Epiphanium hær. 66 p. 623 Β Μανιχαῖος ἀπόστολος Ἰησοῦ Χριστοῦ. Apud Augustinum in Ep. fundamenti c. 5 *Manichæus apostolus Jesu Christi providentia Dei patris*. In Faustum XIII. 4 *Omnes ejus epistolæ ita exordiantur "Manichæus apostolus Jesu Christi."* Idem in epistolam c. 8 *Apostolatum suum Paracleti promissione commendat, ut evangelica auctoritate imperitos premat*. Idem hær. c. 46 *Promissionem Domini Jesu Christi de Paraclete Spiritu Sancto in suo hæresiarcha Manichæo dicunt esse completam. Unde se in suis literis Jesu Christi apostolum dicit, eo quod Jesus Christus se missurum esse promiserit atque in illo miserit Spiritum Sanctum*. *Manes* apud Tyrbonem p. 151 calls his doctrine τὴν γνώσιν τοῦ παπαλήθρου. But Mosheim p. 744 reasonably concludes that *Manes* distinguished the *Paraclete* from the *Holy Spirit*.

^c Augustin. Hær. c. 46 *Ex Electis suis habent duodecim quos appellant magistros, et tertium decimum principem ipsorum, episcopos autem LXXII qui ordinantur a magistris, et presbyteros, qui ordinantur ab episcopis. Habent etiam episcopi diaconos*. The two classes, the *electi* and the *auditores*, are marked by Augustine himself disp. cum Fortunato c. 3 *Nostis nos non Electum vestrum sed Auditorem fuisse*.

by their enemies. They were by all testimonies of austere lives, given to fasting and abstinence^d. They discouraged marriage, that they might hasten the return of souls to the realm of Light.

Lardner^c is unwilling to pronounce *Manes* an impostor. But he cannot be acquitted of the charge of imposture. The fundamental dogma of the Two Principles he received from others, and probably believed; and in asserting this he might be no impostor. But the details of his system contained absurd fables which were inventions of his own. He knew them to be fables, and yet he laboured to persuade others to accept them as truth^f.

^d See Lardner Vol. 3 p. 408—411.

^c Lardner Vol. 3 p. 455 "Upon the whole I do not chuse to deny that *Mani* was an impostor, but I do not discern evident proofs of it. I plainly see that he was an arrogant philosopher and a great schemist; but whether he was an impostor I cannot certainly say.—Every bold dogmatizer is not an impostor."

^f A passage which Augustine has preserved de natura boni c. 44 ought to be inserted as a specimen of *Manes*: *Hoc in libro VII Thesauri—positum est: "Tunc beatus ille pater, qui lucidas naves habet diversoria et habitacula seu magnitudines, pro insita sibi clementia fert opem qua exiit et liberatur ab impiis retinaculis et angustiis atque angoribus suæ vitalis substantiæ. Itaque invisibili suo nutu illas suas virtutes quæ in clarissima hac navi [sc. sole] habentur transfingunt, easque parere facit adversis potestatibus quæ in singulis caloribus tractibus ordinatæ sunt. Quæ quoniam ex utraque sexu masculorum ac feminarum consistunt, ideo prædictas virtutes partim specie puerorum investitum parere jubet generi adverso feminarum, partim virginum lucidarum forma generi contrario masculorum; sciens eas omnes hostiles potestates propter ingentem sibi lethalem et spurcissimam concupiscentiam facillime capi, atque iisdem speciebus pulcherrimis quæ apparent mancipari hocque modo dissolvi. Sciatis autem hunc eundem nostrum beatum patrem hoc idem esse quod etiam suæ virtutes, quas ob necessariam causam transformat in puerorum et virginum intemperatam similitudinem. Utitur autem his tanquam propriis armis atque per eas suam complet voluntatem. Harum vero virtutum divinarum quæ ad instar conjugii contra inferna genera statuuntur, quæque alacritate ac facilitate id quod cogitaverint momento eodem efficiunt, plenæ sunt lucidæ naves. Itaque cum ratio poposcerit ut masculis appareant eadem sanctæ virtutes, illico etiam suam effigiem virginum pulcherrimarum habitu demonstrant. Rursus cum ad feminas ventum fuerit, proponentes species virginum, puerorum investitum speciem ostendunt. Hoc autem visu decore illarum ardor et concupiscentia crescit, atque hoc modo vinculum pessimarum cogitationum earum solvitur, vivaque anima quæ eorundem membrorum tenebatur hac occasione laxata evadit et suo purissimo aëri miscetur; ubi prinitus abluta animæ adscendunt ad lucidas naves quæ sibi ad evectationem atque ad suæ patriæ transfretationem sunt præparatæ. Id vero quod adhuc adversi generis maculas portat per æstus atque calores particulatim descendit atque arboribus ceterisque plantationibus ac satis omni-*

bus miscetur, et caloribus diversis inficitur. Et quo pacto ex ista magna et clarissima navi figuræ puerorum ac virginum apparent contrariis potestatibus quæ in cælis degunt quæque igneam habent naturam, atque ex isto adspectu decore vitæ pars quæ in earundem membris habetur laxata deducitur per calores in terram; eodemque modo etiam illa altissima virtus [sc. Christus] quæ in navi vitalium aquarum habitat in similitudine puerorum ac virginum sanctarum per suos angelos apparet his potestatibus quarum natura frigida est atque humida, quæque in cælis ordinatæ sunt. Et quidem his quæ feminae sunt in ipsis forma puerorum apparet, masculis vero virginum. Hac vero mutatione et diversitate divinarum personarum ac pulcherrimarum humidæ frigidaque stirpis principes masculi sive feminae solvuntur, atque id quod in ipsis est vitale fugit; quod vero resederit laxatum deducitur in terram per frigora, et cunctis terræ generibus admiscetur."* Conf. Augustinum hæc. c. 46 Tyrbonem apud Acta p. 149. Upon these passages see Mosheim p. 875—881 who adds other testimonies, and fully establishes against Beausobre that this was really a dogma of *Manes* himself.

Upon *Manes* Athanasius in Arianos tom. 1 p. 286 A πόθεν Μαρκίῳ καὶ Μανιχαίῳ τὸ εὐαγγέλιον, ἀρνούμενοι καὶ τὸν νόμον; p. 307 D ἀντὶ γὰρ Χριστοῦ παρ' αὐτοῖς ἄρειος, ὡς παρὰ Μανιχαίοις Μανιχαῖος. p. 360 B εἰ γὰρ τοῖς ἀθίοις Μανιχαίοις ἑαυτοὺς ἐγκαταμίξαντες ἀρνοῦνται τὸ "ὁ λόγος σὰρξ ἐγένετο" καὶ τὴν ἔνσαρκα ἀυτοῦ παρνοσίαν, μὴ προφερέτωσαν τὰς παροιμίας [sc. Solomonis]. p. 410 C Μανιχαίους λοιπὸν ζηλοῦσιν οἱ ἄθλιοι· κἀκεῖνοι γὰρ τὰ μὲν ἔργα τοῦ θεοῦ βλέποντες ἀρνοῦνται αὐτὸν τὸν μόνον ὄντα καὶ ἀληθινὸν θεόν, ἕτερον δὲ αὐτοῖς ἀναπλάσσουν οὐ μήτε ἔργον μήτε τινὰ μαρτυρίαν ἀπὸ τῶν θείων λογίων δεικνύειν δύνανται. p. 411 B οἱ Μανιχαῖοι πλεῖστοι ἐαυτοῖς ἕτερον, καὶ τὸν ὄντα θεὸν ἀρνοῦμενοι. Ad Monachos p. 851 C παρὰ Μανιχαίοις γὰρ ἔλεος οὐκ ἔστιν, ἀλλὰ καὶ ἐχθρόν ἐστι παρ' αὐτοῖς τὸ ἐλεεῖν πένητα. p. 854 C Μανιχαῖοι γὰρ καὶ Οὐαλεντίνου σὺν αὐτοῖς καὶ ἄλλοι καπηλεύοντες τὰς θείας γραφὰς τοῖς ἑαυτῶν ἐπιπλάστοις λόγοις μυθολογοῦσιν. Conf. p. 298 C 330 A 413 D 467 D 487 D 501 C 828 C p. 156 C D 164 D. Idem p. 625 A τί δὲ ἄλλο εἶρηκε Μανιχαῖος; οὐ θεοειδὲς τὸ σῶμα ἐν ὁμοιώσει τῇ καθ' ἡμᾶς μόνῃ ἀλλότριον δὲ σαρκὸς ἀνθρωπίνης; ἥς τὴν φύσιν ἀμαρτίαν λέγει ἀσεβῶν καὶ οὐ τὴν πράξιν. p. 627 C D φυσικὴν εἶναι τὴν ἀμαρτίαν λέγοντες, κατὰ τὸν ἀσεβίστατον Μανιχαῖον—οὐδὲ γὰρ φύσεως ἀν εἴη δημιουργὸς ὁ διάβολος, κατὰ τὴν τῶν Μανιχαίων ἀσέβειαν. p. 632 D Μανιχαῖος ἀπιστήσας τῇ σαρκώσει καὶ ἀνθρωπῆσει τοῦ κυρίου ἀσεβῆς κατὰ πάντα γέγονε, λέγων δυσὶν

98 *Archelaus*. Tables A. D. 278 p. 319.

99 *Victorinus Petavionensis*. Hieron. Catal. c. 74 *Victorinus Petavionensis* [Petau in Pannonia] *episcopus non æque Latine ut Græce noverat. Unde opera ejus grandia sensibus viliora videntur compositione verborum. Sunt autem hæc: Commentarii in Genesim, in Exodum, in Leviticum, in Esaiam, in Ezekiel, in Abacuc, in Ecclesiasten, in Cantica Canticorum, in Apocalypsim Joannis; adversum omnes hæreses, et multa alia. Ad extremum martyrio coronatus est.* His martyrdom in the persecution of A. D. 303—311 will place *Victorinus* in the reign of *Dioctetian* A. D. 284—303. This is confirmed by his position in the list of Hieronymus, who has this order :

69 *Dionysius Alex.* A. D. 249—265

70 *Novatianus* A. D. 251

71 *Malchion* A. D. 269

72 *Archelaus* A. D. 278

73 *Anatolius* A. D. 279

74 *Victorinus*

75 *Pamphilus* A. D. 284—309

76 *Pierius* A. D. 283

77 *Lucianus*

78 *Phileas*

79 *Arnobius* A. D. 284—296

80 *Lactantius* A. D. 290—317

81 *Eusebius Cæsareæ* A. D. 308—340. §

ὑποκείσθαι δημιουργοῖς τὸν ἄνθρωπον, ποιητῶ τε καὶ ἀγαθῶ.
Conf. p. 882 C 885 B.

Hieron. in Ctesiph. p. 899 *Manichæus electos suos—dicit omni carere peccato, nec si velint posse peccare; ad tanta enim eos virtutum culmina transcendisse ut carnis operibus illudant.* Ibid. p. 906 *Manichæorum dogma—qui de diversis naturis ecclesiæ bella concinant, asserentium malam esse naturam quæ immutari nullo modo possit.* p. 955 *Manichæus nobis consurgit repente, qui legem dicit abolitam et solos Novi Testamenti legendos libros.* Conf. p. 943. Ad Pammachium p. 738 *Nemo dubitat errare Manichæum qui dicit animam esse Dei substantiam.* p. 743 *Hæreticos vero in quorum parte sunt Marcion Apelles Valentinus, Manes (nomen insanix), penitus et carnis et corporis resurrectionem negare, et salutem tantum tribuere animæ.* Conf. p. 735. 736. Idem ad Jovin. II p. 599 *Neque enim ejusdem substantiæ est, quod Manichæi solent dicere, anima humana et Deus.* Conf. Hedybiæ tom. 3 p. 280. 291.

A form of abjuration is extant apud Hippolytum Fabricii tom. 2 p. 202: *Prosperi ex Manichæo conversi—anathematismi.—Capitula S. Augustini quæ debeant publica voce relegere &c.* Subscribed thus: *Ego Prosper hanc chartulam anathematis Manichæorum relegi et—manu propria subscripsi &c.—sub die XIII Kal. Dec. Olybrio juniore V. C. consule* [Nov. 19 A. D. 491 or A. D. 526]. The dogmas of the Manichees are recited: *Duas esse naturas ingenas, diversis principiis existentes &c. Duas naturas bellum inter se ges-*

sisse, et partem Dei in eodem bello principibus tenebrarum et omnibus gentibus ad malam naturam pertinentibus fuisse permixtam et ab eis teneri colligatam oppressam inquinatam &c. Hominem primum [sc. Adamum] non a Deo factum sed a principibus tenebrarum genitum, ut pars Dei quæ in eorum membris captiva tenebatur copiosius et abundantius in eo teneretur &c. Beausobre tom. I p. 232 contends that the Manichees did not hold those luminous substances to be a part of the substance of the Divinity. *Manes* however accounted them emanations from the Deity (Beausobre tom. I p. 588), or προβολάς. And in a passage preserved by Augustine de natura boni c. 44 quoted above the God of *Manes* calls them *sue vitalis substantiæ*. Agapius also apud Photium p. 404 calls the souls of men "of the same substance with God:" τὴν ψυχὴν ὁμοούσιον τῷ Θεῷ. Which seems to justify the charge of Hieronymus and Augustine and Simplicius.

§ Hieronymus Paulino p. 138 refers to *Victorinus: Inclyto Victorinus martyrio coronatus quod intelligit eloqui non potest.* Idem Magno p. 1084 *Victorino martyri in libris suis licet desit eruditio, tamen non deest eruditionis voluntas.* Adv. Rufinum p. 868 *Ego non accusavi quare Origenem pro voluntate transtuleris. hoc enim et ipse feci et ante me Victorinus Hilarius Ambrosiusque fecerunt.* p. 791 *Martyrem Victorinum, qui simplicitatem suam in eo probat dum nulli molitur insidias.* Ad Pammach. p. 784 *Nec disertiores sumus Hilario nec fideiores Victorino, qui Origenis tractatus non ut interpretes sed ut auctores proprii operis trans-*

- 100 *Pierius*. Tables A. D. 283 p. 323. Phot. Cod. 118 p. 300 μάρτυς δὲ καὶ ὁ Πιέριος ἅμα τῷ ἀδελφῷ Ἰσιδώρῳ τῶν ἀθλητικῶν ἀξιωθέντες στεφάνων, οἷς (ὡς φασί) καὶ νεῶς καὶ οἴκοι ὑπὸ τῶν εὐσεβούντων ἰδρύθησαν^h.
- 101 *Achillas*. Tables A. D. 283 p. 323.
- 102 *Theognostus*. Tables A. D. 285 p. 327. 329.
- 103 *Meletius Ponti episcopus*. Tables A. D. 283 p. 323.ⁱ
- 104 *Pamphilus*. Tables A. D. 284 p. 325. Imprisoned in 307: p. 353. *Libri pro Origene*: A. D. 308 p. 355.
- 105 *Lucianus*. Euseb. H. E. VIII. 13 τῶν δ' ἀπ' Ἀντιοχείας μαρτύρων τὸν πάντα βίον ἄριστος πρεσβύτερος τῆς αὐτοῦ παροικίας Λουκιανὸς ἐν τῇ Νικομηδείᾳ καὶ αὐτὸς, βασιλεῶς ἐπιπαρόντος, τὴν οὐράνιον τοῦ Χριστοῦ βασιλείαν λόγῳ πρότερον δι' ἀπολογίας εἶτα δὲ καὶ ἔργοις ἀνακηρύξας. He perished in the renewed persecution under *Maximin* (Euseb. IX. 2), soon after the death of *Galerius*, towards the close of A. D. 311: Euseb. IX. 6 Λουκιανὸς τε, ἀνὴρ τὰ πάντα ἄριστος βίῳ τε ἐγκρατὴς καὶ τοῖς ἱεροῖς μνηθήμασι συγκεκροτημένος,—ἀχθεὶς ἐπὶ τῆς Νικομηδέων πόλεως, ἐνθα τηνικαῦτα βασιλεὺς διατρίβων ἐτύγχανε, παρασχών τε ἐπὶ τοῦ ἄρχοντος τὴν ὑπὲρ ἧς προῖστατο διδασκαλίας ἀπολογία, δεσμωτηρίῳ παραδοθεὶς κτίννυται^k.
- 106 *Phileas*. Also suffered martyrdom under *Maximin*: Hieron. Catal. c. 78 *Phileas de urbe Aegypti quæ vocatur Thmuis, nobili genere et non parvis opibus, suscepto episcopatu elegantissimum librum de martyrum laude composuit; et disputatione actorum habita adversum judicem qui eum sacrificare cogebat pro Christo capite truncatur, eodem in Aegypto persecutionis auctore quo Lucianus Nicomediæ*^l.

tulerunt. Adv. Vigilantium p. 1053 *Taceo de Victorino Pictaviensi* [Petaviensi Fabricius] *et ceteris qui Origenem in explanatione duntaxat Scripturarum secuti sunt et expresserunt*. Adv. Helvidium p. 469 *Victorini Pictaviensis* [i. Petaviensis] *episcopi verba proponit.—de Victorino vero id assero quod et de evangelistis fratres eum dixisse Domini non filios Mariæ, fratres autem eo sensu quem superius exposuimus, propinquitate non natura*. Damaso tom. 3 p. 59 in *Genesin XXVII—Hippolyti martyris verba ponamus; a quo et Victorinus noster non plurimum discrepat, &c.*

^h De *Pierio* Hieron. Magno p. 1083. See N° 93. Idem Pammachio p. 639 de 1 Corinth. *Origenes Didymus Apollinarius latissime hanc epistolam interpretati sunt*. Phot. Cod. 119 ἀνεγνώσθη βιβλίον Πιερίου πρεσβυτέρου, ὃν καὶ σὺν τῷ ἀδελφῷ Ἰσιδώρῳ τὸν ὑπὲρ Χριστοῦ ἀγωνίσασθαι φασιν ἀγῶνα, Παμφίλου τε τοῦ μάρτυρος ὑφηγητὴν [see the Tables A. D. 284 p. 325].—λόγους δὲ τὸ βιβλίον περιεῖχε ιβ'. ἔστι δὲ τὴν φράσιν σαφὴς τε καὶ λαμπρὸς καὶ ὡς περ ῥέων τῷ λόγῳ, μηδὲν τε ἐπιμαλὲς ἐνδεικνύμενος, ἀλλ' ὡς ἐξ αὐτοσχεδίου ὁμαλῶς τε καὶ λείως καὶ ἡρέμα φερόμενος, τοῖς δὲ ἐνθυμήμασιν, εἴπερ τις ἄλλος, γονιμώτατος, κ. τ. λ.—οὗτος ὁ Πιέριος πρεσβύτερος ἦν τῆς κατὰ Ἀλεξάνδρειαν ἐκκλησίας Θεωνᾶ τηνικαῦτα ταύτης ἀρχιερατεύοντος [A. D. 283—301], ἡνίκα Κᾶρος καὶ Διοκλητιανὸς τὰ Ῥωμαίων σκήπτρα ἔφερον. καὶ ἐπὶ τοσούτον δ' αὐτὸν ἐλάσαι λέγουσι φιλοπονίας καὶ εὐφυίας, καὶ τῆς ἐν πλήθει οὐμίας τέρψιν παρέχειν σὺν ὠφελείᾳ, ὥστε καὶ νέον ὀνομασθῆναι *Οριγένην*. ἦν γὰρ τότε ἐν τοῖς ἀξιολογωτάτοις *Οριγένης*. διαλεκτικὴν δὲ καὶ ῥητορικὴν αὐτὸν φασιν ἀσκηθῆναι, καὶ

ἐγκρατείας δὲ καὶ ἐκουσίου πτωχείας ἐραστὴν γενέσθαι. καὶ οἱ μὲν αὐτὸν καὶ μαρτυρίῳ τὸν βίον τελειῶσαι, οἱ δὲ μετὰ τὸν διωγμὸν τὸν ὑπόλοιπον τοῦ ζῆν χρόνον ἐν Ῥώμῃ διαγεγόναι. Hieron. Catal. c. 76 proceeds thus: *Constat hunc miræ ἀσκήσεως et appetitorem voluntariæ paupertatis scientissimumque dialecticæ et rhetoricæ artis, et post persecutionem omne vitæ suæ tempus Romæ fuisse versatum. Hujus est longissimus tractatus de propheta Osee quem in vigilia Paschæ habitum ipse sermo demonstrat*.

ⁱ Eusebius H. E. VII. 32 quoted in the Tables adds ὁ δὲ Μελέτιος (τὸ μέλι τῆς Ἀττικῆς ἐκάλουν αὐτὸν οἱ ἀπὸ παιδείας) τοιοῦτος ἦν ὅλον ἂν γράφειέ τις τῶν κατὰ πάντα λόγων ἔνεκα τελειώτατον. ῥητορικῆς μὲν γε τὴν ἀρετὴν οὐδὲ οἷόν τε θαυμάζειν ἐπαξίως. ἀλλὰ τοῦτο μὲν εἶναι αὐτῷ φαίη ἂν τις τὸ κατὰ φύσιν τῆς δ' ἄλλης πολυπειρίας τε καὶ πολυμαθείας τίς ἂν τὴν ἀρετὴν ὑπερβάλοιτο; ὅτι δὴ ἐπὶ πάσαις λογικαῖς ἐπιστήμασι τὸν τεχνικώτατον καὶ λογικώτατον καὶ μόνον πείραν αὐτοῦ λαβὼν ἂν εἴπες. ἐφάμιλλα δὲ αὐτῷ καὶ τὰ τῆς ἀρετῆς παρὴν τοῦ βίου. τοῦτον κατὰ τὸν τοῦ διωγμοῦ καιρὸν τοῖς κατὰ Παλαιστίνην κλίμασι διαδιδράσκοντα ἐφ' ὅλοις ἔτεσιν ἐπὶ τὰ κατενοήσαμεν.

^k Hieron. Catal. c. 77 *Lucianus vir disertissimus Antiochenæ ecclesiæ presbyter tantum in Scripturæ studio laboravit ut usque nunc quædam exemplaria Scripturarum Lucianeæ nuncupentur. Feruntur ejus de fide libelli, et breves ad nonnullos epistolæ. Passus est Nicomediæ ob confessionem Christi sub persecutione Maximini sepultusque Helenopoli Bithyniæ*. Hieronymus mentions him ad Magnum p. 1083. See N° 93.

^l Euseb. H. E. VIII. 9 Φιλόρωμος—ἀρχὴν τινα οὐ τὴν

- 107 *Arnobius*. Taught at Sicca A. D. 284: Tables A. D. 296 p. 339. See A. D. 326 p. 381.^m
 108 *Lactantius*. Tables A. D. 290 p. 333. The preceptor of *Crispus*: Tables A. D. 317 p. 371.ⁿ
 109 *Antonius monachus*. Born A. D. 252: Tables p. 271. 273. Completed his 104th year: See the Tables A. D. 357 p. 437. 439.
 110 *Methodius*. Tables A. D. 300 p. 343. Suffered martyrdom in 312: p. 361.
 111 *Rheticus Aduorum episcopus*. Tables A. D. 313 p. 365.
 112 *Cæcilianus Carthagini episcopus*. Opposed by the Donatists: Tables A. D. 313 p. 365.ⁿ
 113 *Donatus Numida, Casarum Nigrarum episcopus*. His party accused *Cæcilianus* in A. D. 313: Tables p. 365.
Donatus Carthagini episcopus. Banished from Carthage in 355: Tables p. 431. Distinguished by *Augustine* from *Donatus de Casis Nigris*.
 114 *Arius*. His doctrine was condemned in A. D. 321: Tables p. 373. 435. He was expelled from the Church by *Alexander* bishop of *Alexandria*. *Athanasius*, then a deacon, advised *Alexander* to expel him. *Eusebius* of *Nicomedia* supported *Arius*, who was restored by the Arian council of Jerusalem at the close of A. D. 335 (see the Tables p. 393) and died in 336.^q Epiphanius hæc. 69 p. 727 *Ὁ ἐγένετο δὲ οὗτος ὁ Ἀρείος ἐν χρόνοις Κωνσταντίνου τοῦ*

τυχοῦσαν τῆς κατ' Ἀλεξάνδρειαν βασιλικῆς διοικήσεως ἐγκεχειρισμένος—Φιλέας τε τῆς Θμουϊτῶν ἐκκλησίᾳς ἐπίσκοπος, διαπρέψας ἀνὴρ ταῖς κατὰ τὴν πατρίδα πολιτείαις τε καὶ λειτουργίαις κ. τ. λ.—ἄμφω τὰς κεφαλὰς ἀπετμήθησαν. VIII. 10 ἀπὸ τῶν Φιλέου πρὸς Θμουίτας γραμμάτων “Τούτων ἀπάντων ὑποδειγμάτων”— VIII. 13 πρῶτος Πέτρος αὐτῆς Ἀλεξανδρείας ἐπίσκοπος [Tables A. D. 301], θεῖον τι χρῆμα διδασκάλων τῆς ἐν Χριστῷ θεοσεβείας, ἀναγεγράφω, καὶ τῶν σὺν αὐτῷ πρεσβυτέρων Φαῦστος καὶ Δίος καὶ Ἀμμώνιος, τέλειοι Χριστοῦ μάρτυρες, Φιλέας τε καὶ Ἡσύχιος καὶ Παχύμιος καὶ Θεόδωρος, τῶν ἀμφὶ τὴν Αἴγυπτον ἐκκλησιῶν ἐπίσκοποι.

^m On *Arnobius* Hieron. Paulino p. 138 *Arnobius inæqualis et nimius est et absque operis sui partitione confusus*. Not wholly approved: Hieron. Tranquillino p. 1056 quoted under *Novatianus* N° 90 p. 422.

ⁿ *Damasus* Hieronymo apud Hieronymum tom. 3 p. 49 speaks of *Lactantius*, but not with approbation. Hieron. Paulino tom. 1 p. 138 *Lactantius quasi quidam fluuius eloquentiæ Tullianæ utinam tam nostra confirmare potuisset quam facile aliena destruxit*. Pamphilio p. 783 *Lactantius in libris suis et maxime in epistolis ad Demetrianum Spiritus Sancti omnino negat substantiam, et errore Judaico dicit eum vel ad Patrem referri vel ad Filium, et sanctificationem utriusque personæ sub ejus nomine demonstrari. Quis mihi interdicere potest ne legam Institutionum ejus libros, quibus contra gentes scripsit fortissime, quia superior sententia detestanda est?*

^o *Mensurius* bishop of Carthage, who had been summoned to Rome by *Maxentius*, died before his return to Carthage, and with the permission of *Maxentius* *Cæcilianus* was appointed successor of *Mensurius*: Optatus p. 17 *Mensurius—profectus causam dixit; jussus est reverti; ad Carthaginem pervenire non potuit.—Jubente Deo indulgentiam mittente Maxentio Christianis libertas est restituta; Botrus et Cælestius, ut dicitur, apud Carthaginem ordinari cupientes*

operam dederunt ut absentibus Numidis soli vicini episcopi peterentur, qui ordinationem apud Carthaginem celebrarent. Tunc suffragio totius populi Cæcilianus eligitur, et manus imponente Felice Autumnitano episcopus ordinatur; Botrus et Cælestius de spe sua rejecti sunt. This might happen at the close of A. D. 311, a year before the death of *Maxentius*.

^p *Augustin*. *Retract. I. 21 Librum contra epistolam Donati, qui partis Donati secundus post Majorinum episcopus apud Carthaginem fuit, eodem presbyterii mei tempore scripsi.—Quod dixi Donatum cujus epistolam refellebam rogasse ut imperator inter ipsum et Cæcilianum transmarinos episcopos judices daret, non ipsum sed alium Donatum, ejusdem tamen schismatis, hoc fecisse probabilius invenitur. Ille autem non erat Carthaginiensis Donatistarum episcopus, sed a Casis Nigris, qui tamen primus apud Carthaginem ipsum nefarium schisma commisit* [sc. A. D. 313]. *Idem hæc. c. 69 Donatiani vel Donatistæ sunt qui primum propter ordinatum contra suam voluntatem Cæcilianum ecclesiæ Carthaginensis episcopum schisma fecerunt, objicientes ei crimina non probata, et maxime quod a traditoribus divinarum scripturarum fuerit ordinatus. Sed post causam cum eo dictam atque finitam falsitatis rei deprehensi—in hæresim schisma verterunt.—Hujus hæresis principem accipimus fuisse Donatum, qui de Numidia veniens et contra Cæcilianum Christianum dividens plebem, adjunctis sibi ejusdem factionis episcopis, Majorinum apud Carthaginem ordinavit episcopum. Cui Majorino Donatus alius in eadem divisione successit, qui eloquentia sua sic confirmavit hanc hæresim ut multi existiment propter ipsum potius eos Donatistas vocari. Exstant scripta ejus ubi apparet eum etiam non catholicam de Trinitate habuisse sententiam*. To this second *Donatus* then, the bishop of Carthage, are to be referred the notices in Hieronymus Catal. c. 93 and Chron. at A. D. 328, 355, quoted in the Tables p. 385 p. 431.

^q *Athanasius* tom. 1 p. 294 *Ὁ δὲ τοῖνυν μακαρίτης Ἀ-*

μεγάλου καὶ μακαρίτου βασιλέως, υἱοῦ Κωνσταντίου γέροντος.—πάντες δὲ τὸν Κωνσταντῖνον τὸν πατέρα τῶν περὶ Κωνσταντίου καὶ Κώνσταν καὶ Κρίσπου ἰσασιν ἐκθειάζομενον ἐν Χριστιανισμῷ

λέξανδρος ἐπίσκοπος ἐξέβαλε τὸν Ἀρειὸν τῆς ἐκκλησίας λέγοντα ταῦτα “Οὐκ αἰὲς ὁ θεὸς πατήρ, οὐκ αἰὲς ἦν ὁ υἱός· ἀλλὰ, πάντων ὄντων ἐξ οὐκ ὄντων, καὶ ὁ υἱὸς τοῦ θεοῦ ἐξ οὐκ ὄντων ἐστίν· καὶ, πάντων ὄντων κτισμάτων, καὶ αὐτὸς κτίσμα καὶ ποίημά ἐστι· καὶ, πάντων οὐκ ὄντων πρότερον ἀλλ’ ἐπιγενομένων, καὶ αὐτὸς ὁ τοῦ Θεοῦ λόγος ἦν ποτε ὅτε οὐκ ἦν· καὶ οὐκ ἦν πρὶν γεννηθῆναι, ἀλλ’ ἀρχὴν ἔχει τοῦ εἶναι· τότε γὰρ γέγονεν ὅτε βεβούληται αὐτὸν ὁ θεὸς δημιουργῆσαι. ἐν γὰρ τῶν ἔργων ἐστὶ καὶ αὐτός.” p. 301 A φανερώς τε κατηγορεῖτοσαν Ἀλεξάνδρου τοῦ μακαριωτάτου ἐπισκόπου ὡς ἀδίκως ἐκβαλόντος τὸν Ἀρειὸν λέγοντα ταῦτα. p. 308 D οὕτως ἄρα καὶ τοῦ μακαρίου Ἀλεξάνδρου τὸν Ἀρειὸν ἐκβαλόντος οἱ μὲν μετὰ Ἀλεξάνδρου μείναντες ἔμειναν Χριστιανοί. Conf. p. 883 D. Apolog. p. 725 C D Ἀρείου τοῦ ἀσεβήσαντος—τῆς ἐκκλησίας ἐκβληθέντος ὑπὸ τοῦ μακαρίου ἐπισκόπου Ἀλεξάνδρου, οἱ περὶ Εὐσέβιον μαθηταὶ τῆς ἀσεβείας αὐτοῦ καὶ κοινωοὶ τυγχάνοντες—ἔγραψον πολλὰ παρακαλοῦντες Ἀλέξανδρον τὸν ἐπίσκοπον μὴ ἀφείναι τὸν αἰρετικὸν Ἀρειὸν ἔξω τῆς ἐκκλησίας· Ἀλεξάνδρου δὲ—μὴ δεχομένου τὸν ἀσεβῆ, εἰς Ἀθανάσιον τότε διάκονον ὄντα ἐλυποῦντο ἐπειδὴ τὰ πλείστα συνόντα Ἀλεξάνδρῳ τῷ ἐπισκόπῳ πολυπραγμονοῦντες αὐτὸν ἤκουον, καὶ τιμώμενον παρ’ αὐτοῦ. Arius after the Nicene council A. D. 325 was supported by Eusebius of Nicomedia against Alexander of CP. Athanasius tom. I p. 301 D. The death of Arius under remarkable circumstances is related by Athanasius tom. I p. 301 D 302 A. Conf. p. 670. 671 p. 809 D 844 C Socratem I. 38 Sozomenum II. 29. Gregorius Naz. Or. 21 p. 393 C τὴν Ἰουδα ῥῆξιν ὑποστὰς ἐπ’ ἰσὴν προδοσίᾳ τοῦ Λόγου.

Asterius [No 130] agreed with Arius: Athanas. tom. I p. 256 A τοῦτο γὰρ Ἀστέριος ὁ θύσας [Ἀστέριος τις ἀπὸ Καππαδοκίας πολυκέφαλος σοφιστὴς εἰς ὧν τῶν περὶ Εὐσέβιον—θύσας ἐν τῷ προτέρῳ διωγμῷ p. 887 C] ἔγραψεν ὁ δὲ Ἀρειὸς μεταγράφας δέδωκε τοῖς ἰδίοις. p. 269 A τοιαῦτα γὰρ καὶ Ἀστέριος ὁ λεγόμενος σοφιστὴς παρ’ αὐτῶν μαθὼν ἔγραψε, καὶ πρὸ αὐτοῦ δὲ Ἀρειὸς μαθὼν, ὥσπερ εἴρηται.

The Οὐλεία of Arius: Socrat. I. 9 p. 30 A ἰστέον δὲ ὅτι Ἀρειὸς βιβλίον συνέγραψε περὶ τῆς ἑαυτοῦ δόξης ὃ ἐπέγραψε Οὐλείαν. ἐστὶ δὲ ὁ χαρακτήρ τοῦ βιβλίου χαῦνος καὶ διαλελυμένος, τοῖς Σωταδίοις ᾄσμασιν ἦτοι μέτροις παραπλήσιος· ὅπερ καὶ αὐτὸ τότε [A. D. 325] ἡ σύνοδος ἀπεκήρυξεν. Conf. Sozomen. I. 21. Athanasius tom. I p. 264 B ἐν ἀσματίοις Ἀρειὸς καὶ ἐν τῇ ἑαυτοῦ Θαλείᾳ ὡς ἐπαφῶν μυθολογεί· “Πολλοὺς λαλεῖ λόγους ὁ Θεός.” Conf. p. 308 A 309 D. p. 310 C ἡ μὲν οὖν ἀρχὴ τῆς Ἀρειανῆς Θαλείας καὶ κουφολογίας ἦθος ἔχουσα καὶ μέλος θηλυκὸν αὕτη· “Κατὰ πίστιν ἐκλεκτῶν Θεοῦ, συνετῶν Θεοῦ, παίδων ἁγίων ὀρθοτόμων, ἁγίου Θεοῦ πνεῦμα λαβόντων, ταῦδε ἔμαθον ἔγωγε ὑπὸ τῶν σοφίης μετεχόντων ἀστέων θεοδιδάκτων κατὰ πάντα σοφῶν τε· τούτων κατ’ ἔχρος ἦλθον ἐγὼ βαίνων ὁμοδόξως ὁ περικλυτός, ὁ πολλὰ παθὼν διὰ τὴν Θεοῦ δόξαν, ὑπὸ τε Θεοῦ μαθὼν σοφίαν καὶ γνῶσιν ἐγὼ ἔγνων.” p. 311 D ἔθηκεν ἐν τῇ Θαλείᾳ ὡς ἄρα καὶ τῷ υἱῷ ὁ πατήρ ἀόρατος ὑπάρχει. Quoted again p. 314 D 316 A.

p. 408 A ἀλλὰ Ἀρειὸς μὲν ἐν τῇ αὐτοῦ Θαλείᾳ συνέθηκεν, ὁ δὲ σοφιστὴς Ἀστέριος ἔγραψεν ὅπερ καὶ ἐν τοῖς προτέροις εἴπομεν οὕτως. κ. τ. λ. p. 883 D—884 A ἐν Θαλείᾳ ζηλώσας οὐδένα τῶν φρονίμων ἀλλὰ τὸν Αἰγύπτιον Σωσάτην [lege Σωτάδην] ἐν τῷ ᾗ ἤθει καὶ τῇ ἐκλύσει τοῦ μέλους γράφει μὲν πολλὰ, ἀπὸ μέρους δὲ ἐστὶν αὐτοῦ ταῦτα· “Αὐτὸς γοῦν ὁ Θεός”— Conf. p. 289 D 302 D 552 C.

Theodoret H. E. I. 1 describes the expulsion of Arius by Alexander: Ἀλέξανδρος ὁ τῶν ἀποστολικῶν δογμάτων συνήγορος πρῶτον μὲν αὐτὸν παραιέσεις ἐπειράτο πως μεταπείθειν καὶ συμβουλαῖς, ἐπειδὴ δὲ κορυβαντιῶντα εἶδε—τῶν ἱερατικῶν ἐξήλασε καταλόγων. And gives a letter of Arius to Eusebius of Nicomedia I. 4.

On Arius and the Arians Hieronymus Pammachio Ep. 61 p. 723 Ariani (quos optime nosti) multo tempore propter scandalum nominis ὁμοούσιον se damnare simulabant, venenaeque erroris circumlinebant melle verborum &c. Conf. p. 735. Dial. orthod. cum Lucif. p. 679 Edoctus ab Arianis unum esse verum Deum Patrem, Filium et Spiritum sanctum credidit creaturas. Conf. p. 676. Item p. 678 Ariana haeresis magis cum sapientia saeculi facit, et argumentationum rivos de Aristotelis fontibus mutuatur. Conf. Hieron. Damaso p. 663. 664 Chromatio p. 328. Idem in Pelag. I p. 933 Ariani Dei filio non concedunt quod tu [Pelagiane Critobule] omni homini tribuis. Conf. Algasias tom. 3 p. 320. Idem ad Ctesiph. p. 902 Arius ut orbem deciperet sororem principis [sc. Constantiam cf. Socrat. H. E. I. 25] ante decepit. In Rufin. I p. 837 Antequam in Alexandria quasi daemonium meridianum Arius nasceretur. This account, that Arius was born at Alexandria, is confirmed by Constantine apud Socratem I. 25 ὅπως ἂν τῆς παρ’ ἡμῶν εὐμενείας τε καὶ ἐπιμελείας συχῶν ἐπὶ τὴν πατρίδα [sc. Alexandriam] ἀφικέσθαι δυνηθῆς. If however the account of Epiphanius haer. 69 p. 727 C φασὶν αὐτὸν Λίβυν τῷ γένει εἶναι accurate, nasceretur in Hieronymus must be understood of his doctrine and not of his birth. Greg. Naz. Or. 25 p. 460 C οὗτος ἀπὸ τῆς Ἀλεξανδρείας ἀρξάμενος πόλεως κάκεϊ τὸ δεινὸν ἐκμελετήσας, ἔπειτα ὥσπερ τις ἀγρία φλόξ ἀπὸ μικροῦ τοῦ σπινθῆρος τὸ πολὺ τῆς οἰκουμένης ἐπιδραμὼν, ὑπὸ τῶν πατέρων ἡμῶν καταλύεται.

Arius is mentioned by Basil of Caesarea Ep. 220 (70 Garn.) p. 1002 D. Idem Ep. 61 (90) p. 838 A λαλεῖσθαι καὶ παρ’ ἡμῶν μετὰ παρρησίας τὸ ἀγαθὸν ἐκείνου κήρυγμα τῶν πατρῶν τὸ καταστρέφον τὴν δυσάνυμον αἵρεσιν τοῦ Ἀρείου στερεοῦν δὲ τὰς ἐκκλησίας ἐν τῇ ὑγιαίνουσῃ διδασκαλίᾳ, ἐν ᾗ ὁ υἱὸς ὁμοούσιος τῷ πατρὶ ὁμολογεῖται· καὶ τὸ πνεῦμα τὸ ἅγιον ὁμοτίμως συναριθμεῖται τε καὶ συλλατρεύεται. Conf. Ep. 324 (91) p. 1098 C. Ep. 69 (92) p. 857 C σχεδὸν γὰρ ἀπὸ τῶν ὄρων τοῦ Ἰλλυρικῆς μέχρι Θηβαίδος τὸ τῆς αἰρέσεως κακὸν ἐπινέμεται, ἧς τὰ πονηρὰ σπέρματα πρότερον μὲν ὁ δυσάνυμος Ἀρειὸς κατεβάλετο, ριζωθέντα δὲ διὰ βάρους ὑπὸ πολλῶν τῶν ἐν μέσῳ κ. τ. λ. Ep. 78 (125) p. 891 B κατὰ μικρὸν δὲ προϊόντα τὰ πονηρὰ τῆς ἀσεβείας σπέρματα, ἃ πρότερον μὲν ὑπὸ Ἀρείου

καὶ πίστει τῇ τῶν πατέρων ἀποστολικῇ τε καὶ προφητικῇ ἐν ταῖς ἐκκλησίαις, ἕως αὐτοῦ τοῦ Ἀρείου μὴ νοθευθεῖση· συμβέβηκε δὲ τοῦτον ἀποσχίσαι πλήθος.

- 115 *Marcellus Ancyrae episcopus*. A. D. 325 p. 381. Deposed in 336: p. 395. restored in 347: p. 413. Conf. Socratem H. E. II. 20 p. 102 D. On *Marcellus* in his exilio see the Tables A. D. 342 p. 405. 407. Hieron. Catal. c. 86 *Marcellus Ancyranus episcopus sub Constantino et Constantio principibus floruit multaque diversarum υποθέσεων scripsit volumina, et maxime adversum Arianos. Feruntur contra hunc Asterii et Apollinarii libri Sabellianae eum haeresis arguentes. Sed et Hilarius in VII^o adversum Arianos libro nominis ejus quasi haeretici mimit. Porro ille defendit se non esse dogmatis cujus accusatur, sed communione Julii et Athanasii—se esse munitum* [conf. *Marcellum ipsum apud Epiphanium p. 834*]. *Marcellus* was expelled again after the death of *Constans* in 350. See the Tables A. D. 351 p. 421. He died about two years before *Epiphanius* published the work upon heresies: *Epiphan. haer. 72 p. 833 D* Μάρκελλος γέγονεν ἐν Ἀγκύρᾳ· ἔτι γὰρ δεῦρο ἀπὸ τοῦ ἔτους τούτου [A. D. 376: Tables p. 489] ὡς ἀπὸ δύο ἐτῶν ἐτελεύτα, ἢ πλείω ἢ ἐλάσσω. His life was therefore prolonged to about the year 373, to extreme old age^r.

τοῦ προστάτου τῆς αἰρέσεως κατεβλήθη, ὕστερον δὲ ὑπὸ τῶν τὰ ἐκείνου κακῶς διαδεξαμένων ἐπὶ λύμῃ τῶν ἐκκλησιῶν ἐξε-
 τράφη. Conf. Ep. 196 (130) p. 980 B. Ep. 75 (204) p. 882 C οὐδὲ μολυνθέντες ποτὲ τὰς ψυχὰς τῇ δυσωνύμῳ τῶν Ἀρειανῶν βλασφημίᾳ, ἀλλ' εἴ τινὰς ποτε ὠρμημένους ἐξ ἐκείνου τοῦ διδασκάλου εἰς κοινωνίαν προσελαβόμεθα ἐπικρυπτομένους τὴν ἐν τῷ βάθει νόσον,—οὕτω προσηκάμεθα κ. τ. λ. Ep. 349 (214) p. 1129 B ἐνθυμήθητι γὰρ, ὦ θαυμάσιε, ὅτι οἱ παραχαράτται τῆς ἀληθείας, οἱ τὸ Ἀρειανὸν σχίσμα τῇ ὑγίει τῶν πατέρων ἐπεισάγοντες πίστει οὐδεμίαν ἄλλην αἰτίαν προβάλλονται τοῦ μὴ παραδέχεσθαι τὸ εὐσεβὲς τῶν πατέρων δόγμα ἢ τὴν τοῦ ὁμοουσίου διάνοιαν, ἣν αὐτοὶ πονηρῶς καὶ ἐπὶ διαβολῇ τῆς ὁλῆς πίστεως ἐξηγοῦνται, λέγοντες τὸν υἱὸν κατὰ τὴν ὑπόστασιν ὁμοούσιον λέγεσθαι παρ' ἡμῶν. Conf. Ep. 79 (223) p. 897 C. Ep. 73 (226) p. 872 D ὁμοίως καὶ τοὺς τὰ Σαβελλίου [N^o 91] νοσοῦντας καὶ τοὺς τὰ Ἀρείου δόγματα ἐκδικοῦντας—εἴ τις ἀχόμοιον λέγει κατὰ τὴν οὐσίαν τὸν υἱὸν τῷ πατρὶ, ἢ εἰς κτίσμα κατὰ τὸ πνεῦμα τὸ ἄγιον, ἀναθεματίζομεν, καὶ ἐγγὺς εἶναι τῆς Ἑλληνικῆς τιθέμεθα πλάνης. In Ep. 82 (244) p. 910 A *Arius* is mentioned with *Apollinarius* and *Aetius*. Ep. 321 (266) p. 1093 τὰ μὲν οὖν παρὰ τῶν Ἀρειανῶν ἑκατάλοιπα κατὰ τῆς ἐκκλησίας σκευωρούμενα, εἰ καὶ πολλὰ καὶ μεγάλα καὶ κατὰ πᾶσαν διαβεβημένα τὴν οἰκουμένην, ἀλλ' οὖν φορητὰ ἡμῶν ἐστὶ διὰ τὸ παρὰ φανερῶν ἰχθρῶν καὶ πολεμίων τοῦ λόγου τῆς ἀληθείας γίνεσθαι. Conf. Ep. 74 (263) p. 874 B. Ibid. p. 875 A Εὐστάθιος ὁ ἐκ τῆς Σεβαστείας τῆς κατὰ τὴν μικρὰν Ἀρμενίαν, δευτέρα μάθη-
 ται τῷ Ἀρείῳ ὅτε ἤμαζεν ἐπὶ τῆς Ἀλεξανδρείας, τὰς πονηρὰς κατὰ τοῦ μονογενοῦς συντιθεὶς βλασφημίας, ἀκο-
 λουθῶν ἐκείνῳ καὶ ἐν τοῖς γνησιωτάτοις αὐτοῦ τῶν μαθητῶν ἀριθμούμενος, ἐπειδὴ ἐπαυλῆθεν εἰς τὴν ἑαυτοῦ κ. τ. λ.

Augustine *haer. c. 49* sums up the doctrine thus: *Ariani, ab Ario, in eo sunt notissimi errore quo Patrem et Filium et Spiritum Sanctum nolunt esse unius ejusdemque naturae atque substantiae, aut (ut expressius dicatur) essentiae, quae οὐσία Graece appellatur, sed esse Filium creaturam, Spiritum vero Sanctum creaturam creaturae, hoc est, ab ipso Filio creatum volunt. In eo*

autem quod Christum sine anima solam carnem suscepisse arbitrantur, minus noti sunt; nec adversus eos ab aliquo inveni de hac re aliquando fuisse certatum.

^r *Basilius Caesar. Ep. 63 (207) p. 842 B* Σαβέλλιος ὁ Λίβυς καὶ Μάρκελλος ὁ Γαλάτης μόνοι ἐκ πάντων ἐτόλμησαν καὶ διδάξαι ταῦτα καὶ γράψαι ἵππερ νῦν παρ' ὑμῖν. Ep. 74 (263) p. 876 D ἡμᾶς δὲ λυπεῖ τοῖς Μαρκέλλου πεποιθὼς δόγμασιν. Ep. 78 (125) p. 889 D ὅπου γε καὶ Μάρκελλος ἐτόλμησεν ἀσεβῶν εἰς τὴν ὑπόστασιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ, ψιλὸν αὐτὸν ἐξηγούμενος λόγον, ἐκείθεν προφασίσασθαι τὰς ἀρχὰς εἰληφέναι, τοῦ ὁμοουσίου τὴν διανοίαν κακῶς ἐξηγούμενος. Ep. 52 (69) p. 825 C Μαρκέλλω—τῷ εἰς αὐτὴν τὴν ὑπαρξὶν τῆς τοῦ μονογενοῦς θεότητος ἀσεβήσαντι καὶ κακῶς τὴν τοῦ λόγου προσηγορίαν ἐκδεξαμένῳ. Cf. Ep. 10 (239) p. 795 D Ep. 293 (265) p. 1062 D Ep. 321 (266) p. 1094 B.

The two books of *Eusebius* against *Marcellus* still extant (ad calcem *Demonstr. Evang. ed. Paris. pp. 56*) were written cir. A. D. 336 at the time of the deposition of *Marcellus*. These were followed by περὶ τῆς ἐκκλησιαστικῆς θεολογίας κατὰ Μαρκέλλου βιβλία τρία p. 57—195. *Eusebius* in *Marcellum* I. 4 p. 19 remarks of *Marcellus* ἄρτι μὲν γὰρ πρὸς Ἀστέριον [N^o 130] τὴν ἀντίφρῃσιν ποιεῖται ἄρτι δὲ πρὸς Εὐσέβιον τὸν μέγαν [N^o 116] καὶ ἔπειτα ἐπὶ τὸν τοῦ Θεοῦ ἄνθρωπον—τρέπεται Παυλῶν, ἄνδρα μὲν τιμηθέντα τῆς Ἀντιοχείων ἐκκλησίας πρεσβείῳ δὲ διαπρεπῶς τῆς Τυρίων ἐπισκοπεύσαντα [Τύρου Παυλῶν *Theodoret. H. E. I. 4. Philostorgius III. 15* Παυλῶν—δε ἐκ τῆς ἐφορείας Τύρου εἰς τὴν τῆς Ἀντιοχείας μετέστη—ἐκείνος μετὰ μῆνας ἐξ ἀπεβίω. *Sozom. I. 15* πρεσβύεται ὁ Ἀρειὸς πρὸς Παυλῶν τὸν Τύρου ἐπίσκοπον καὶ Εὐσέβιον τὸν Παμφίλου], οὕτω τε ἐν τῇ ἐπισκοπῇ διαλάμπσαντα ὡς τὴν Ἀντιοχείων ἐκκλησίαν ὡς οἰκείου ἀγαθοῦ μεταποιηθῆναι αὐτῷ. ἀλλὰ καὶ τοῦτον μακαρίως μὲν βεβιωκότα μακαρίως δὲ ἀναπεπαυμένον πάλαι τε κεκοιμημένον καὶ μηδὲν αὐτῷ διενυχλοῦντα ὁ θαυμάσιος οὗτος συγγραφεὺς σκώπτει· καὶ ἐκ τούτου μεταβὰς Ὀριγένηι πολεμεῖ, πρόπαλαι καὶ αὐτῷ πεπαυμένῳ τοῦ βίου· ἔπειτα *Narcesus* ἐπιστρατεύεται [ὁ Νερωνιάδος Νάρκισσος *Theodoret. H. E. I. 6 p. 757*],

- 116 *Eusebius Nicomediæ episcopus*. Tables A. D. 337 p. 395. 397. Died in 342: p. 404. 405. 407.^s
 117 *Eusebius Cæsareæ episcopus*. His time: Tables A. D. 296 p. 339 A. D. 297 p. 339. 341.
 Taught at Cæsarea in 306: p. 349. He died in 340: p. 401.^t
 118 *Eustathius presbyter CP*. Tables A. D. 336 p. 393.
 119 *Jacobus Nisibenus*. A. D. 338 p. 399 A. D. 350 p. 417. ●
 120 *Eustathius Antiochenus episcopus*. Tables A. D. 324 p. 377.^v
 121 *Juvencus presbyter*. Tables A. D. 329 p. 385. Hieron. Catal. c. 84 *Juvencus nobilissimi generis Hispanus presbyter*.—*Floruit sub Constantino principe*.
 122 *Maximinus Treverorum episcopus*. Tables A. D. 343 p. 407.
 123 *Athanasius*. Succeeds Alexander at Alexandria: Tables A. D. 326 p. 381. His exile in

καὶ τὸν ἕτερον Εὐσέβιον διώκει [sc. *Eusebium ipsum Cæsariensem*]. *Narcissus* and *Paulinus* are named by *Athanasius de synodis tom. 1 p. 886 B* = p. 584 A ed. Ven. as of the Arian party: πρὸ δὲ τοῦ γενέσθαι τὴν ἐν Νικαίᾳ σύνοδον ἔγραφον καὶ οἱ περὶ Εὐσέβιον Νάρκισσον τε καὶ Πατρόφιλον καὶ Μάριν, Παυλῖνον τε καὶ Θεόδοτον καὶ Ἀθανάσιον τὸν ἀπὸ Ναζαρεθῶν τὰ ὅμοια αὐτοῖς. *Eusebius* was appointed by the synod in 336 to refute *Marcellus*: In *Marcellum II. 4 p. 55 D* ταῦτα τὴν ἀγίαν σύνοδον ἐν τῇ βασιλικῇ συνελθούσαν πόλει ἐξ ἐπαρχιῶν διαφόρων, Πόντου τε καὶ Καππαδοκίας Ἀσίας τε καὶ Φρυγίας καὶ Βιθυνίας Θράκης τε καὶ τῶν ἐπέκεινα μερῶν, στηλιτεῦν τὸν ἄνδρα διὰ τῆς κατ' αὐτοῦ γραφῆς καὶ μὴ θέλουσαν ἐξεβιάζετο. ταῦτα καὶ ἡμᾶς ἐπὶ τὴν μετὰ χεῖρα ἐξέτασιν προελθεῖν κατηγάγκασεν ὁμοῦ καὶ τοῖς δόξασι τῇ ἀγίᾳ συνόδῳ παρισταμένους ὁμοῦ τε καὶ τοῖς συλλειτουργοῖς προστάξας τοῦτο πράξει τὸ ἱκανὸν ποιουμένους. *Theodoret. hæc. fab. II. 10* Μάρκελλος δὲ ὁ Γαλάτης τούτῳ μὲν [sc. *Sabellio*] παραπλησίως ἠρνήθη τῶν ὑποστάσεων τὴν τριάδα. ἔκτασιν δὲ τινὰ τῆς τοῦ πατρὸς θεότητος ἔφησεν εἰς τὸν Χριστὸν ἐληλυθέναι, καὶ ταύτην Θεὸν λόγον ἐκάλεσε. μετὰ δὲ τὴν σύμπασαν οἰκονομίαν πάλιν ἀνασπασθῆναι καὶ συσταλῆναι πρὸς τὸν Θεὸν ἐξ οὗπερ ἐξετάθη. τὸ δὲ πανάγιον Πνεῦμα παρέκτασιν τῆς ἐκτάσεως λέγει, καὶ ταύτην τοῖς ἀποστόλοις παρασχέθησαν. καὶ ἀπαξῆπλως ὑπέθετο τριάδα ἐκτεινομένην καὶ συστέλλομένην κατὰ διαφόρους οἰκονομίας.

^s Hieron. Dial. orth. et Luc. p. 686 *Nam cum in synodo Nicæna quæ propter Arianam perfidiam congregata est octo episcopos Arianos susceptos sciamus—An tandem et tunc recepti sunt Ariani? Quinam quæso.—Eusebius episcopus Nicomediensis, Theogonus episcopus Nicænus, Saras tunc presbyter Libyæ, Eusebius episcopus Cæsareæ Palæstinæ, et reliqui quos enumerare longum est. ipse quoque caput horum et causa malorum Arius presbyter, et Euzoius diaconus qui post Eudoxium Antiochenus episcopus fuit* [see below at N° 191], *et Achilles lector* [Ἀχιλλᾶς apud *Theodoretum H. E. I. 3 p. 729* *Socratem I. 6* Ἀχιλλεύς apud *Athanasium Montfauc. tom. 1 p. 314* ed. Ven.]. *Hî quippe tres, Alexandrinæ ecclesiæ clerici, auctores hujus hæreseos extiterunt.* *Socrates I. 6 p. 9 D* συναμβάνοντο τῇ Ἀρείου δόξῃ [cir. A. D. 315] πολλοὶ μὲν καὶ ἄλλοι, μάλιστα δὲ Εὐσέβιος αὐτῆς ἀντεῖχετο, οὐχ ὁ Καίσαρεὺς ἀλλ' ὁ πρότερον μὲν τῆς Βηρυτιῶν ἐκκλησίας ἐπίσκοπος τότε δὲ τῆς ἐν Βιθυνίᾳ Νικομηδείας τὴν ἐπισκοπὴν ὑποδύς. Conf.

Alexandrum Alexandriæ apud Socratem p. 10 B. Eusebius after the council of Nice was banished by *Constantine*: *Socrat. I. 9 p. 38* οὐ μὴν ἀλλὰ καὶ Νικομηθεῦσι κατὰ Εὐσεβίου καὶ Θεόγνιδος γράφων καθίσταται μὲν τῆς Εὐσεβίου κακοτροπίας οὐ μόνον ἐπὶ τῷ Ἀρειανισμῷ ἀλλ' ὅτι καὶ τῷ τυράνῳ [sc. *Licinio*] ἤδη πρότερον εὐνοῶν τοῖς αὐτοῦ πράγμασιν ἐπεβούλευσε. παρῆναι δὲ ἕτερον ἐλέσθαι ἐπίσκοπον αὐτ' αὐτοῦ. But restored: *I. 14* Εὐσέβιος δὲ καὶ Θεόγνης βιβλίον μετανοίας τοῖς κορυφαίοις τῶν ἐπισκόπων ἀποστεύαντες ἀνεκλήθησάν τε τῆς ἐξορίας ἐκ βασιλικοῦ προστάγματος, καὶ τὰς ἐκκλησίας ἐαυτῶν ἀπέλαβον.

^t That *Eusebius* was at first an Arian is marked by *Athanasius de synodis tom. 1 p. 886 C* ὁ δὲ ἀπὸ Καισαρείας τῆς Παλαιστίνης Εὐσέβιος γράφων πρὸς Εὐφρατίωνα τὸν ἐπίσκοπον οὐκ ἐφοβήθη φανερώς εἰπεῖν ὅτι ὁ Χριστὸς οὐκ ἔστιν ἀληθινὸς Θεός. by *Hieronymus Pam-mach. p. 778 Eusebius—impietatis Arianae apertissimus propugnator est.* *Ad Ctesiph. p. 901 Eusebii Cæsariensis, quem fuisse Arianum nemo est qui nesciat.* *Conf. Dial. orth. et Luc. quoted at N° 116.* *Theodoret. H. E. I. 7 p. 763* Εὐσέβιος—ἐπίσκοπος τῆς Καισαρείας, πρότερον μὲν συντρέχων τῇ Ἀρειανῇ αἵρεσει ὥστερον δὲ ὑπογράφας τῇ ἐν Νικαίᾳ συνόδῳ, ἔγραψε καὶ τοῖς ἰδίοις διαβεβαιούμενος ὅτι καὶ τῶν παλαιῶν τινὰς λογίους καὶ ἐπιφανεῖς ἐπισκόπους συγγραφείας εὗρομεν ἐπὶ τῆς τοῦ πατρὸς καὶ τοῦ υἱοῦ θεότητος τῷ τοῦ ὁμοουσιῶν χρησαμένους ὀνόματι.

The works of *Eusebius* mentioned in the Tables are these.

A. D. 308 *pro Origene.* p. 355.

325 *Chronicon.* p. 379.

post 325 *Historia Ecclesiastica.* p. 379.

In which are quoted
pro Origene libri VI
vita Pamphili
comm. in prophetas
comm. in Danielelem
de martyribus.

336 λόγος τριακονταετηρικός. p. 393.

337 *vita Constantini.* p. 397.

^v *Eustathius* was calumniated by his adversaries: *Hieron. in Rufin. III p. 892.*

- 336: p. 393. His return in 338: p. 397. He withdraws to Rome: A. D. 341 p. 403. After three years at Rome he is at Milan, in Gaul, and at Serdica: A. D. 347 p. 411. He returned to Alexandria in 349: p. 415. 417. *Athanasius* is quoted in A. D. 355: p. 429. 431. He retires to the desert in 356: p. 433. where his apology to *Constantius* was composed: p. 435. He is quoted on the synods of Ariminum and Seleucia in A. D. 359 p. 441. 443. *Athanasius* returned to Alexandria in 362: p. 449. but was again expelled by *Julian*: p. 451. 453. Restored by *Jovian* in 363: p. 457. His address to *Jovian* *περὶ πίστεως* Ibid. His letters to *Joannes* and *Palladius* in 372: p. 479. His death May 2 A. D. 373: p. 481. See A. D. 371 p. 477.
- 124 *Julius Firmicus Maternus*. Tables A. D. 343 p. 407.
- 125 *Basilius Ancyranus episcopus*. Appointed A. D. 336: p. 395. Deposed in 347: p. 413. Bishop again in 351: p. 421. The synod which was held at CP. in 360 (Tables p. 445) deposed *Basilius*: Socrat. II. 42 *καθαιροῦσι—Βασιλείου δὲ τὸν καὶ Βασιλᾶν—τὸν ἐν Ἀγκύρᾳ εἰς τὸν τόπον Μαρκέλλου προχειρισθέντα, ὡς ἀδίκως τινὰ βασανίσαντα—καὶ ὅτι συνοφαντίας τισὶν ἔρραψεν· ἔτι μὲν καὶ ὅτι δι' ἐπιστολῶν τὰς ἐν Ἀφρικῇ ἐκκλησίας ἐτάραξεν*. Sozomen IV. 24 has a fuller account of the charges against *Basilius*. In A. D. 363 he applied in vain to *Jovian* to be restored: Socrates III. 25.
- 126 *Audæus*. Tables A. D. 341 p. 405.
- 127 *Theodorus Heracleota*. Tables A. D. 341 p. 405.^w
- 128 *Eusebius Emesenus episcopus*. Tables A. D. 347 p. 411 A. D. 348 p. 413.^x
- 129 *Triphyllius*. Tables A. D. 346 p. 409.
- 130 *Asterius*. Flourished in 335: Tables p. 391. For Hieron. Augustino p. 1116 see N° 127. Mentioned with *Arius* by *Athanasius*. See N° 114 p. 434.
- 131 *Acacius Cæsareæ episcopus*. Succeeded *Eusebius* in 340: p. 401. Described at A. D. 348: p. 415. Composed the Acts of the Synod at CP. in 360: p. 445. Is succeeded by *Euzoïus* (N° 157): Tables A. D. 367 p. 469.^y
- 132 *Serapion Thmuis*. Tables A. D. 348 p. 413. Supported *Athanasius* in 355: p. 431.
- 133 *Dionysius Mediolanensis episcopus*. Was banished for supporting *Athanasius* in 355: p. 429. 431.
- 134 *Hilarius diaconus*. Tables A. D. 355 p. 431.^z

^w Hieron. præf. ad Galat. tom. 9 p. 123 Augustino p. 1103 de commentariis in ep. ad Galatas: *Præmittito Didymum—Eusebium quoque Emesenum et Theodorum Heracleotem, qui et ipsi nonnullos super hac re commentarios reliquerunt*. p. 1116 *In explanatione Psalmorum, quos apud Græcos interpretati sunt multis voluminibus, primus Origenes, secundus Eusebius Cæsariensis, tertius Theodorus Heracleotes, quartus Asterius Scythopolitanus, quintus Apollinarius Laodicensis, sextus Didymus Alexandrinus*. Minerio tom. 3 p. 371 *Super quo* [1 Cor. XV] *Theodorus Heracleotes in commentariis apostoli sic locutus est &c.* p. 380 *Super quo* [1 Thess. IV]—*dicendum est quid videatur aliis, Theodoro videlicet Apollinario et Diodoro* [N° 162], *qui unam sequuntur sententiam*.

^x Hieronymus Catal. c. 91 quoted in the Tables adds his works: *E quibus vel præcipui sunt adversum Judæos et gentes et Novatianos, et ad Galatas libri decem, et in Evangelia homiliæ breves plurimæ*. Idem præf. ad Galatas tom. 9 p. 123 Augustino p. 1103. See N° 127. Idem Magno p. 1084. See N° 93.

^y Add to the testimonies quoted in the Tables Hieron. Minerio tom. 3 p. 380 *Origenes in tertio volumine ἐξηγηματικῶν epistolæ Pauli ad Thessalonicenses primæ post multa quæ vario prudentique sermone disseruit hæc intulit; de quibus nulli dubium est et Acacium pleraque libasse*.

^z Hieron. dial. orth. et Lucif. p. 688 *Restat unum, quod quæso te ut edisseras, quid adversum Hilarium dicendum sit, qui ne baptizatos quidem recipiat ab Arianis.—Hilarius cum diaconus de ecclesia recesserit solusque, ut putat, turba sit mundi, neque eucharistiam conficere potest, episcopos et presbyteros non habens, neque baptismum sine eucharistia tradere; et, cum jam homo mortuus sit, cum homine pariter interiit et secta, quia post se nullum clericum diaconus potuit ordinare. ecclesia autem non est quæ non habet sacerdotes*. p. 693 *Legat et ipsius Hilarii libellos quos adversus nos de hæreticis rebaptizandis edidit, et ibi reperiet ipsum Hilarium confiteri a Julio Marco Sylvestro et ceteris veteribus episcopis similiter in pœnitentiam omnes hæreticos susceptos*. Conf. p. 692.

- 135 *Aetius*. The preceptor of *Eunomius*. Described in the Tables A. D. 353 p. 425. Recalled from exile by *Julian* in 362: p. 449.^a
- 136 *Aerius*. Augustin. hæc. c. 53 *Aeriani ab Aerio quodam sunt, qui cum esset presbyter doluisse fertur quod episcopus non potuit ordinari, et in Arianorum hæresin lapsus propria quoque dogmata addidisse nonnulla, dicens offerri pro dormientibus non oportere* [Epiphan. p. 907 A], *nec statuta solemniter celebranda esse jejunia, sed cum quisque voluerit jejunandum* [Epiphan. p. 907 B], *ne videatur esse sub lege. Dicebat etiam presbyterum ab episcopo nulla differentia debere discerni* [Epiphan. p. 906 D]. *Quidam perhibent istos sicut encratitas vel apotactitas non admittere ad communionem suam nisi continentes et eos qui sæculo ita renuntiaverint ut propria nulla possideant. Ab esca tamen carniū non eos abstinere dicit Epiphanius* [p. 907 D]. *Philaster vero et hanc eis tribuit abstinētiā. Philaster was still living in A. D. 376, when Epiphanius wrote. If Augustine used only the epitome of Epiphanius, he drew those particulars from the ἀνακεφαλαιώσις tom. 2 p. 148 C D.*^b
- 137 *Lucifer Caralitanus episcopus*. Banished in A. D. 355: Tables p. 429. 431. Recalled from exile in 362: p. 449. Sozomen. V. 12 μετὰ δὲ τὴν Ἀθανασίου κάθοδον [A. D. 362: Tables p. 449] Λουκίφερ ὁ Καράλλων τῆς Σαρδονίας ἐπίσκοπος καὶ Εὐσέβιος ὁ Βερκέλλων τῶν ἐν Ἰταλίᾳ Λιγύων ἐκ τῶν ἄνω Θηβῶν ἐπανήλθον. ἐνθάδε γὰρ ἐπὶ Κωνσταντίου διηνεκῶς φεύγειν προσετέχθησαν. Conf. Socratem III. 5 Theodoretum H. E. III. 2 p. 915. *Lucifer* died in A. D. 370: Tables p. 473.^c
- 138 *Eusebius Vercellensis episcopus*. His banishment: Tables A. D. 355 p. 429. 431. His return in 362: p. 449. Theodoret. II. E. III. 2 tom. 3 p. 915 Ἰουλιανὸς—τοὺς ὑπὸ Κωνσταντίου τῶν ἐκκλησιῶν ἐξελαθέντας ἐπισκόπους καὶ τὰς ἐσχάτιας τῆς οἰκουμένης οἰκοῦντας εἰς τὰς οἰκίας ἐπανελθεῖν ἐκκλησίας προσέταξε. τούτου δὴ οὖν τοῦ νόμου τεθέντος, εἰς μὲν τὴν Ἀντιόχειαν ἐπανήλθεν ὁ θεῖος Μελέτιος εἰς δὲ τὴν Ἀλεξάνδρειαν ὁ πολυμήνητος Ἀθανάσιος, Εὐσέβιος δὲ καὶ Ἰλάριος ὁ ἐκ τῆς Ἰταλίας καὶ Λουκίφερ ὁ Σαρδῶ τὴν νῆσον ποιμαίνειν λαχὼν ἐν τῇ Θηβαίων τῇ πρὸς Αἴγυπτον διήγον. ἐκεῖ γὰρ αὐτοὺς ὁ Κωνσταντίος ἐξωστράκισεν. Compare Socrates and Sozomen quoted at N° 137. The death of *Eusebius* of *Vercellæ* is recorded at A. D. 370 p. 473. *Athanasius* however was not restored till 363 in the reign of *Jovian*. See the Tables p. 445. 451. 457.^d

^a *Aetius* died at CP. where according to Philostorgius his eyes were closed by his disciple *Eunomius*. See below N° 166. Augustin. hæc. c. 54 *Aetiani ab Actio sunt vocati iidemque Eunomiani ab Eunomio Actii discipulo, quo nomine magis innotuerunt. Eunomius quippe in dialectica prævalens acutius et celebrius defendit hanc hæresim, dissimilem per omnia Patri asserens Filium et Filio Spiritum Sanctum. Phot. Cod. 40 p. 25 οὗτος ὁ Ἀέτιος παρ' αὐτῶν μὲν τῶν συναρσιωπῶν διὰ τὸ κακείνους ὑπερβαλίσθαι τῇ δυσσεβείᾳ—τῆς διακονίας καθήρηθ', ὑπὸ δὲ τοῦ δυσσεβεστάτου Ἰουλιανοῦ ἀνεκλήθη τε καὶ φιλοφρόνως ἰδεξιῶθη. See the Tables A. D. 362 p. 449.*

^b Epiphan. hæc. 75 p. 905 A B οὗτος ὁ Ἀέριος ἔτι καὶ δεῦρο (ἢ ἐν σαρκὶ καὶ περισσὶ τῷ βίῳ, Ἀρειανὸς μὲν τὸ πᾶν ἄλλως γὰρ οὐ φρονεῖ ἄλλ' ὥς Ἀρειος καὶ ἔτι ἐπέκεινα μείζωνος.—οὗτος γίνεται συσχολαστής Εὐσταθίου Σεβαστίου τοῦ τῆς Σεβαστείας Πόντου τε καλουμένης χώρας ἦτοι μικρᾶς Ἀρμενίας. ὁμοῦ γὰρ ἦσαν ἀσκούντες ὃ τε προσηγμένους Εὐστάθιος καὶ ὁ Ἀέριος. ὅτε δὲ ὁ Εὐστάθιος ἦλθεν εἰς τὴν ἐπισκοπὴν ἐκείνος μᾶλλον ἐπεθύμει, ἀλλ' οὐκ ἔφθασεν εἰς τοῦτο· ἐπεὶ οὖν (ἢ) γίγνεται κ. τ. λ. On *Eustathius* see N° 114 p. 435.

^c From him arose a rigid sect the *Luciferiani*: Augustin. hæc. c. 81 *Luciferianos a Lucifero Caralitano episcopo exortos et celebriter nominatos nec Epiphanius nec Philaster inter hæreticos posuit; credo tantummodo schisma non hæresim eos condidisse credentes. Gennadius c. 16 Luciferianis ita displicuit recipere episcopos qui in Ariminensi concilio* [A. D. 359] *Arianis communicaverant quomodo Novatianis apostatas penitentes. Hieronymus dial. orth. et Lucif. describes them, but speaks of Lucifer with respect p. 687 Cogor de beato Lucifero secus quidquam quam et illius meritum et mea humanitas poscit existimare. Sed quid faciam?—Prætereo illa quæ quidam ex maledicis quasi satis firma defendunt, hoc illum amore gloriæ et nominis in posteros transmittendi fecisse, necnon et pro similitudine quam adversus Eusebium propter Antiochenam dissensionem suscepit. Nihil istorum de tali viro credo. unum est quod etiam in presenti constanter loquar, verbis eum a nobis dissentire non rebus; siquidem eos recipiat qui ab Arianis baptismata consecuti sunt. He marks p. 692 the exile of Lucifer: Antequam Ariminensis synodus fieret, antequam Lucifer exularet.*

^d Hieron. Augustino p. 1117 *Apud Latinos autem*

- 139 *C. Marius Victorinus*. Tables A. D. 354 Col. 3 p. 427.^c
 140 *Fortunatianus*. Tables A. D. 357 p. 437.
 141 *Titus Bostrenus episcopus*. Tables A. D. 348 p. 413 A. D. 363 p. 457. Banished by *Julian* in 362: p. 449.
 142 *Hilarius episcopus Pictaviensis*^f. Tables A. D. 356 p. 433 A. D. 360 p. 443. Restored in 362 after the death of *Constantius*: p. 445. Compare *Theodoret* quoted at N° 138. *Hilarius* died in 367: p. 469.
 143 *Damasus Romanus*. Succeeded *Liberius* in 366: Tables p. 467. Mentioned in A. D. 375: p. 487. The death and character of *Damasus* are given at A. D. 384 p. 507.^g
 144 *Apollinarius Laodicensis episcopus*. Tables A. D. 366 p. 465. 467. At c. 5 p. 229 *Apollinarius*

Hilarius Pictaviensis et Eusebius Vercellensis episcopus Origenem et Eusebium transtulerunt. Sc. in *explanatione Psalmorum*. Idem adv. *Vigilantium* p. 1053 *Vercellensis Eusebius qui omnium Psalmorum commentarios hæretici hominis [sc. Origenis] vertit in nostrum eloquium, licet, hæretica prætermittens, optima quæque transtulerit*. Hieronymus dial. orth. et Luc. p. 686 marks the restoration of *Eusebius* in 362: *Tunc ad reditum Eusebii lugubres vestes Italia mutavit. Concurrerant episcopi qui Ariminensibus dolis irretiti [A. D. 359] sine conscientia hæretici ferebantur*.

^c Hieron. *Proœm.* lib. XIII in *Ezekiel*. tom. 5 p. 454 *Illud rhetoris Victorini breviter admoneo, ut obscuritatem voluminum ex tribus rebus fieri scias, vel rei magnitudine, vel doctoris imperitia, vel audientis duritia*. Idem *proœm.* in *comm.* ad *Galat.* tom. 9 p. 123 *Non quia ignorem C. Marium Victorinum, qui Romæ pueros rhetoricam docuit, edidisse commentarios in apostolum, sed quod occupatus ille eruditione secularium literarum scripturas omnino sanctas ignoraverit, et nemo possit quamvis eloquens de eo bene disputare quod nesciat*.

^f Hieronymus *Catal.* c. 100 quoted in the Tables p. 433 proceeds thus: (*Confecit*) in *Psalmos commentarios, primum videlicet et secundum, et a LI ad LXII, et a CXVIII usque ad extremum; in quo opere imitatus Origenem nonnulla etiam de suo addidit* [adv. *Vigilantium* p. 1053 *Confessor Hilarius qui Psalmorum interpretationem et homilias in Job ex libris ejus—transtulit*. Conf. ad *Pammachium* p. 784. In *Rufinum* p. 791 *Hilarium confessorem, qui quadraginta ferme millia versuum Origenis in Jobum et psalmos transtulit*. Conf. p. 833. 868 præf. *comm.* in *Michæam* lib. II tom. 6 p. 119 ad *Pammachium* p. 1169]. *Est ejus et ad Constantium libellus quem viventi CP. porrexerat* [Tables A. D. 360 p. 443], *et alius in Constantium quem post mortem ejus scripsit. et liber adversum Valentem et Ursacium historiam Ariminensis et Seleuciensis synodi continens* [ad *Florentium* p. 55 *prolixum valde librum de synodis sancti Hilarii, quem ei apud Treveros manu mea ipse descripseram*]. *et ad præfectum Salustium* [præf. *Galliarum* A. D. 361: see above c. 1 p. 112] *sive contra Dioscorum* [Magno p. 1084 *Hilarius meorum confessor temporum et episcopus XII Quintiliani libros et stylo imitatus est et numero* (sc. libb. XII adv. *Arianos*), *brevique libello quem scripsit*

contra Dioscorum medicum quid in literis possit ostendit]. *et liber hymnorum, et mysteriorum alius. et commentarii in Matthæum* [conf. Hieron. præf. in *Origenis* hom. in *Lucam* apud *Origen.* tom. 5 p. XXVIII. Idem *Damaso* tom. 3 p. 236 *Noster Hilarius in commentariis Matthæi ita posuit &c.*]. *et tractatus in Job quos de Græco Origenis ad sensum transtulit, et alius elegans libellus contra Auxentium, et nonnullæ ad diversos epistolæ. Aiunt quidam scripsisse eum et in Cantica Canticorum, sed a nobis hoc opus ignoratur*.

That *Hilarius* was not qualified to translate from the Greek appears from Hieron. *Marcellæ* tom. 3 p. 216 *Miror te in Hilarii commentariis non legisse "excussorum filios" "credentium populos" interpretari quod scilicet apostolos illo nomine putaverit appellatos, &c.—Quid igitur faciam? Tantum virum, et temporibus suis disertissimum, reprehendere non audeo, qui et confessionis suæ merito et vitæ industria et eloquentiæ claritate ubique Romanum nomen est prædicatur. nisi quod non ejus culpæ adscribendum est qui Hebræi sermonis ignarus fuit, Græcarum quoque literarum quandam aurulam ceperat, sed Heliodori presbyteri, quo ille familiariter usus est, ea quæ intelligere non poterat quomodo ab Origene essent dicta quærebat*. *Rufinus* in Hieronymum apud Hieron. *Opp.* tom. 4 p. 150 *H* animadvertens upon this vindication: *Non continuo qui sanctus et prudens est Latinus etiam Græcæ linguae notitiam sufficienter habet &c.* That *Hilarius* did not translate faithfully, but remodelled *Origen* to his own taste, is admitted by Hieronymus adv. *Rufin.* p. 792 *Sequitur regulam præcessorum, et ejus præcipue viri (Hilarii)—qui cum ultra LXX libellos Origenis quos Homileticos appellavit, aliquantos etiam de tomis in apostolum scriptis transtulisset in Latinum, in quibus cum aliquanta offendicula inveniantur in Græco, ita climavit omnia interpretando atque purgavit ut nihil in illis quod a fide nostra discrepet Latinus lector inveniat*.

^g Hieron. *Eustochio* de virginitate p. 205 *Legas—papæ Damasi super hac re versu prosaque composita*.

Damasus proposes five questions to Hieronymus apud Hieron. *Ep.* tom. 3 p. 49. *Hieronymus* replies to three of them p. 50—60. He proposes another question upon *Matt. XXI. 9* apud Hieron. *Ep.* tom. 3 p. 235 to which Hieronymus replies p. 236—239.

is placed at A. D. 362—366; at c. 7 N° 307 p. 315 at A. D. 366—377. But we may assign to him a longer period, namely A. D. 362—380.^h He was already distinguished, although

^h For the time of his death see Hieronymus quoted in the Tables p. 467. *Apollinarius* and his father in 362 are described by Socrates H. E. III. 16 ὁ μέντοι τοῦ βασιλέως νόμος ὃς τοὺς Χριστιανούς Ἑλληνικῆς παιδείας μετέχειν ἐκώλυε [see above c. 1 p. 105] τοὺς Ἀπολινάριους —φανερωτέρους ἀπέδειξεν· ὡς γὰρ ἄμφω ἦσθη ἐπιστήμονες λόγων, ὁ μὲν πατὴρ γραμματικῶν σοφιστικῶν δὲ ὁ υἱός, χρειώδεις ἑαυτοὺς πρὸς τὸν παρόντα καιρὸν τοῖς Χριστιανοῖς ἀπεδείκνυν· ὁ μὲν γὰρ εὐθὺς γραμματικὸς αἶτε τὴν τέχνην γραμματικὴν Χριστιανῶ τύπῳ συνέταττε, τὰ τε Μαῦσέως βιβλία διὰ τοῦ ἡρώικου λεγομένου μέτρου μετέβαλε, καὶ ὅσα κατὰ τὴν παλαιὰν διαθήκην ἐν ἱστορίας τύπῳ συγγέγραπται· καὶ τοῦτο μὲν τῷ δακτυλικῷ μέτρῳ συνέταττε, τοῦτο δὲ καὶ τῷ τῆς τραγῳδίας τύπῳ δραματικῶς ἐξεργάζετο, καὶ παντὶ μέτρῳ ρυθμικῶ ἐχρήτο, ὅπως ἂν μηδεὶς τρόπος τῆς Ἑλληνικῆς γλώττης τοῖς Χριστιανοῖς ἀνήκοος ᾗ. ὁ δὲ νεώτερος Ἀπολινάριος εὖ πρὸς τὸ λέγειν παρεσκευασμένος τὰ εὐαγγέλια καὶ τὰ ἀποστολικά δόγματα ἐν τύπῳ διαλόγων ἐξίθετο, καθὰ καὶ Πλάτων παρ' Ἑλλήσιν. Conf. Sozomen. V. 18. Suidas in his account of the works of *Apollinarius* p. 487 D E ascribes to the son a part of what Socrates assigns to the father: οὗτος [sc. *Apollinarius Laodiceus*] ἔγραψε καταλογάδην κατὰ Πορφυρίου τοῦ δυσσεβοῦς τόμους Λ', καὶ δι' ἡρώων ἐπὶ πᾶσαν τὴν τῶν Ἑβραίων γραφήν. ἔγραψε δὲ καὶ ἐπιστολὰς καὶ ἄλλα πολλὰ εἰς τὴν γραφὴν ὑπομνήματα· τοῦ δὲ γε Ἀπολινάριου καὶ Φιλοστόργιου [sc. *Lib. VIII*. Conf. Philostorg. VIII. 11 p. 514 D] μνήμην πεποιήται ἐν τῇ κατ' αὐτὸν ἱστορίᾳ, καὶ φησὶν “Ἀπολινάριος γὰρ ἤκμαζε κατ' ἐκείνους τοὺς χρόνους ἐν τῇ Λαοδικείᾳ τῆς Συρίας καὶ Βασιλείῳ ἐν Καισαρείᾳ τῆς Καππαδοκίας καὶ Γρηγόριος ἐν τῇ Ναζιανζῷ. σταθμὸς δὲ οὗτος ὁ τύπος ἐστὶ τῆς αὐτῆς Καππαδοκίας. τρεῖς δὲ οὗτοι ἄνδρες τότε τοῦ Ὁμοουσίου προὔμαχον κατὰ τοῦ ἑτεροουσίου, μακρῶ πάντας παρενεγκόντες τοὺς πρότερον καὶ ὕστερον ἄχρις ἑμοῦ τῆς αὐτῆς αἰρέσεως προστάτας, ὡς παῖδα παρ' αὐτοῖς κριθῆναι τὸν Ἀθανάσιον. τῆς τε γὰρ ἔξωθεν καλουμένης παιδείσεως ἐπιπλείστον οὗτοι πρὸς ἡλιθύεισαν, καὶ τῶν ἱερῶν γραφῶν—πολλὴν εἶχον τὴν ἐμπειρίαν· καὶ μάλιστα γὰρ αὐτῶν ὁ Ἀπολινάριος· οὗτος γὰρ δὴ καὶ τῆς Ἑβραϊδοῦ διαλέκτου ἐπαίειν οἶός τ' ἦν. καὶ μὴν καὶ συγγράφειν ἕκαστος αὐτῶν ἐς τὸν αὐτοῦ τρόπον ἦν ἱκανώτατος. τῷ μὲν γε Ἀπολινάριῳ τὸ ὑπομνηματικὸν εἶδος τῆς λέξεως μακρῶ ἄριστα εἶχε, Βασιλείῳ δὲ πανηγυρίσαι λαμπρότατος ἦν, τῷ δὲ γε Γρηγορίῳ καὶ παρ' ἀμφοτέροις ἐξεταζομένη μείζω βάσις ἐν συγγραφήν εἶχεν ὁ λόγος, καὶ ἦν εἰπεῖν μὲν Ἀπολινάριον μὲν ἀδρότερος Βασιλείῳ δὲ σταθερώτερος” κ. τ. λ. Suidas concludes p. 488 D τοσαῦτα περὶ αὐτῶν ὡς ἐν παραδρομῇ Φιλοστόργιος ὁ Ἀρειανὸς ἔγραψεν. Hieronymus frequently quotes the commentaries of *Apollinarius* upon Scripture. The references are given by Lardner Vol. 4 p. 383—386. The work against *Porphyry* has been described already in the Tables A. D. 300 p. 343 and A. D. 366 p. 467, and in this volume p. 302 under *Porphyry* N° 235 Works n. 61. For Hieron. Augustino p. 1116 see above N° 127. Epi-

phanus hær. 76 p. 996 C mentions *Apollinarius* in A. D. 376: ὁ πρεσβύτερος καὶ σεμνοπρεπὴς ὁ ἀεὶ ἡμῖν ἀγαπητὸς καὶ τῷ μακαρίτῃ πάπᾳ Ἀθανασίῳ καὶ πᾶσιν ὁδοδόξοις Ἀπολινάριος ὁ ἀπὸ Λαοδικείας, οὗτος ἦν ὁ ἐν ἀρχῇ τοῦτο τὸ ῥῆμα [sc. τῶν διμοιριτῶν] ἐπινοήσας.

Augustine hær. c. 55 records his opinions: *Apollinaristas Apollinaris instituit, qui de anima Christi a catholica dissenserunt dicentes sicut Ariani Deum Christum carnem sine anima suscepisse. In qua quaestione testimoniis evangelicis victi mentem, qua rationalis est anima hominis, defuisse animæ Christi, sed pro hac ipsum Verbum in eo fuisse dixerunt. De ipsa vero ejus carne sic a recta fide dissensisse perhibentur ut dicerent carnem illam et Verbum unius ejusdemque substantiæ, contentiosissime asseverantes Verbum carnem factum, hoc est, Verbi aliquid in carnem fuisse conversum atque mutatum, non autem carnem de Maria carne fuisse susceptam.* Theodoret. hær. fab. V. 11 tom. 4 p. 420 Ἐβριωνᾶιοι δὲ καὶ Θεοδοσιανοὶ καὶ Ἀρτεμιανανοὶ καὶ Φωτεινιανοὶ ψιλὸν ἄνθρωπον εἰρήκασιν ἐκ τῆς παρθένου τὸν Χριστὸν γεγενῆσθαι, Ἀρειοὶ δὲ καὶ Εὐνόμοι σῶμα μὲν αὐτὸν ἔφασαν εἰληφέναι τὴν θεότητα δὲ τῆς ψυχῆς ἐνηργηκέναι τὴν χρεῖαν, ὁ δὲ Ἀπολινάριος ἔμψυχον μὲν ἔφησεν εἶναι τοῦ σωτήρος τὸ σῶμα, οὐ μὴν τὴν λογικὴν ἐσχηκέναι ψυχὴν· περιττὸς γὰρ ἦν (φησὶν) ὁ νοῦς, τοῦ Θεοῦ λόγου παρόντος. Basil. Ep. 345 (224) p. 1121 D—1122 B (written in A. D. 375) ἀλλ' ἐροῦσιν ὅτι κοινῶν Ἀπολινάριον ἐγὼ, καὶ τῶν τοιούτων δογμάτων τὴν διαστροφὴν ἔχων ἐν ἑμᾶντῳ.—δειξάτωσαν ἢ κοινῶν γράμματα παρ' ἐμοῦ πρὸς αὐτὸν διαπεμπόμενα ἢ παρ' ἐκείνου πρὸς ἐμέ.—εἰ δὲ ἐπιστολὴν προφέρουσι τὴν λοιπὴν πρὸς ἐμὸν γραφεῖσαν αὐτῷ παρὰ λαϊκοῦ πρὸς λαϊκὸν [cir. A. D. 350]—γνωρίσατε, αὐτόθεν τὴν ἀδικίαν, ὅτι οὐδεὶς ὢν ἐν ἐπισκοπῇ ἐγκαλεῖται, εἴ τι κατὰ ἀδιαφορίαν ἐν τῷ λαϊκῷ βίῳ ἀπαρτηρήτως ἔγραψεν. Conf. Ep. 73 p. 872 C D. Ep. 293 (265) p. 1059 D (written in A. D. 377) καὶ γὰρ τῷ ὄντι πολλὴν εὐρομὴν λύπην παρὰ πᾶσι τοῖς ἀντεχομένοις τῆς τοῦ κυρίου εἰρήνης ἐπὶ ταῖς νεωτεροποιαῖς ταῖς παντοδαπαῖς Ἀπολινάριου τοῦ Λαοδικέως δε τοσαύτῃ πλέον ἐλύπησεν ἡμᾶς ὅσην ἔδοξεν εἶναι ἐξ ἡμῶν τὸ ἐξ ἀρχῆς. p. 1060 B τί γὰρ ἐν ἔργοις παρ' αὐτοῦ θερμὸν καὶ τολμηρὸν οὐκ ἐπράχθη; τί δ' ἐν λόγοις οὐ παρεπενόηθη νεώτερον καὶ ἐπικεινδυνευμένον; οὐ πᾶσα μὲν ἐκκλησία ἐφ' ἑαυτὴν ἐμερίσθη; κ. τ. λ. Ep. 74 (263) p. 876 A δεύτερος μετ' αὐτὸν ὅστις Ἀπολινάριος, οὐ μικρὸς καὶ αὐτὸς τὰς ἐκκλησίας παραλυπῶν· τῇ γὰρ τοῦ γράφειν εὐκολίᾳ πρὸς πᾶσαν ὑπόθεσιν ἔχων ἀρκούσαν αὐτῷ τὴν γλώσσαν ἐνέπλησε μὲν τῶν ἑαυτοῦ συνταγμάτων τὴν οἰκουμένην.—ἔστι δὲ αὐτῷ καὶ τὰ Περὶ ἀναστάσεως μυθικῶς συγκείμενα, μᾶλλον δὲ Ἰουδαϊκῶς, κ. τ. λ. See Hieronymus quoted in the Tables p. 467. Basil. Ep. 82 (244) p. 909 D ἐγὼ δὲ Ἀπολινάριον μὲν οὐδέποτε ἐχθρὸν ἡγήσασθαι, ἀλλ' ἔστιν ἐφ' οἷς καὶ αἰδοῦμαι τὸν ἄνδρα. οὐ μὴν οὕτως ἑμᾶντῳ τῷ ἀνθρώπῳ συνήφα ὥστε τὰ ἐκείνου ἐγκλήματα αὐτὸς ὑποδέχισθαι. ὅπου γὰρ ἔχω τινὰ καὶ αὐτὸς ἐγκαλεῖν αὐτῷ, ἐντυχῶν τισι τῶν συνταγμάτων αὐτοῦ. οὐ μὴν

not yet a bishop, in 362, and he lived till the reign of *Theodosius*. He was the friend of *Basil* and of *Gregory*: *Suidas* p. 487 D Ἀπολινάριος, Λαοδικεὺς τῆς Συρίας, γεγονὼς ἐν ἡμέραις Κωνσταντίου καὶ Ἰουλιανοῦ τοῦ παραβάτου, καὶ ἕως τῆς ἀρχῆς Θεοδοσίου τοῦ μεγάλου, σύγχρονος Βασιλείου καὶ Γρηγορίου τῶν ἐκ Καππαδοκίας θαυμαζομένων· ἐγένετο δὲ γνώριμος ἀμφοτέρων, καὶ Λιβανίου τοῦ σοφιστοῦ καὶ ἄλλων τινῶν· οὗτος οὐ μόνον γραμματικὸς καὶ τὰ ἐς τὴν ποίησιν δεξιὸς, ἀλλὰ πολλῶ πλεῖον καὶ ἐς φιλοσοφίαν ἐξήσκητο, καὶ ῥήτωρ ἦν ἀμφιδέξιος.

145 *Gregorius Beticus*. Described in the Tables A. D. 361 p. 445 A. D. 370 p. 473. Still living in 392: p. 527.

146 *Pacianus Barcelonensis*. Survived to the reign of *Theodosius*: Tables A. D. 379 p. 493.

147 *Photinus*. His heresy in A. D. 342: Tables p. 407. Condemned by a synod at Sirmium in A. D. 351: p. 421. His death in 376: p. 487.ⁱ

148 *Phæbadius*. Preserved his constancy at the synod of Ariminum A. D. 359: Tables A. D. 358 p. 439. Still living when Hieronymus wrote the Catalogue: p. 439.^j

Sulpicius Severus H. S. II. 59 adds that he made some concessions at last: *Dein concepte a Fægadio [i. Phæbadio] et Sercatione professiones edi cœpere, in quæis primum damnatur Arius totaque ejus perfidia. Cæterum non etiam patri æqualis et sine initio sine tempore Dei filius pronuntiatur.*

Περὶ τοῦ πνεύματος τοῦ ἁγίου ἡ αἰτήσις αἰτῶν οἶδα βιβλίον ἢ ἀποσταλὲν ὑποδεξάμενος. ἀλλὰ πολυφωνότατον μὲν αὐτὸν ἀκούω πάντων συγγραφέων γεγενῆσθαι, ὀλίγοις δὲ ἐντετύχῃ καὶ τῶν συνταγμάτων αὐτοῦ. Conf. Ep. 59 (129) p. 832 D Ep. 382 (131) p. 1157 A. Hieronymus Augustino p. 1103 (written in A. D. 404) *Et Laodiceum de ecclesia nuper egressum.*

ⁱ Augustin. hæ. c. 45 *Photinus ab Epiphania* [hæ. 71 p. 829—833 ἀνακεφαλαιώσεται tom. 2 p. 147 D] *non continuo post Paulum [sc. Samosat.]—sed aliis interpositis ponitur. Non tacetur sane similia credidisse, secundum aliquid tamen adversatus ei dicitur, sed quid sit ipsum aliquid omnino non dicitur. Philaster autem continuatim ponit ambos sub singulis et propriis numeris quasi hæreses duas, cum dicat Photinum in omnibus Pauli secutum fuisse doctrinam.* Theodoret. hæ. fab. II. 11 ὁ δὲ Φωτεινὸς μίαν ἐνέργειαν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος εἴρηκεν, ἑτέροις ὀνόμασι τὴν τῶν Σαβελλίου δογμάτων κηρύττων διάνοιαν· κατὰ τῶν τεττάρων τούτων [sc. contra *Paulum Sabellium Marcellum Photinum*] συνέγραψεν ὁ θεῖος Διδώδωρος ὁ τὴν Κιλικίων ἰδύνας μητρόπολιν [Nº 162]. Athanasius de synodis p. 897 D 898 A ἀναθεματίζομεν τοὺς—Χριστὸν υἱὸν τοῦ Θεοῦ καὶ μεσίτην καὶ εἰκόνα τοῦ Θεοῦ μὴ εἶναι πρὸ αἰώνων θέλοντας, ἀλλ' ἐκ τότε Χριστὸν αὐτὸν γεγονέναι καὶ υἱὸν τοῦ Θεοῦ, ἐξ οὗ τὴν ἡμετέραν ἐκ τῆς παρθένου σάρκα ἀνέληψε, πρὸ τετρακοσίων οὐχ ὄλων ἐτών· ἐκ τότε γὰρ τὸν Χριστὸν ἀρχὴν βασιλείας ἐσχηκέναι ἐθέλουσι, καὶ τέλος ἔξειν αὐτὸν μετὰ τὴν συντέλειαν καὶ τὴν κρίσιν. τοιοῦτοι δὲ εἰσιν οἱ ἀπὸ Μαρκελλοῦ καὶ Φωτεινοῦ τῶν Ἀγκυρογαλατῶν, οἱ τὴν προαιώνιον ὑπαρξίν τοῦ Χριστοῦ καὶ τὴν θεότητα καὶ τὴν ἀτελεύτητον αὐτοῦ βασιλείαν ὁμοίως Ἰουδαίοις ἀθετοῦσιν. Conf. Augustinum Ep. 112 p. 613 de *Photinianis*.

^j Hieronymus gives the last names in his Catalogue in this order:

- 100 *Hilarius* A. D. 356—367
- 101 *Victorinus* A. D. 354
- 102 *Titus Bostrenus* A. D. 348—363
- 103 *Damasus* A. D. 366—384
- 104 *Apollinarius* A. D. 362—380
- 105 *Gregorius Beticus* A. D. 361.—“*Superest.*”
- 106 *Pacianus* A. D. 380. *Obiit.*
- 107 *Photinus* A. D. 342—376
- 108 *Phæbadius* A. D. 358.—“*Vivit.*”
- 109 *Didymus* A. D. 350.—“*Vivit.*”
- 110 *Optatus* A. D. 371—(391)
- 111 *Aquilius Severus* A. D. 371
- 112 *Cyrillus Hierosol.* A. D. 348—388
- 113 *Euzoius* A. D. 367—381
- 114 *Epiphanius* A. D. 367.—“*Superest.*”
- 115 *Ephræm* A. D. 350—373
- 116 *Basilus Cæsar.* A. D. 355—379
- 117 *Gregorius Naz.* A. D. 355—390
- 118 *Lucius Arianus* A. D. 373
- 119 *Diodorus Tarsens.* A. D. 378—381
- 120 *Eunomius* A. D. 360.—“*Vivit.*”
- 121 *Priscillianus* A. D. 379—385
- 122 *Latronianus* A. D. 385
- 123 *Tiberianus* A. D. 385
- 124 *Ambrosius Med.* A. D. 375.—“*Superest.*”
- 125 *Evagrius Antioch* A. D. 389.—(Vivit.)
- 126 *Ambrosius Alexandr.*—“*Superest.*”
- 127 *Maximus philos.* A. D. 379—381
- 128 *Gregorius Nyssen.* A. D. 370.—(Vivit.)
- 129 *Joannes Chrysost.* anno 392
- 130 *Gelasius Cæsar.* anno 392
- 131 *Theotimus Scythop.* anno 392
- 132 *Dexter*—anno 392
- 133 *Amphilochius* A. D. 375.—(Vivit.)
- 134 *Sophronius*—anno 392
- 135 *Hieronymus ipse* anno 392.

- 149 *Didymus Alexandrinus*. Described at A. D. 350: Tables A. D. 417. At Alexandria in 363: p. 455. *Didymus* in 372: p. 479. æt. 83 A. D. 392: p. 527.^k *Didymus* died at the age of 85 years: Palladius Lausiaca c. 3 p. 904 C apud Bibl. Patrum Paris. 1624 tom. 2 πλείστον μὲν οὖν σύστημα χοροῦ ἁγίου ἀνδρῶν τε καὶ γυναικῶν ἐτελειώθησαν τότε ἐν τῇ Ἀλεξανδρέων ἐκκλησίᾳ—ἐν οἷς τελειοῦται ὁ μακάριος Δίδυμος ὁ συγγραφεύς.—τελειοῦται δὲ οὗτος ἐτῶν ὀγδοήκοντα πέντε^l.
- 150 *Optatus Afer*. Described in the Tables A. D. 371 p. 477.
- 151 *Macedonius CP*. Appointed by the Arians in A. D. 352 after the exile of *Paul*: Tables p. 425. Socrates II. 12 κατὰ ταυτὸν δὲ οἱ ἀρειανίζοντες ἐν τῇ λεγομένῃ ἐπὶ Παύλῳ ἐκκλησίᾳ χειροτονοῦσι τὸν Μακεδόنيον.—τότε δὲ διαπύρως τὴν Ἀρειανὴν συγκροτοῦντες θρησκείαν οὐ τοὺς τυχόντας κατὰ τῶν ἐκκλησιῶν πολέμους ἐτύρευσαν, ὧν εἷς ἦν ὁ διὰ Μακεδονίου ἐν τῇ ΚΠ. γενόμενος^m.
- 152 *Rogatus*. An African bishop who seceded from the other Donatists. He flourished in the reign of *Julian* A. D. 361—363 and in the youth of *Augustine*. His successor was living in A. D. 408: Augustinus Ep. 48 (93) *Vincentio* (within A. D. 408) p. 186 *Me adolescentem vico adhuc Rogato, cui successisti, et apud Carthaginem noveras.* p. 191 *Non solum cum illis communiter Donatistis a Donato verum etiam proprie Rogatistæ a Rogato appellamini.* p. 192 *Rogatus auctor vester &c.*—*Nondum a Maximianistis separati eratis quando Juliano imperatori in sua petitione dixerunt quod apud eum sola justitia locum haberet; quem certe apostatam nocerant.*—*Si nihil justum in imperatore petendum est, cur a Juliano petatum est quod justum putatum est?* p. 200 *Partem Donati, unde pars Rogati brevissimum frustum de frusto majore præcisum est.* p. 212 *Exciderat mihi cum Rogatista me rem habere.* Idem in Joann. evan-

^k Hieron. Catal. c. 109 *Didymus Alexandrinus cap-tus a parva ætate oculis et ob id elementorum quoque ignarus* [Tables p. 479] *tantum miraculum sui omni-bus præbuit ut dialecticam quoque, et geometriam quæ vel maxime visu indiget, usque ad perfectum didicerit. Is plura opera et nobilia conscripsit; commentarios in Psalmos omnes* [conf. Hieron. Augustino p. 1116], *commentarios in evangelium Matthæi et Joannis, et de dogmatibus, et contra Arianos libros duos, et de Spiritu Sancto librum unum quem ego in Latinum verti; in Esaiam tomos XVIII* [conf. Hieron. procem. in E-saiam tom. 5 p. 3 *Didymus cujus amicitia nuper usi sumus ab eo loco ubi scriptum est "Consolamini"* [c. 40] —*XVIII edidit tomos*], *in Osee, ad me scribens, com-mentariorum libros tres, in Zachariam meo rogatu libros quinque, et commentarios in Job, et infinita alia quæ dig-gerere proprii indicis est.* Hieron. Augustino p. 1103 refers to *Didymi Comm. in Pauli ad Galatas.* Mi-nerio tom. 3 p. 372. 373 *Comm. in Pauli ad I Corinth. Didymus—contraria via graditur.—I Cor. XV. 52 ἐν ἀτόμῳ—Idem Didymus ita explanavit &c.* Idem in Rufinum p. 882 de infantium animabus: *Exstat liber Didymi ad te, quo sciscitanti tibi respondit non eos multa peccasse, et ideo corporum carceres tantum eis tetigisse sufficere. Magister meus et tuus eo tempore quo tu ab eo ista quærebas tres explanationum in Osee prophetam libros ad me me rogante dictitavit. ex quo apparet quid me quid te docuerit.* Upon *Didymus* conf. Niceph. H. E. IX. 17 p. 715. 716.

^l I am indebted to a friend (who has consulted Bibl. Patrum tom. 2) for this passage, which is de-fective in the edition of Meursius, who has at p. 15 πλείστον—ἐκκλησίᾳ, but omits the rest. The notice of Hieronymus, who fixes the 83rd year completed of *Didymus* to A. D. 392, determines his death at 85 to A. D. 394, when *Palladius* had been six years in his monastic life. Sigebertus in Chronico p. 4 a places the death of *Didymus* before the war with *Eugenius* and before the death of *Theodosius*; but assigns all these events to wrong years: A. D. 396 *Didymus absque oculis anno ætatis 85 Alexandria obiit.* A. D. 397 *Theodosius Eugenium et Arbogastem in bello per-imit et ipse non multo post obiit.* He has the right order; but the true dates of these events are, *Di-dymus obiit* A. D. 394, *Eugenius opprimitur* Sept. 6 A. D. 394, *Theodosius obiit* Jan. 17 A. D. 395.

^m Add the narrative in Sozomen III. 9. Theo-doret. H. E. II. 5 ἄλλὰ τούτων [sc. *Paulum*] οὕτω θα-νάτῳ μᾶλλον δὲ τῇ τῶν οὐρανῶν παραπέμψαντες βασιλείᾳ Μακεδόنيον ἀντὶ τούτου προὔβαλοντο, ὁμογνώμονα τούτων ὑπεληφότες, ἐπεὶ παραπλησίως αὐτοῖς ἐβλασφήμει τὸ πανάγιον πνεῦμα. ἀλλὰ μικρὸν ὕστερον καὶ τούτον ἐξήλασαν κτίσμα λέγειν οὐκ ἀνάσχομενον, ἀντὶ τὸν ἢ θεία προσαγορεύει γραφή. οὐ δὲ χάριν οὗτος ἐκείνων ἀποκριθεὶς ἰδίᾳ αἰρήσεως προστάτης γεγένηται, ὁμοούσιον μὲν οὐδὲ οὗτος τῷ Πατρὶ τὸν Υἱὸν εἶναι λέγων, ὁμοιον δὲ εἶναι κατὰ πάντα τῷ γεγεν-νηκότι διδάσκων, κτιστὸν δὲ τὸ Πνεῦμα προφανῶς ὀνομάζων. *Macedonius* was deposed in 360: Tables p. 445.

gelium tractat. X tom. 9 p. 110 *Alterum propositum habet Carthagine Primianus, alterum habet Maximianus, alterum habet in Mauretania Rogatus.*

153 *Aquilius Severus** Tables A. D. 371 p. 477.

154 *Cyrillus Hierosolymitanus episcopus.* His appointment is described at A. D. 348 p. 413. 415. He was restored a fourth time at the close of 380: Tables A. D. 381 p. 499. and died in 388: Ibid.

155 *Agelius*, a Novatian bishop of CP. A. D. 345—384: Tables p. 509. Persecuted by *Macedonius*: Socrat. II. 38 p. 142 Β ἀλλὰ γὰρ καὶ Ναυματιανούς εἰδὼς καὶ αὐτοὺς φρονούντας τὸ ὁμοούσιον. συνηλαύνοντο οὖν καὶ οὗτοι τὰ ἀνήκεστα πάσχοντες· καὶ φεύγει μὲν αὐτῶν ὁ ἐπίσκοπος, Ἀγέλιος ὄνομα αὐτῶν.ⁿ

156 *Ephrem Syrus.* Described in the Tables A. D. 350 p. 417. 419. His death in 373: p. 481.^o

157 *Euzoius Cesareæ episcopus.* The successor of *Acacius*: Tables A. D. 367 p. 469. Deposed in December 380: Tables A. D. 381 p. 499.

158 *Basilus Cesareæ episcopus.* Studied at Athens in 355: Tables p. 431. He is described at A. D. 370: p. 473. 475. succeeded *Eusebius*: p. 475. *Basil* in 375: p. 487. and in 376: p. 487. He died Jan. 1 A. D. 380: p. 495. 497. His successor *Helladius* is present at CP. in 381: p. 501.^p

159 *Gregorius Nazianzenus episcopus.* His birth in A. D. 326: Tables p. 383. His education at Athens A. D. 355: p. 431: His two orations against *Julian* A. D. 363: p. 459. ἐπιτάφιος εἰς τὸν πατέρα A. D. 374: p. 483. *Gregorius* at CP. in 379: p. 493. He is appointed to

ⁿ *Acesius* a Novatian bishop was present at the council of Nice in A. D. 325: Socrat. I. 10 Sozomen. I. 22. and was bishop of CP. before the death of *Constantine*, within A. D. 330—336: Sozomen. II. 32 p. 493 D Ἀκέσιος ὁ τότε ἐν ΚΠ. τῆς αὐτῶν αἰρέσεως ἐπίσκοπος, βασιλεῖ κεχαρισμένος ὦν διὰ τὸν βίον, ὡς εἰκὸς, ἐβούθει τῇ ὑπ' αὐτὸν ἐκκλησίᾳ. *Agelius* who was appointed in 345 seems to have been his immediate successor. The successors of *Agelius* were these:

Marcianus A. D. 384: Tables p. 509

Sisinnius A. D. 395: p. 535

Chrysanthus A. D. 407: p. 571

Paulus A. D. 419: p. 597 p. 619

Marcianus II Aug. 21 A. D. 438: p. 623.

The Novatians were persecuted by *Cyril* at *Alexandria* in 412: Socrates VII. 7 εὐθέως οὖν Κύριλλος τὰς ἐν Ἀλεξανδρίᾳ Ναυματιανῶν ἐκκλησίας ἀποκλείσας πάντα μὲν αὐτῶν τὰ ἱερὰ κειμήλια ἔλαβεν, τὸν δὲ ἐπίσκοπον αὐτῶν Θεόπεμpton πάντων ὦν εἶχεν ἀφείλετο. And at Rome by *Celestinus* in 425: Socrates VII. 11 οὗτος δὲ Κελεστίνος τὰς ἐν Ῥώμῃ Ναυματιανῶν ἐκκλησίας ἀφείλετο καὶ τὸν ἐπίσκοπον αὐτῶν Ῥουστικούλαν κατ' οἰκίας ἐν παραβύστω συνάγειν ἠνάγκασεν· ἄχρι γὰρ τούτου Ναυματιανοὶ μεγάλως ἐπὶ τῆς Ῥώμης ἤνθησαν.—ἀλλ' ὁ φθόνος καὶ πούτων ἤψατο, τῆς Ῥωμαίων ἐπισκοπῆς ὁμοίως τῇ Ἀλεξανδρίᾳ πέρα τῆς ἱερωσύνης ἐπὶ δυναστείαν ἤδη πάλαι προσελθούσης.

^o The disciples of *Ephrem*—μαθηταὶ ἐπισημότατοι—named by Sozomen III. 16 p. 525 D are these

Abbas

Zenobius

Abraam

Muras

Symeon

Paulonias

Aranad.

^p The epistles of *Basilus Caesar.* are 428 in ed. Paris. fol. 1618, which include 80 epistles of Greg. Naz. that are numbered but not inserted. Deducting these, we have 348 in that Paris edition. To these Garnier in the Benedictine edition Paris. fol. 1721—1730 has added from other sources 17 epistles, namely N^o 42—46. 318. 319. 357—359. 361—365. 188. 217. He joins into one (N^o 204) Ep. 75 141 of the former edition. Garnier arranges all the epistles in a new order.

1 ante episcopatum Ep. 1—46 A. D. 357—370.

2 in episcopatu Ep. 48—291 A. D. 370—378.

3 incerti temporis Ep. 292—360.

Ep. 47 belongs to Greg. Naz. Conf. Greg. Naz. Ep. 42 tom. 2 p. 37 A. Ep. 361—365 are spurious, namely

361 *Apollinario*

362 *Apollinarius Basilio*

363 *Apollinario*

364 *Apollinarius Basilio*

365 *Theodosio imp.*

Conf. Fabricium tom. 9 p. 61 § XIX.

For the letters of *Basilus* concerning *Apollinarius* see N^o 144. Many others of his epistles are quoted in various parts of this work. His epistles to *Libanius* the sophist may be mentioned here, as they shew the friendly intercourse between *Basil* and *Libanius*.

the Church of CP. by *Theodosius* Nov. 26 A. D. 380: p. 499. *Gregory* in 381: p. 501. His orations in 381: p. 503. He retires from CP. in July 381: p. 503. His death and age A. D. 390: p. 521. 523.^a

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|------------------|-------------|---|------------------|-------------|---|
| Ed.
Garn. | Ed.
1618 | | Ed.
Garn. | Ed.
1618 | |
| 335. | 142 | Libanio. Ep. Liban. 1580. | 353. | 160 | Libanio. Ep. Liban. 1598. <i>Basil</i> had read and approves the discourse extant in Liban. tom. 4 p. 134. |
| 336. | 143 | Libanius Basilio. Ep. Liban. 1581. <i>Libanius</i> mentions their early acquaintance, first at CP. and then at Athens, and their friend <i>Celsus</i> . He praises <i>Firminus</i> (to whom <i>Basil</i> addresses Ep. 174 p. 956). | 354. | 161 | Libanius Basilio. Ep. Liban. 1599. In reply to the preceding. He requests a discourse of <i>Basil</i> : ἐπεὶ σοι κατὰ μέθης λόγος πεπώνηται, βουλόμεθα τοῦτω περιτυχεῖν. Sc. ὁ περὶ γαστριμαργίας καὶ μέθης λόγος. tom. 3 p. 129 ed. Par. |
| 337. | 144 | Libanio. Ep. Liban. 1582. He sends him two pupils in rhetoric. | 355. | 162 | Libanius Basilio. Ep. Liban. 1600. He has read with admiration <i>Basil's</i> discourse. |
| 338. | 145 | Libanius Basilio. Ep. Liban. 1583. In reply to the preceding. | 356. | 163 | Libanio. Ep. Liban. 1601. <i>Basil</i> is the disciple of "fishermen": ἀλιέων μαθητής. Sc. <i>apostolorum</i> . |
| 339. | 146 | Libanio. Ep. Liban. 1584. He remarks upon the preceding letter. He had introduced to <i>Libanius</i> the son of <i>Anysius</i> . | 357 | — | Libanius Basilio. Ep. Liban. 1602. <i>Libanius</i> mentions τῶν κοινῶν διατριβῶν. that is, CP. or Athens. See Ep. 336=1581. |
| 340. | 147 | Libanius Basilio. Ep. Liban. 1585. in reply to the preceding letter. | [358] | — | Libanius Basilio. Ep. Liban. 1603. <i>Libanius</i> mentions that <i>Alcimus</i> (Ep. Liban. 513) had gone to Rome and left the charge of instructing the youth—περιθέντα σοι τὸν τοῦ συνεῖναι τοῖς παιδαρίοις πόνον—to the person to whom this letter is addressed. Hence Wolf concludes that this letter was not addressed to <i>Basil</i> . |
| 341. | 148 | Libanius Basilio. Ep. Liban. 1586. He alludes to Paul. Ephes. IV. 26. | 359 ^b | — | Basilus Libanio. Ep. Liban. 1604. |
| 342. | 149 | Libanio. Ep. Liban. 1587. | 359 b | — | Libanius Basilio. Ep. Liban. 1605. <i>Basil</i> had lately visited Antioch, and had seen <i>Libanius</i> in behalf of some young men. <i>Libanius</i> promises τοὺς νεανίσκους ὑπὲρ ὧν ὡς ἡμᾶς ἤλθετε—φιλεῖν. |
| 343. | 150 | Libanius Basilio. Ep. Liban. 1588. | | | |
| 344. | 151 | Libanio. Ep. Liban. 1589. | | | |
| [345.] | 152 | Libanius Basilio. <i>Basiano</i> Ep. Liban. 1590. <i>Libanius</i> had often met the person to whom he writes at the house of <i>Strategius</i> : πολλάκις ἐν Στρατηγίου σοι συγγενόμενος: which does not agree with <i>Basilus</i> . Wolfius p. 723 determines that the letter was addressed to <i>Basianus</i> and not to <i>Basil</i> . | | | |
| 346. | 153 | Libanius Basilio. Ep. Liban. 1591. He sends back two pupils whom <i>Basil</i> had sent him. | | | |
| 347. | 154 | Libanius Basilio. Ep. Liban. 1592. <i>Basil</i> is at this time a bishop. Written therefore after A. D. 370. | | | |
| 348. | 155 | Libanio. Ep. Liban. 1593. In reply to the preceding letter. <i>Basil</i> is now an old man: γέροντα. | | | |
| 349. | 156 | Libanius Basilio. Ep. Liban. 1594. <i>Basil</i> had sent some other Cappadocians to <i>Libanius</i> for instruction. | | | |
| 350. | 157 | Libanio. Ep. Liban. 1595. An answer to the preceding. He writes in the winter. | | | |
| 351. | 158 | Libanio. Ep. Liban. 1596. <i>Libanius</i> had declaimed with great applause at Antioch. His discourse described δύσκολον τρόπον ἀνδρός. See or. δύσκολος γήμας λάλον γυναῖκα. tom. 4 p. 134 Reisk. | | | |
| 352 ^a | 159 | Libanius Basilio. Ep. Liban. 1597. He sends the oration or μελέτη referred to in Ep. 351=158=1596. | | | |
- ^a The orations of *Gregory* recorded in the Tables are these.
- A.D.
- 363 κατὰ Ἰουλιανοῦ α' β'.
- 368 ἐπιτάφιος εἰς Καισάριον τὸν ἀδελφόν p. 469.
- 369 ἐπιτάφιος εἰς Γοργονίαν p. 471.
- 374 ἐπιτάφιος εἰς τὸν πατέρα.
- 379 εἰς Ἡρώνα τὸν φιλόσοφον [sc. *Maximum*] p. 495.
- 380 εἰς ἐαυτὸν μετὰ τὰ κατὰ Μάξιμον p. 499.
- 381 { συντακτήριος p. 503.
ἐπιτάφιος εἰς Βασίλειον p. 503.
- The place of his father's episcopate is called *Nazianzum* by some writers, as by Geiseler Vol. 1 p. 183, but more properly *Nazianzus* by others, as by Mr. Hamilton Travels in Asia Minor Vol. 2 p. 228 and by D'Anville Geograph. tom. 2 p. 66. That *Nazianzus* was the name is confirmed by the following examples.

- 160 *Sabinus Macedonianus*. A writer quoted by Socrates I. 8 p. 22 Α Σαβίνος ὁ τῶν ἐν Ἱρακλείᾳ τῆς Θράκης Μακεδονιανῶν ἐπίσκοπος συναγωγὴν ὧν διάφοροι ἐπισκόπων σύνοδοι ἐγγράφως ἐξέδωκαν ποιησάμενος. I. 9 p. 31 D Σαβίνος ὁ τῆς Μακεδονίου αἰρέσεως προεστὼς τούτοις μὲν ἐκὼν οὐ προσέχει κ. τ. λ. Conf. II. 15 p. 92 B. Idem II. 39 de Seleuciæ synodo: εἰς Σελεύκειαν τῆς Ἰσαυρίας τὴν ἐπικαλουμένην Τραχείαν συνεληλύθασι· τοῦτο δὲ ἐν τῷ αὐτῷ ἐνιαυτῷ πεποιήκασιν ὑπατευόντων Εὐσεβίου καὶ Ὑπατίου [A. D. 359: Tables p. 441].—παρήσαν γὰρ δὴ καὶ ὀξυγράφοι τὰ παρ' ἐκάστου λεγόμενα σημειούμενοι· ὧν τὰ μὲν καθ' ἕκαστα ἐν τῇ συναγωγῇ Σαβίνου ζητησάτωσαν οἱ φιλομαθεῖς διὰ μακροτέρων ἐγκείμενα. Conf. III. 10 p. 182 D III. 25 p. 204 D. Idem IV. 12 p. 224 D ὅτι μὲν οὖν Μακεδονιανοὶ—τὴν ἐν Νικαίᾳ πίστιν ἐκύρωσαν αὐτὸς Σαβίνος ἐν τῇ συναγωγῇ τῶν συνοδικῶν ὡμολόγησεν. *Sabinus* was half an Arian: IV. 22 p. 231 A οἱ μὲν οὖν κακὰ ἐπὶ τῆς εἰσόδου Λουκίου [A. D. 373: Tables p. 483] γεγένηται—ὅπως τε οἱ μὲν βασάνοις ποικίλαις ὑπεβλήθησαν οἱ δὲ καὶ μετὰ τὰς βασάνους ἐξωρίσθησαν Σαβίνος μὲν οὐδ' ἡντιναοῦν πεποίηται μνήμην, ἀρειανίζων γὰρ τὸ ἥμισυ κρύπτει τὰ τῶν φίλων ἀδικήματα. *Sabinus* therefore wrote between A. D. 373 and 439.
- 161 *Lucius Arianus*. Tables A. D. 373 p. 483.^r
- 162 *Diodorus Tarsensis*. Described in A. D. 378: Tables p. 491. Present at CP. in 381: p. 501.^v
- 163 *Epiphanius*. Appointed bishop of Constantia in Cyprus in 367: Tables p. 555. Wrote his work concerning heresies in 376: p. 489. and his work περὶ μέτρων in 392: p. 525. *Epiphanius* assisted at CP. in the measures against *Chrysostom*, and died on his return to Cyprus in 403: p. 555. after an episcopate of 36 years, A. D. 367—402 both inclusive.
- 164 *Philastrius Brixiae episcopus*. Known to *Augustine*: *Augustin.* Quod vult Deo, præf. libri de hæres. tom. 6 p. 6 *Philastrius quidam Brixienensis episcopus, quem cum sancto Ambrosio Mediolani etiam ipse vidi* [cir. A. D. 385], *scripsit hinc librum, nec illas hæreses prætermittens quæ in populo Judæo fuerunt ante adventum Domini, easque XXVIII commemoravit, et post Domini adventum CXXVIII. Scripsit hinc etiam Græce episcopus Cyprius Epiphanius in doctrina catholicæ fidei laudabiliter diffamatus; sed ipse utriusque temporis hæreses colligens LXXX complexus est.*—*Neque enim putandum est aliquas ignorasse Epiphanium quas nocerat Philastrius, cum Epiphanium longe Philastrio doctiorem invenerimus, &c.*—*Vide ergo ne forte librum sancti Epiphani tibi mittere debeam; ipsum enim arbitror Philastrio doctius hinc locutum.*
- Philastrius* was succeeded by *Gaudentius* in the time of *Ambrosius*. See below N° 179.
- 165^u *Optimus Pisida*. Tables A. D. 375 p. 487.
- 166 *Eunomius Cyzicenus*. Described in the Tables A. D. 372 p. 479. He was appointed bishop of Cyzicus in 360^t: *Theodoret.* H. E. II. 23 tom. 3 p. 898 τότε τῆς μὲν ΚΠ. ἐκκλησίας ὁ Εὐδόξιος

Ναζιανζός Auctor Vitæ Gregorii p. CXXVI.

τῆς Ναζιανζοῦ Auctor Vitæ p. CXXVII.

τῇ Ναζιανζῷ Philostorgius apud Suidam p. 488 A p. 845 E.

τῇ Ναζιανζόν Socrat. V. 8 Theodoret. H. E. V. 8 p. 1025.

The expression of Socrates IV. 26 p. 242 D τῆς Ναζιανζοῦ πόλεως is not decisive.

Gregorius Nazianzenus is rendered *Gregory Nazianzen* by many English writers, and even by Gibbon. But this is not to be justified. The phrase *Gregory Nazianzen* is not more admissible than *John Antiochen* or *James Nisiben* or *Neanthes Cyzicen*.

^r Socrates IV. 36 mentions *Lucius* as bishop: τὸν κρατοῦντα τότε τῶν ἐκκλησιῶν Λούκιον. And relates IV.

37 that *Lucius* was rejected and *Petrus* restored in the time of *Valens*: Πέτρου ἐπανελθόντος ἀπὸ τῆς Ῥώμης μετὰ γραμμάτων Δαμάσου τοῦ Ῥώμης ἐπισκόπου βεβαιούντων τὴν τοῦ Ἀμουσίου πίστιν καὶ τὴν τοῦ Πέτρου κατάστασιν, ἀναθαρρήσας οὖν ὁ λαὸς τὸν μὲν Λούκιον ἐξελαύνουσιν ἀντιστάγουσι δὲ τὸν Πέτρον. ἀλλὰ Λούκιος μὲν ὡς εἶχεν ἐπὶ τὴν ΚΠ. ἔπλεεν.

^s Hieron. Minerio tom. 3 p. 372 *Diodorus Tarsensis episcopus præterito hoc capitulo* [sc. 1 Cor. XV] *in consequentibus breviter annotavit &c.* Ibid. p. 380: see above N° 127.

^t Valesius ad Socratem IV. 7 remarks the error of Socrates IV. 7 and of Sozomen VI. 8, who refer the appointment of *Eunomius* to the time of *Valens* A. D. 366.

τυραννικῶς ἀρπάζει τὸν θρόνον τῆς δὲ Κυζίκου τὸν Ἐλευσίον ἐξελάσαντες αὐτ' ἐκείνου κατέστησαν τὸν Εὐνόμιον. Idem c. 25 ζῶντος Ἐλευσίου τὴν Κύρικον ἔλαβεν ὁ Εὐνόμιος. Deposed by *Constantius*: Ibid. τότε Κωνσταντίος αὐτὸν ἐξελάσειν ἠπέλιψε τὸν Εὐδόξιον εἰ μὴ τὸν Εὐνόμιον ἀγαγὼν δικάσοι.—ταύτην δέσας τὴν ἀπειλὴν ὁ Εὐδόξιος φυγεῖν ἐκ τῆς Κυζίκου τῷ Εὐνομίῳ διὰ γραμμάτων ἐδήλωσεν.—ὁ δὲ Εὐνόμιος δέσας ὑπεχώρησεν.—ἐντεῦθεν λοιπὸν ἰδίαν φρατρίαν συνεστήσατο. Philostorgius V. 3 τῶν περὶ Εὐστάθιον καὶ Εὐσέβιον καὶ Ἐλευσίον καθαιρεθέντων, οἱ ἀμφὶ τὸν Μάριν καὶ Εὐδόξιον γνώμῃ Κωνσταντίου τῆς Κυζίκου τὸν Εὐνόμιον ἐπίσκοπον χειροτονοῦσιν. Idem VI. 1—4 τὸν Εὐνόμιόν τινες ἐν τῷ κλήρῳ Κυζίκου Εὐδοξίῳ διαβάλλουσιν ὡς ἀνόμιον τῷ πατρὶ τὸν υἱὸν εἰσηγούμενον κ. τ. λ.—ἐπὶ τούτοις θόρυβος τὴν ΚΠ. τῶν ἐκκλησίαν εἶχεν.—κατ' Εὐνομίου κινήθεις ὁ Ἀκάκιος—πέθει ταῖς διαβολαῖς τὸν Κωνσταντίον μετάπεμπτον ἐν Ἀντιοχείᾳ ποιήσασθαι τὸν Εὐνόμιον.—καὶ θάπτον αὐτὸν εἰς τὴν ἰδίαν ἐπαναδραμεῖν ἐκέλευσε παροικίαν μέλζοντι συνόδῳ ταμιευόμενος τὴν τῶν προκειμένων διάγνωσιν^v. *Eunomius* was sent into exile by *Valens* for taking part with *Procorius*: Philostorg. IX. 6—8 ὁ δὲ Ἀέτιος τοὺς μεθ' ἑαυτοῦ συναναλαβὼν ἐπὶ τὴν ΚΠ. ἀπαίρει κάκεῖ συνὴν Εὐνομίῳ τε καὶ Φλωρεντίῳ, καὶ μετ' οὐ πολὺν χρόνον τελευτᾷ^w.—συκοφαντοῦσιν Εὐνόμιον ἐν τῷ οἴκῳ ἀγρῷ κατακρύψαι τὸν Προκόπιον.—ὑπερόριος δ' οὖν εἰς τὴν Μαυρουσίδα γῆν ἐκπέμπεται. But in the reign of *Theodosius* he is again at CP. and is again sent into exile: *Socrates* V. 20 τοῦτο δὲ ἰστέον ὡς βασιλεὺς Θεοδοσίος οὐδένα τούτων ἐδίωκε, πλὴν ὅτι τὸν Εὐνόμιον ἐν ΚΠ. ἐπὶ οἰκίας συνάγοντα καὶ τοὺς συγγραφέντας αὐτῷ λόγους ἐπιδεικνύμενον, ὡς ταῖς διδασκαλίαις πολλοὺς λυμαιομένον, εἰς ἐξορίαν πεμφθῆναι ἐκέλευσε. Philostorgius X. 6 Θεοδοσίος ὁ βασιλεὺς—τὸν Εὐνόμιον ἐκ τῆς Καλχηδόνος τὴν ταχίστην τοὺς ἀρπασομένους ἐκπέμπει καὶ πρὸς τὴν Ἀλμυρίδα φυγάδα ποιεῖν ἐγκελεύεται.—ἀλλ' ἡ μὲν Ἀλμυρίς—ὑπὸ τῶν βαρβάρων ἀλίσκεται, ὁ δὲ Εὐνόμιος ἐκείθεν εἰς Καισάρειαν τῆς Καππαδοκίας ὑπερορίζεται, μισητὸς ὢν τοῖς ἐκείσε κ. τ. λ.—ἐκείθεν δὲ εἰς τοὺς ἑαυτοῦ διάγειν ἀγροὺς ἀφείθη· Δακορουνοὶ δὲ τοῖς ἀγροῖς τὸ ὄνομα. *Sozomen*. VII. 17 ὁ δὲ βασιλεὺς ὑπερορίαν φυγὴν Εὐνομίου τότε κατεδίκασεν· ἔτι γὰρ ἐν ΚΠ. ἐν προαστείοις διατρίβων ἢ ἐν οἰκίαις καθ' ἑαυτὸν ἐκκλησίᾳζε καὶ τοὺς λόγους οὗς συνεγράψατο ἐπεδείκνυτο, καὶ πολλοὺς ἔπειθεν ὁμοίως φρονεῖν· ὡς ἐν ὀλίγῳ πολυάνθρωπον γενέσθαι λαὸν τῆς ἐπωνύμου αὐτῷ αἰρέσεως. ἀλλ' ὁ μὲν οὐ πολλῶ ὕστερον τῆς φυγῆς τελευτήσας ἔτυχε τῆς ἐν τῇ πατρίδι ταφῆς· κώμη δὲ αὕτη Καππαδοκῶν, Δακόρα ἦν δ' ὀνομαζομένη· νομοῦ τῆς πρὸς τῷ Ἀργαίῳ Καισαρείας^x. *Eunomius* there-

^v This order was given by *Constantius* a little before his death: *Philostorg*. VI. 1. We collect however from *Theodoret* II. 25 that *Eunomius* resided at CP. μεμένηκεν Εὐδοξίῳ συμπεφραγμένος—ὁ τῆς ἐπισκοπικῆς ἀξίας γεγυμνωμένος. ταῦτα μὲν οὖν ἐν τῇ ΚΠ. γεγένηται. Although he met *Procorius* at Cyzicus in 366: *Προκοπίῳ* ἔτι τῆς τυραννίδος ἐποχουμένῳ *Philostorgius* IX. 6.

^w According to *Theodoret* II. 25 tom. 3 p. 904 he neglected his master: ὅτι δὲ φιλοτιμίας πάθει δουλεύων ἰδίαν συνεστήσατο σύλλογον αὐτὰ τὰ πεπραγμένα βοᾷ. ἡνίκα μὲν γὰρ Ἀέτιος ἀποκηρυχθεὶς ἐξηλάθη, οὐ συνεξήλθεν ἐκείνῳ, καίτοι διδασκαλὸν αὐτὸν καὶ Θεοῦ ἄνθρωπον ὀνομάζων. But *Philostorgius* IX. 6 attests that *Eunomius* was present at the death of *Aetius*: Ἀέτιος τελευτᾷ, Εὐνομίου τότε στόμα συνελόντος καὶ τοὺς ὀφθαλμοὺς τοῖς δακτύλοις περιστειλαντος καὶ γε καὶ τὴν ἄλλην κηδεῖαν μετὰ τῶν ὁμοφρόνων τελεσιμένου πρὸς τὸ λαμπρότατον.

^x *Sozomen* adds Θεοφρόνιος δὲ, δὲ ὑπ' αὐτῷ διδασκάλῳ τοὺς ὁμοίους ἐπαιδεύθη λόγους· Καππαδόκης δὲ καὶ οὗτος· συνίστατο τοῖς αὐτοῦ δόγμασι, μετρίως δὲ διὰ τῶν Ἀριστο-

τέλους μαθημάτων ἄλθων ἐπιτηδεῖαν πρὸς εἰδησιν τῶν παρ' αὐτοῖς συλλογισμῶν εἰσαγωγὴν κατέλιπεν, ἣν Περὶ γυμνασίας νοῦ ἐπέγραψεν κ. τ. λ.

The Eunomian heresy is described by *Sozomen* VI. 26 p. 675 A ἰστέον ὡς τῆς κατὰ Εὐνόμιον δόξης πρῶτος Ἀέτιος ὁ Σύρος [N^o 135] εὐρετῆς ἐγένετο, ἀνόμιον τῷ πατρὶ τὸν υἱὸν κτιστὴν τε καὶ ἐξ οὐκ ὄντων γεγενῆσθαι μετὰ Ἀρειὸν ἀποφηνάμενος· καὶ οἱ τάδε φρονούντες Ἀετιανοὶ τὸ πρὶν ὠνομάζοντο· ἐπεὶ δὲ, ὡς ἐν τῇ Κωνσταντίου βασιλείᾳ εἴρηται, τῶν μὲν ὁμοουσίων τῶν δὲ ὁμοιουσίων τῷ πατρὶ τὸν υἱὸν δοξαζόντων, ὅμοιον τότε ἔδοξε λέγειν τοῖς τότε κρατοῦσι κατὰ τὴν ἐν Ἀριμίνῳ σύνοδον, Ἀέτιος κατεδικάσθη φεύγειν ὡς εἰς θεὸν βλασφημῶν, ἡ δὲ ὑπ' αὐτοῦ συστάσα αἵρεσις τρόπον τινα τὸν ἐν μέσῳ διελύθη χρόνον, οὔτε ἄλλου τῶν ἐν λόγῳ οὔτε Εὐνομίου εἰς τὸ φανερόν ἐπὶ ταύτῃ παρρησιάζεσθαι τολμῶντος· ὡς δὲ τὴν Κυζικηνὴν ἐκκλησίαν ἀντὶ Ἐλευσίου παρελήφεν, οὐκέτι παυτελῶς ἡρεμεῖν ἤνείχετο, καὶ ἐν πληθείᾳ διαλεγόμενος αὐθις τὴν Ἀετίου δόξαν εἰς μέσον ἤγαγεν.

fore died soon after A. D. 392, in which year Hieronymus records Catal. c. 120 that he was still living and that he dwelt in Cappadocia^y.

167 *Priscillianus*. Mentioned at A. D. 379 p. 493 A. D. 380 p. 497 and at 385 p. 511. He was put to death by *Maximus*: p. 511. His persecutors are condemned: A. D. 389 p. 519.

168 *Latronianus* } Described in the Tables A. D. 385 p. 511.
169 *Tiberianus* }

170 *Idacius Hispanus*. See the Tables A. D. 380 p. 497. In conjunction with *Ursacius* he procured the death of *Priscillian* in 385: p. 511. and for this was banished in 389: p. 519.^z

171 *Martinus Turonensis*. See the Tables A. D. 381 p. 503. His interview with *Maximus* in 386: p. 511. His age and episcopate are examined p. 513. His death A. D. 397 p. 539.^a

172 *Ambrosius Mediolanensis episcopus*. Appointed Dec. 7 A. D. 374: Tables p. 485. His conduct on the massacre at Thessalonica: A. D. 390 p. 520. *Ambrosius* died at Easter 397: p. 539.^b

^y At c. 7 N° 307 p. 315 *Eunomius* has a period of twenty years A. D. 372—392. But a longer term may be given; a term of more than thirty years A. D. 360—392.

^z Sulp. Severus dial. III. 15 describes the conversation of *Martinus* with *Maximus* in 386 (Tables p. 511): *Maximus imperator, alias sane bonus, depravatus consiliis sacerdotum post Priscilliani necem Ithacium episcopum Priscilliani accusatorem ceterosque illius socios, quos nominari non est necesse, vi regia tuebatur.—Congregati apud Treveros episcopi tenebantur qui quotidie communicantes Ithacio communem sibi causam fecerant. Maximus urges to Martinus Ibid. non esse causam qua Ithacii ceterorumque partis ejus communionem putaret esse damnandam.—Quinetiam ante paucos dies habita synodus Ithacium pronuntiaverat culpa non teneri.* It was not till after the death of their protector *Maximus* that the two bishops were condemned, in A. D. 389.

Two bishops were concerned in these transactions. These are named

Idacius et Ursacius Isidor. c. 2. *

Idatius et Ursacius Honorius III. 2.

Hidacius et Ithacius Hieron. Catal. c. 121.

Ithacius et Ursacius Prosper ad A. D. 389.

Idatius Emerita civitatis sacerdos et Ithacius Sosubensis episcopus Sulp. Sev. H. S. II. 62.

Idacius et Ithacius Idem II. 63. *Trachius* II. 63.

Ithacius Idem II. 63.

Idacius et Ithacius II. 64.

Idacius et Nardacius Idem II. 65.

Hornius ad Sulp. Sever. II. 65 p. 433 makes a wrong distinction. He supposes three bishops, *Ithacius Nardacius* and *Ursacius*. But this is contrary to Sulp. Severus himself. Two bishops only were removed, *Ithacius* and *Ursacius*. But Prosper and Isidorus relate that they were both *communione privati*; Severus that only one was deprived—*solus omnium*—and that the other voluntarily retired. It seems that *Idacius* in Isidorus is the turbulent bishop called *Ithacius* in Sulpicius, who took the leading part against

Priscillian. The other bishop who had a less guilty share in the proceedings—*minus nocens* Sulp. II. 65—is *Ursacius* in Prosper Isidor. Honor. *Hidacius* in Hieron. *Idacius*, *Trachius*, *Nardacius* (perhaps corruptions of *Ursacius*) in Sulpicius Severus.

Trithemius c. 140 names the two bishops *Idacius* and *Ursacius*, but mistakes *Idacius* for *Idacius Lemicanus* who lived in A. D. 460 and is described below at N° 263.

^a Sulpicius Sev. in vita Martini c. 4 *Relicta militia sanctum Hilarium Pictavae episcopum civitatis—expositiv, et aliquandiu cum eo commoratus est. Tentavit autem idem Hilarius, imposito diaconii officio, sibi eum arctius implicare et ministerio vincire divino &c.* Before the exile of *Hilarius*: Ibid. p. 448 (*Martinus*) *Italiam repetens, cum intra Gallias quoque discessu sancti Hilarii, quem ad exilium haereticorum vis coegerat, turbatam ecclesiam comperisset &c.* Therefore in A. D. 356. According to the dates of Sulpicius *Martinus* in 356 is only 20 years of age. But Greg. Tur., who places the death of *Martinus* at the age of 81 in A. D. 397, will place his birth in A. D. 316. Sulpicius himself Dial. II. 7 confirms that date; for he records of *Martinus* in A. D. 386 that he was then 70: *Martino jam septuagenario*. Born therefore in 316. and when *Julian* was in command in Gaul in 356, which was also the year of the exile of *Hilarius*, *Martinus* was 40 years of age.

Pagi tom. 2 p. 474 p. 541 follows Sulpicius in the life of *Martinus*; Basnage tom. 2 p. 838 follows Gregory.

^b Works of *Ambrosius* named in the Tables.

A. D.

384 *Valentiniano contra Symmachum* p. 507.

388 *Theodosio* p. 517.

392 *de morte Valentiniani* p. 525.

393 *Eugenio imp.* p. 529.

395 *de morte Theodosii* p. 533.

Hieron. Pammachio p. 784 *Nuper sanctus Ambrosius sic Hexameron Origenis compilavit ut magis Hippolyti sententiam Basilique sequeretur.* Idem in Ru-

- 173 *Maximus episcopus CP.* Described at A. D. 379: Tables p. 495. He is rejected by *Theodosius* A. D. 380: p. 499. and deposed in 381: p. 501.^c
- 174 *Evagrius Antiochenus episcopus.* A. D. 389—392. Described at 389: p. 521.
- 175 *Ambrosius Alexandrinus episcopus.* Described at 391: p. 523. Hieronymus there quoted does not record that he flourished or began to be eminent in 392, but that he still lived. Wherefore we may place *Ambrosius* with those who began to be eminent about 20 years before, at A. D. 371 or 372.
- 176 *Gregorius Nyssenus.* See the Tables A. D. 375 p. 487 for his time. His ἐπιτάφιος λόγος εἰς Μελέτιον in A. D. 381: p. 503. Is present at the council of CP. in 394: p. 531. Bishop of Nyssa in Cappadocia: Theodoret. H. E. IV. 27 Γρηγόριος ἐκάτερος, ὃ τε Ναζιανζοῦ καὶ ὃ ἐκ Νύσσης—οὗτοι μὲν οὖν ἐν Καππαδοκίᾳ τῆς εὐσεβείας ὑπερμαχοῦντες ἠρίστευον^d.
- 177 *Theotimus episcopus.* Mentioned by Hieronymus at A. D. 392, by Socrates and Sozomen at 394. 402: Tables A. D. 394 p. 531.
- 178 *Dexter.* Tables A. D. 393 p. 529.
- 179 *Gaudentius Bririanus episcopus.* The successor of *Philastrius* (N^o 164), whom he succeeded in the time of *Ambrosius* of Milan: Gaudentius Serm. 16 (*quem prima die ordinationis ipsius quorundam civium notarii exceperunt*). p. 159 *Post illam venerandæ memoriæ patris mei Philastrii vocem &c.*—*Obsecro communem patrem Ambrosium &c.* p. 157 *beatus pater Ambrosius ceterique venerandi antistites—tales ad me epistolas cum vestra legatione miserunt.*

finum p. 791 *Ambrosii pene omnes libri Origenis sermonibus pleni sunt.* Conf. p. 833 p. 868. Idem *Algasia* tom. 3 p. 319 *Ambrosius Mediolanensis episcopus quid de hoc loco senserit ex commentariis ejus legere poteris.* For Hieron. Catal. see the Tables A. D. 392 p. 527.

^c *Maximus* is described by Theodoret H. E. V. 8 tom. 3 p. 1025 in these terms: Τιμόθεος—Μάξιμόν τινα χειροτονήκε κυνικόν, εὐθὺς αὐτοῦ τὰς κυνικὰς ἀποκείρας τρίχας· καὶ τῆς Ἀπολιναρίου δὲ τερθρείας ἀνάπλεως οὗτος ἦν· ἀλλ' οὐκ ἤνεγκαν τοῦ γεγενημένου τὴν ἀτοπίαν οἱ τμη-καῖτα συνελεγμένοι. Sc. in A. D. 381.

^d Suidas p. 847 A Γρηγόριος Νύσσης ἐπίσκοπος, ἀδελφὸς Βασιλείου τοῦ Καισαρέως, ἀνὴρ καὶ αὐτὸς ἐλλογμώτατος καὶ πάσης ὑπάρχων παιδείας ἀνάπλεως, προσκείμενος δὲ μᾶλλον τοῖς τῇ ῥήτορικῇ χαίρουσι. καὶ γοῦν εὐδόκιμος ἐν ταύτῃ γεγενῆται καὶ λαμπρὸς, εἴ τις ἄλλος τῶν πάλαι ταύτῃ γεγενημένων. οὗτος συνέταξε κατ' Εὐνομίου λόγον ἐξαίρετον [conf. Phot. Cod. 6. 7. 138 Hieron. Catal. c. 128] καὶ τεῦχος θαυμάσιον εἰς τὴν τοῦ ἀνθρώπου κατασκευὴν· ἄλλας τε πυκνὰς καὶ συνεχεῖς ὁμιλίας. εἰς τε τὰ ἄσματα τῶν ἁγμάτων καὶ εἰς τὸν Ἑκκλησιαστήν καὶ πρὸς τὴν ἀδελφὴν Μακρίναν μακρὸν τινα καὶ περικαλλῆ περὶ ψυχῆς συνέθηκε λόγον. ἄλλα τε πολλὰ γεγραφήκει· καὶ τὸν πολυθαύμαστον ἔπαινον τοῦ πρώτου τῶν μαρτύρων Στεφάνου, καὶ βίον δὲ συνέταξε Γρηγορίου τοῦ ἐν θαύμασι διαλάψαντος.

Gregory is mentioned by Basil Ep. 385 (225) in A. D. 375 *Demostheni præfecto* p. 1159 "We give thanks in the first place to God and in the next place to our emperors [τοῖς βασιλεῦσιν] for having entrusted the government of our country to you. I wished that you would summon me that I might explain to you all the truth. But since the tribunal has passed me over and has summoned my brother

Gregorius [τὸν ἀδελφὸν καὶ συλλειτουργὸν Γρηγόριον], and since he is detained by illness, on this account we all intercede with you not to be angry at this delay. No public interest has suffered by our delay, and no ecclesiastical matter." &c. *Gregory* was in exile in 376: Basil. Ep. 404 (232) p. 1191 A οὐ μὴν ἔξω κατηφείας διηγάγομεν τῷ τὸν θεοφιλέστατον ἀδελφὸν ἡμῶν πεφευγαδευμένον εἶναι. Alluded to again Ep. 264 (237) p. 1036 D ἀγώγιμον προσέταξε γενέσθαι τὸν ἀδελφὸν τὸν ἐμόν. Ep. 10 (239) p. 795 A οὗτοι νῦν ἐξήλασαν τῆς Νύσσης τὸν ἀδελφὸν τὸν ἐμόν. *Gregory* refers to his own exile de vita Macrinæ sororis tom. 2 p. 188 A πολὺς γὰρ ἦν ὁ διὰ μέσου χρόνος ἐν ᾧ τὰς ἐπισκέψεις αἱ τῶν πειρασμῶν περιστάσεις ἐκώλυσαν ὥς ὑπέμενον πανταχοῦ τῆς πατρίδος ὑπὸ τῶν τῆς αἵρέσεως [sc. *Arianorum*] ἐπιστατούντων ἐξελαυνόμενος· καὶ ἀριθμοῦντί μοι τὸν διὰ μέσου χρόνον ἐν ᾧ τὴν κατ' ὀφθαλμοὺς συντυχίαν οἱ πειρασμοὶ διακώλυσαν οὐκ ὀλίγον ἐφαίνετο τὸ διάστημα, ὅκτῳ μικροῦ δεῖν παραμετρούμενον ἦτεσιν. He marks the juncture of time at which he wrote this by the council of Antioch, nine months after the death of his brother Basil: p. 187 C D ὁ μέγας Βασίλειος τῆς ἀνθρωπίνης ζωῆς ἐχωρῆκετο.—ἔνατος ἦν μετὰ τὸ πάθος τοῦτο μὴν ἢ μικρόν ὑπὲρ τοῦτο, καὶ σύνοδος ἐπισκόπων κατὰ τὴν Ἀντιόχου πόλιν ἤθρολζετο. That is, Oct. A. D. 380. See the Tables p. 497. which carries back the beginning of his troubles to A. D. 373.

Greg. Naz. Ep. 197 p. 162 B *Gregorio Nysseno* on the death of *Theosebia* calls her p. 163 A Θεοσεβίαν τὴν ὄντως ἱερὰν καὶ ἱερῶς σύζυγον καὶ ὁμότιμον καὶ τῶν μεγάλων μυστηρίων ἀξίαν. From whence we learn that *Theosebia* was the wife of *Gregory* of Nyssa. Conf. Niceph. H. E. XI. 19 καίπερ ὃ οὗτος καὶ γυναῖκί ὁμιλῆσας.

Philastrius still lived in 385, *Ambrosius* died in 397. *Gaudentius* was appointed within that period.

180 *Amphilochius Iconiensis episcopus*. Mentioned in A. D. 375 : p. 487. Present at the council in 381 : p. 501. *Amphilochius* presided at the synod of Side : A. D. 383 p. 505. He was also present at the council of CP. in 394 : p. 531.^c

181 *Sophronius*. Tables A. D. 393 p. 529.

182 *Macarius Ægyptius monachus*. Born A. D. 298—died A. D. 387. Gennad. c. 10 *Macarius monachus ille Ægyptius, signis et virtutibus clarus, unam tantum ad juniores professionis suae scripsit epistolam*. Palladius Lausiaca c. 19 νεώτερός τις ἦν ἡλικία ὀνόματι Μακάριος. c. 21 τὰ κατὰ τοὺς ἁγίους καὶ ἀθανάτους πατέρας Μακάριον τὸν Αἰγύπτιον καὶ Μακάριον τὸν Ἀλεξανδρέα—ὁκνῶ διηγῆσασθαι καὶ γραφῇ παραδοῦναι, μήποτε καὶ ψεύστου δόξαν ἀπενέγκωμαι.—τούτων τῶν αὐοιδίμων καὶ ὁντως μακαρίων—ὁ μὲν πρῶτος ἀθλητὴς τοῦ Χριστοῦ Μακάριος ὀνόματι Αἰγύπτιος τῷ γένει ὑπῆρχεν, ὁ δὲ δεῦτερος τῇ ἡλικίᾳ πρῶτος δὲ τοῖς προτερήμασι τῶν μοναχῶν, καὶ αὐτὸς Μακάριος καλούμενος τῷ ὀνόματι, Ἀλεξανδρέων πολίτης γέγονεν. p. 38 the Egyptian ἐξῆσεν τὰ σύμπαντα ἔτη ἐνενήκοντα. ἀπὸ τούτων ἐν τῇ ἐρήμῳ πεποίηκεν ἐξήκοντα ἔτη. p. 42 πρὸ ἐνιαυτοῦ τῆς εἰς ἔρημον εἰσόδου ἐμῆς [A. D. 388] οὗτος—ἐκεκοίμητο. Idem c. 22 τῷ δὲ ὁμοζύγῳ τούτου—λέγω δὲ τῷ ἁγίῳ Μακαρίῳ τῷ Ἀλεξανδρεῖ συντετύχηκα πρεσβυτέρῳ ὄντι τῶν λεγομένων κελλίων^f. κ. τ. λ.

183 *Evagrius monachus*. The disciple of *Macarius of Egypt*: see N° 182. Gennad. c. 11 *Evaagrius monachus supradicti Macarii familiaris discipulus divina atque humana literatura insignis (cujus etiam liber qui additatur Vitæ patrum velut continentissimi et eruditissimi viri mentionem facit) scripsit multa monachis necessaria*. Socrates IV. 23 p. 234 D Εὐάγριος—ἐν τῇ ΚΠ. ὑπὸ Γρηγορίου τοῦ Ναζιανζηνοῦ εἰς τὴν τοῦ διακόνου προχειρισθεὶς τάξιν, εἴτα ἅμα αὐτῷ εἰς τὴν Αἴγυπτον κατελθὼν καὶ τοῖς προλεχθεῖσιν ἐντυχὼν ἀνδρασι [sc. *Macariis*] τὸν ἐκεῖνων βίον ἐξήλωσεν. Sozomen. VI. 30 Εὐάγριος ὁ σοφός, ἐλλόγιμος ἀνὴρ νοῆσαι τε καὶ φράσαι δεινός κ. τ. λ.—ἐγένετο δὲ τῷ μὲν γένει Ἰβήρων πολίτης πρὸς τῷ καλουμένῳ Εὐξείνῳ πόντῳ ἐφιλοσόφησε δὲ καὶ ἐπαιδεύθη ὑπὸ Γρηγορίῳ τῷ ἐπισκόπῳ Ναζιανζοῦ τοὺς ἱεροὺς λόγους· ἡνίκα δὲ ἐπετρόπευε τὴν ἐν ΚΠ. ἐκκλησίαν [A. D. 381] ἀρχιδιάκονον αὐτὸν εἶχεν. The preceptor of *Palladius* (N° 207): See the Tables A. D. 420 p. 599.^g

^c Sozomen. VI. 6 p. 710 C in A. D. 381: λέγεται τῶν ἐνδημούντων ἐπισκόπων—πρεσβύτης τις—Referred to *Amphilochius* by Theodoret. H. E. V. 16. Idem hæc. fab. IV. 11 tom. 4 p. 368 περὶ Μεσσαλιανῶν ἡγοῦν εὐχιστῶν ἢ ἐνδοσιαστῶν.—ὁ δὲ πάντων ἀριστος Ἀμφιλόχιος ὁ τοῦ Ἰκονίου τὴν ἐκκλησίαν ἰθύνας ἀκριβέστερον τὴν αἵρεσιν ἐστηλτέυσεν, τοῖς ὑπ' ἐκείνου πραχθεῖσιν ὑπομνήμασιν ἐντεθεικὼς αὐτῶν τὰς φωνὰς ἐναρχῶς δηλοῦσας τοῦ δόγματος τὴν διαφοράν.

^f Socrates IV. 23 p. 234 C ἐγένοντο ἐν τοῖς μοναχοῖς κατ' ἐκείνον τὸν χρόνον δύο ἄνδρες θεοφιλεῖς, ὁμώνυμοι ἑαυτοῖς· ἐκατέρῳ γὰρ αὐτῶν ὄνομα ἦν Μακάριος· ὃν ὁ μὲν ἐκ τῆς ἀνω Αἰγύπτου ἦν ὁ δὲ ἐκ τῆς Ἀλεξανδρέων πόλεως. ἀμφότεροι δὲ πολλῶν ἔνεκεν ἐγένοντο περιβόητοι, δι' ἀσκήσιν διὰ βίον διὰ τρόπον κ. τ. λ. Sozomen. III. 14 ἀρξομαι δὲ ἐξ Αἰγύπτου καὶ Μακαρίων τῶν δύο—τούτων δὲ ὁ μὲν Αἰγύπτιος ὁ δὲ πολιτικός ὡς ἀπὸς ὀνομάζεται· ἦν γὰρ τῷ γένει Ἀλεξανδρεύς.—διεβίω δὲ (ὁ Αἰγύπτιος) ἀμφὶ τὰ 4 ἔτη, 5 δὲ ἐκ τούτων ἐν ταῖς ἐρήμοις διέτριβεν. *Rufinus* was taught at Alexandria by both: In Hieron. tom. 4 p. 147 C *Ego qui sex annis Dei causa (Alexandriæ)*

commoratus sum, et iterum post intervallum aliquot aliis diebus, ubi Didymus—ubi Paulus—et, ut ad eremi magistros veniam quibus et attentius et frequentius vacabamus, ubi Macarius Antonii discipulus, et alter Macarius et Isidorus [Tables A. D. 388 p. 517] *et Pambas* [Palladius Lausiaca c. 13 Socrat. IV. 23 p. 233]. *Macarius apud Rufinum Ibid. p. 136 C Vir fide eruditione nobilitate vita clarus Macarius cum opuscula adversus fatum vel mathesin haberet in manibus &c.* is neither of them, but another *Macarius*, for whom *Rufinus* translated the Apology of *Pamphilus* into Latin : p. 136 D.

^g Gennadius adds a catalogue of the works of *Evaagrius*. Socrates IV. 23 p. 235 A τῷτῳ καὶ βιβλία ἅγαν σπουδαῖα συγγέγραπται, ὧν τὸ μὲν Μοναχὸς ἢ Περὶ πρακτικῆς ἐπιγέγραπται τὸ δὲ Γνωστικὸς ἢ πρὸς τὸν καταβιβθέντα γνώσεως· κεφάλαια δὲ αὐτοῦ πεντήκοντα· τὸ δὲ Ἀντιρρητικὸς ἀπὸ τῶν θείων γραφῶν πρὸς τοὺς πειράζοντας δαίμονας ἐν ὁκτῶ διηρημένον μέρεσι κατὰ τὸν ἀριθμὸν τῶν ὁκτῶ λογισμῶν· καὶ ἐξακόσια Προγνωστικά Προβλήματα. ἔτι μὴν καὶ στιχηρὰ δύο κ. τ. λ. Idem III. 7 p. 176 B Εὐάγριος

184 *Prudentius*. Born A. D. 348 : Tables p. 413. Described at A. D. 404 : p. 559.

185 *Commodianus*. Gennad. c. 15 *Commodianus dum inter sæculares literas etiam nostras legit, occasionem accepit fidei. Factus itaque Christianus et volens aliquid studiorum suorum muneris offerre Christo suæ salutis auctori, scripsit mediocri sermone quasi versu librum adversus Paganos. Et quia parum nostrarum attigerat literarum, magis illorum destruere potuit dogmata quam nostra firmare. Unde et de divinis repromissionibus adversum illos vili satis et crasso (ut ita dixerim) sensu disseruit—Tertullianum et Lactantium et Papiam auctores secutus. Moralem sane doctrinam et maxime voluntariæ paupertatus amorem optime prosecutus studentibus inculcavit^h.*

186 *Faustinus*. Tables A. D. 382 p. 503.

187 *Helvidius*. Against whom *Hieronymus* wrote in A. D. 382 : Tables p. 503.ⁱ Gennadius c. 32

ἐν τῷ μοναχικῷ προπετῶς μὲν καὶ ἀπερισκέπτως θεολογεῖν ἀποσυμβουλεῦει, ὀρίζεσθαι δὲ ὡς ἀπλοῦν τὸ θεῖον πάντα ἀπαγορεύει κ. τ. λ.

Hieron. Ctesiphonti p. 900 *Evagrius Ponticus Hyperborea, qui scribit ad virgines scribit ad monachos scribit ad eam cujus nomen nigredinis [sc. Melania] testatur perfidiæ tenebras, edidit librum et sententias περὶ ἀπαθείας [cf. Hieron. præf. in Jeremiam lib. IV]. —Hujus libros per Orientem Græcos, et, interpretante discipulo ejus Rufino, Latinos plerique in Occidente lectitant. Qui [sc. Rufinus] librum quoque scripsit quasi de monachis, multosque in eo enumerat, qui nunquam fuerunt, et quos fuisse scribit, Origenistas—Ammonium videlicet et Eusebium et Euthymium [Socrat. VI. 7 p. 310 D ἄνδρες εὐλαβεῖς Δόσκορος Ἀμμώνιος Εὐσεβίος Εὐθύμιος. Conf. VI. 9 Sozom. VI. 30. Idem VIII. 12 Ἀμμωνίῳ καὶ Διοσκόρῳ Εὐσεβίῳ τε καὶ Εὐθυμίῳ] et ipsum Evagrium. Idem in Pelag. p. 912 *Ut præteream Manichæum Priscillianum Evagrium Hyperborean Jovinianum et totius pene Syriæ hæreticos, quos sermone gentili Abin et Paanin, id est perversos et Massilianos, Græce εὐχίρας vocant.**

^h Cave tom. I p. 137 places *Commodianus* before the time of *Constantine* at A. D. 270. But *Hieronymus* in *Catalogo*, who wrote at 392, makes no mention of *Commodianus*. 2 *Gennadius*, who wrote in 493, places him after *Evagrius* who lived in 388, and after *Prudentius* who lived in A. D. 400. And *Honorius II.* 15 has the same order. 3 *Gennadius* observes that *Commodianus* followed *Lactantius*. But *Lactantius* himself lived in the reign of *Constantine*. These considerations may outweigh an inference drawn from certain obscure expressions in the work of *Commodian*.

ⁱ *Hieronymi adversus Helvidium de perpetua virginitate beatæ Mariæ*. tom. 2 p. 451—473.

Helvidius had four arguments.

His first argument was founded on *Matth. I.* 18 *Cum esset desponsata*, and *priusquam convenirent*. p. 452. *Hieronymus* contends in reply p. 454 *Non sequitur eum cum Maria post partum convenisse, cujus conveniendi desiderium uteri conceptione sublatum est*. And endeavours to explain by sophistries founded upon *Deuteronomy* the phrase *accepit uxorem suam*

in *Matt. I.* 24. He argues however with some force p. 455 that, as *Joseph* is called the father of *Jesus* in the Evangelists *ex opinione vulgi*, so other expressions may be used in a popular sense.

The 2nd argument of *Helvidius* is from *Matt. I.* 25 *Et non cognovit eam donec pepererit filium. Apparet igitur cognitam esse post partum*. *Hieronymus* p. 456 again sophistically attempts to explain *cognoscebat* and *donec* and *usque*. To the inference of *Helvidius* p. 459 *Post partum ergo cognovit cujus cognitionem ad partum usque distulerat*, the reply of *Hieronymus* p. 459 is to the last degree gross and revolting, and is no answer to the proposition of *Helvidius*.

The 3rd argument p. 461 is that the term *primogenitus* in *Luke II.* 7 implies other sons. This argument *Hieronymus* has failed to answer.

The 4th argument of *Helvidius* p. 462 is that the brethren of *Jesus* are mentioned ; in *Matt. XII.* 47 *XIII.* 55. 56 *Mark VI.* 3 *John II.* 12 *VII.* 5. 10 *Acts I.* 14 *Galat. I.* 19 *I Cor. IX.* 5. *Helvidius* supposed p. 463 that *Mary the mother of James and Joses* in *Mark XV.* 40 *Matt. XXVII.* 56 *Luke XXIV.* 10 was the virgin *Mary*. *Hieronymus* answers that, if *Mary* had other sons, she would not have been recommended to the care of *John* ; in *John XIX.* 26. Which is no sufficient reply ; because the brothers of *Jesus* did not believe on him : *John VII.* 5. and therefore would not be mentioned on that occasion. He argues well p. 463 that *Mary the mother of James and Joses* could not be the virgin *Mary* because the latter is always called by the evangelists the mother of *Jesus*. *Hieronymus* next contends p. 464. 465 that the term brother is often used in Scripture in other senses, and that *Mary the wife of Cleopas* the sister of the virgin *Mary* (*John XIX.* 25) was the mother of *James* and *Joses* ; and that these were the first cousins of *Jesus*, though called his brothers.

Helvidius finally argued that there was no merit in virginity, which was needlessly therefore ascribed to the mother of *Jesus*. He asked p. 470 were virgins more holy than *Abraham* or *Isaac* or *Jacob*, who were all married ? *Hieronymus* replies in his usual manner p. 470—473, not denying the lawfulness of marriage but asserting the superior merit of celibacy. He

quoted at p. 503. 505 proceeds thus: *In cujus opere ita sanctarum Scripturarum sensum ad suam perversitatem flectere conatus est ut earum testimoniis asserere voluerit Sanctam Mariam post natiuitatem Domini quæ virgo peperit Joseph sponso suo junctam et ex ejus consortio filios suscepisse qui fratres Domini appellati sunt. Cujus prauitatem Hieronymus arguens libellum documentis scripturarum sufficienter factum aduersum eum edidit.* The treatise of Hieronymus, of which an abstract is given below, will not justify this decision.

188 *Jovinianus*. Against whom *Hieronymus* wrote in A. D. 393: Tables p. 529.^k He died before the year 406: p. 567.

affirms p. 470 that under the Old Testament marriage was allowed from necessity, but that since *St. Paul* had recommended celibacy virginity was become preferable, and of higher dignity than marriage; that the world was now too full: p. 473 *Jam plenus est orbis, terra nos non capit.* p. 471. 472 that the daily cares of common life with a family of children interfere with the service of God.

It was incumbent upon *Hieronymus* to establish two propositions. First he was to shew against *Helvidius* that the Evangelists do not affirm that the marriage of *Mary* and *Joseph* was consummated after the birth of *Jesus*. But the three first arguments of *Helvidius* remain unshaken. The fourth proposition founded on the mention of brethren is not refuted. If the term brother is sometimes used of other relations and in another sense, it will not follow of necessity that the term is so used by the evangelists when speaking of the brethren of *Jesus*. But it was not enough to shew that the evangelists do not affirm what *Helvidius* maintained. *Hieronymus* was bound in the second place to prove that the Scriptures positively affirm the perpetual virginity. This he has not done. All the texts cited favour the proposition of *Helvidius*, but none of them favour this. *Helvidius* with reason asks p. 459, if *Mary* remained perpetually a virgin, why do the Scriptures use language contrary to the real meaning? *Numquid non potuit Scriptura dicere "Et accepit uxorem suam et non fuit ausus amplius continere eam." Sicut de Tamar dixit et Juda. Aut defuerunt Matthæo verba quibus id quod intelligi volebat posset effari?* It may be added that *Mary* after the birth of *Jesus* is nowhere called a virgin in Scripture. *Hieronymus* p. 470 lays down the rule *ut hæc quæ scripta sunt non negamus, ita ea quæ non sunt scripta renuimus.* He affirms *natum Deum esse de virgine credimus quia legimus, Mariam nupsisse post partum non credimus quia non legimus.* But the last proposition must stand thus; and his own canon is against him: *Natum Deum esse de virgine credimus quia legimus, Mariam post partum virginem permansisse non credimus quia non legimus.*

Helvidius is addressed with coarse abuse in every part of this treatise. But it is not said that he denied any fundamental doctrine. He did not deny the Incarnation: Hieron. p. 469 *Vere Joseph pater fuit? Quamvis sis hebes, dicere non audebis.* Some in *Hie-*

ronymus had explained the brethren of *Jesus* by supposing *plures habuisse uxores Josephum et de his esse fratres Domini.* But he rejects this p. 470 — *Audaci temeritate confingunt.* *Hieronymus* asserts p. 469 that *Ignatius Polycarp Irenæus Justin Martyr multosque alios apostolicos viros* had maintained the perpetual virginity against *Hebion Theodotus of Byzantium* and *Valentinus*. But *Helvidius* refers to *Tertullian* and *Victorinus*: p. 469 *Tertullianum in testimonium vocat et Victorini Pictaviensis episcopi verba proponit. Et de Tertulliano quidem nihil amplius dico quam ecclesiam hominem non fuisse. De Victorino vero id assero quod et de evangelistis, fratres eum dixisse Domini, non filios Mariæ, fratres autem eo sensu quem superius exposuimus, propinquitate non natura.* Upon the reply of *Hieronymus* see Beausobre tom. 1 p. 360. 361. A passage of *Tertullian* is extant de monogamia c. 8 p. 149 *Et Christum quidem virgo enixa est, semel nuptura ob partum.* Perhaps the passage quoted by *Helvidius*.

^k *Hieronymi adversus Jovinianum libri duo.* tom. 2 p. 474—610.

Jovinian held four propositions.

- 1 No merit in virginity.
- 2 No lapse after baptism.
- 3 No merit in fasting.
- 4 That in the Resurrection all would be equal.

Hieronymus in *lib. I* answers the first proposition. His reasoning p. 501 is fanciful. He endeavours p. 502 to give a reason for circumcision. The five kings of Canaan p. 505 typify the five senses. He argues p. 506 upon *Joshua* having no children. He affirms p. 511. 512 that only *Peter* was married. It is assumed that *John* was beloved above all the other apostles p. 512 because he was unmarried: *ideo plus amatur.* But in the first place most of the other apostles were also unmarried, and secondly *Peter*, who was married, was next to *John* in the highest degree of favour. *Hieronymus* p. 512 renders in John XXI. 22 ἐν αὐτὸν θέλω μένειν, *si eum sic volo esse*, and understands a reference to his virginity. He critically examines Isaiah VII. 14 and rightly determines the meaning p. 521. But his inference p. 523 from Ezekiel c. 24 is not warranted. *Hieronymus* p. 523 reasserts his proposition, which he has not yet proved. He draws an unwarrantable argument p. 526 from 1 Tim. III. 2 μὴς γυναικὸς ἀνδρα. Two arguments of *Jovinian* are stated but not an-

189 *Rufinus*. Gennad. c. 17 *Rufinus Aquileiensis presbyter non minima pars fuit doctorum ecclesiæ, et in transferendo de Græco in Latinum elegans ingenium habuit. Denique maximam partem Græcorum bibliothecæ Latinis exhibuit. Basilii scilicet Cæsariensis Cappadociæ episcopi, Gre-*

swered in p. 527. *Hieronymus* p. 528 confounds the use with the abuse, and represents the apostle's praise of chastity as a praise of abstinence. He applies 2 Pet. III. 3 to *Jovinian*, and proceeds to a coarse invective against him. Of all the texts quoted by *Hieronymus* p. 538 only Apocal. c. 7 has any reference to his purpose. *Hieronymus* p. 539 states the argument of *Jovinian* from the marriage in Cana: John II. and proceeds to shew p. 540 that the heathens valued virginity. He enumerates *Atalanta*, *Harpalice*, the vestal virgins, *Minerva*, and others; gives a fabulous narrative of the thirty tyrants of Athens p. 540, another equally fabulous at p. 543, mentions the voluntary sacrifice of the Indian widows p. 543, gives examples of those who only married once p. 543—546, asserts in conclusion p. 552 that the Athenian hierophant abstained from marriage.

He examines *lib. II* p. 553 the second proposition of *Jovinian*, that there was no lapse after baptism. He contends p. 557 that God considers good works, and shews that works are necessary p. 558 from the epistle of *St. James*. He collects against *Jovinian* examples from the Old Testament p. 560. *Hieronymus* p. 535 quotes Josephus on *St. James* without suspicion.

Jovinian's third proposition *de cibis* is treated at p. 561 and his argument fairly stated p. 562. *Hieronymus* argues p. 565 that different meats are in use among different nations; which is no answer to *Jovinian*. He asserts p. 568 that abstinence is necessary as a discipline; that the five senses are the passages through which the mind is corrupted. Here also *Hieronymus* confounds the use with the abuse. He produces p. 575 arguments for abstinence drawn from the Old Testament. The fasting of *Daniel* is extolled upon wrong grounds p. 578. Arguments are adduced from the New Testament p. 579. He notices p. 581 an argument of *Jovinian* founded upon Matt. XI. 19 *φayὸς καὶ οἰνοπότης*. and another founded upon *Peter's* eating in Acts c. 10. He again p. 582 gives examples from the Old Testament in favour of fasting.

Hieronymus proceeds p. 583 to consider the fourth and last proposition of *Jovinian*. It was maintained by *Jovinian* that the sheep and the goats in Matt. c. 25 represent the good and the wicked. (*Hieronymus* however ad Marcellam tom. 3 p. 266 corrects an opinion expressed in this treatise upon the sheep and the goats.) It was argued that the good would be all equal in their lot and the wicked equal in their punishment; that "many mansions" in John c. 14 meant "many churches" p. 584; that there was an unity in the church (p. 585) and an equality of merits and equality of rewards and punishments. *Hierony-*

mus p. 586 answers him, but mingles with his argument a personal abuse of *Jovinian* himself p. 586. *Jovinian* contended that in the wilderness the same measure of manna was given to all; both to the good and to the evil. To which *Hieronymus* p. 593 justly replies that the same is given in the Lord's Supper to all communicants; *Christi corpus æqualiter accipimus*, but that the spiritual efficacy is in proportion to the different degrees of merit in the receivers: *pro accipientium meritis diversum fit quod unum est*. He shews p. 600 that there are gradations in guilt: *Sunt peccata levia, sunt gravia. Aliud est decem millia talenta debere, aliud quadrantem*. He notices p. 601 the various destiny of *Esau* and *Jacob*. He thinks p. 602 flying from persecution not so meritorious as martyrdom: *Si fugero, non eadem erit corona morientis*. He shews p. 603. 604 from various texts that different degrees are appointed in heaven. He admits p. 603 that it is a difficult thing to believe Revelation: *In crucifixum credens Dominum difficultate fidei magnitudinem meruit præmiorum*. and contends again p. 605 that different degrees of merit will obtain different rewards.

Hieronymus p. 606 returns to the question of virginity. In his peroration p. 606 he recapitulates: *Diximus de nuptis viduis virginibus—transivimus ad secundam partitionem—tertio venimus ad jejunia—quarta, id est, extrema divisio oves et hædos—in duos ordines distribuerat*. From p. 607 to the end he pours forth an abusive address to *Jovinian*. It appears from p. 607 that *Jovinian* had many followers: *multi acquiescunt sententiæ tuæ*.

Hieronymus in another treatise, *Apologia ad Pammachium condiscipulum quondam et sodalem* tom. 2 p. 611—633 answers p. 611 the objection that some thought him too vehement in asserting the merits of virginity. p. 612 *Pammachius* and *Victorinus* had procured the condemnation of *Jovinian* at Rome. It is asserted p. 612 "There is no medium between *Jovinian's* opinion and mine. If I am reproved for preferring virginity to the married state, let *Jovinian* be commended, who makes them equal." He owns p. 621 that he sometimes says more than he means, and that in calm doctrine he is more cautious than in polemical writings: *Aliud est querere, aliud definire; in altero pugnandum, in altero docendum est, &c.* And he asserts p. 622 that this is the practice of other ecclesiastical writers: *Interdum coguntur loqui non quod sentiunt sed quod necesse est*. He repeats p. 623 his sophistical exposition of I Cor. c. 7 *Bonum est mulierem non tangere*; and p. 626 interprets I Cor. VII. 5 *nolite fraudare invicem* &c. in a sense which is contrary to the meaning of the Apostle.

gorii Nazianzeni eloquentissimi hominis [Hieron. in Rufin. p. 817], *Clementis Romani Recognitionum libros*, *Eusebii Cæsariensis Palæstinae Ecclesiasticam Historiam*, *Xysti sententias* [conf. Hieron. in Ctes. p. 900], *Evagrii sententias* [Hieron. in Ctes. p. 900]. *Interpretatus est etiam sententias Pamphili martyris adversum mathematicos. Horum omnium quæcunque, præmissis prologis, a Latinis leguntur a Rufino interpretata sunt; quæ autem sine prologo, ab alio translata sunt, qui prologum facere noluit. Origenis autem non omnia (quia et Hieronymus aliquanta) transtulit quæ sub prologo discernuntur*¹. Conf. Trithemium c. 102. The *apologia Pamphili martyris pro Origene* is extant apud Hieron. tom. 4 p. 115—128 Origenis Opp. tom. 24 p. 289—412. Palladius Lausiaca c. 66 p. 123 ἡ [sc. cum Melania] συνέζη ὁ εὐγενέστατος καὶ μονότροφος 'Ρουφῖνος, ὁ ἀπὸ 'Ιταλίας ἐξ 'Ακυληίας τῆς πόλεως πρεσβυτέρου εἰς ὕστερον καταβιώθεις, οὗ γνωστικώτερον καὶ ἐπιεικέστερον ἐν ἀνδράσιν οὐχ εὗρίσκετο^m.

¹ Gennadius adds *Propria autem labore, imo gratia Dei et dono, exposuit idem Rufinus Symbolum* [apud Hieron. tom. 4 p. 69] *ut in ejus comparatione alii nec exposuisse credantur. Disseruit et Benedictionem Jacob super patriarchas triplici, id est, historico morali et mystico sensu* [de quo opere Paulinus Rufino apud Basnage tom. 3 p. 201]. *Scriptis et epistolas ad timorem Dei hortatorias multas, inter quas præeminent illæ quas ad Probam dedit. Historiæ etiam ecclesiasticæ quam ab Eusebio scriptam et ab ipso interpretatam diximus addidit decimum et undecimum librum. Sed et obtreptatori opusculorum suorum* [sc. Hieronymo] *respondit duobus voluminibus, arguens et convincens se Dei intuitu et ecclesiæ utilitate auxiliante Domino ingenium agitasse, illum vero æmulationis stimulo incitatum ad obloquendum stilum vertisse. Rufini ad Anastasium apologia pro fide sua* is extant apud Hieronymi Opp. tom. 4 p. 133.

^m Rufinus was thirty years absent from Aquileia: apud Hieronymum tom. 4 p. 135 A *Ego, sicut et ipse et omnes norunt, ante annos fere triginta in monasterio jam positus per gratiam baptismi signaculum fidei consecutus sum per sanctos viros Chromatium Jovinum et Eusebium opinatissimos et probatissimos in ecclesia Dei episcopos, quorum alter tunc presbyter beate memorie Valeriani, alter archidiaconus, alius diaconus simulque pater mihi et doctor symboli ac fidei fuit. Apologia ad Anastasium p. 133 E* *Æquum putavi ut quoniam ipse post triginta fere annos parentibus redditus sum, et durum satis atque inhumanum erat si tam cito desererem eos quos tam tarde reviseram, simul et quia tam longi itineris labor fragiliorem me reddit ad iterandos labores, literis meis satisfacere beatitudini tuæ &c.* Conf. Hieron. in Rufin. p. 820. Idem p. 821 *Illud vero ridiculum, quod post XXX annos ad parentes se reversum esse jactat &c.—Sicque prætendit longi itineris lassitudinem, quasi XXX annis semper cucurrerit, aut biennio Aquileiæ sedens præteriti itineris labore confectus sit.* p. 827 *Illa lassitudo, quod XXX annorum itinere confectus Romam venire non potuit.* p. 861 *Quid per XXX annos in oriente profeceris.* p. 879 *Rursum admones, ut sciamus te per XXX annos Græcis voluminibus devoratis Latina nescire.* It appears from hence that Rufinus had been two years

at Aquileia when he wrote his Apology to Anastasius. Rufinus had been at least a year at Rome before he proceeded to Aquileia: Hieron. in Rufin. p. 789 *Sancitum presbyterum Rufinum* [de quo Augustinus Ep. 59 p. 333] *ob quandam causam per Romam Mediolunum misimus et oravimus ut nostro animo et obsequio vos videret &c.* In Rufin. p. 878 *Paulinianus et Eusebius post annum vestræ navigationis profecti sunt; Rufinus in causa Claudii post biennium missus.*

From hence Norisius tom. 1 p. 15 collects that Rufinus passed almost two years at Rome. There at the request of Macarius he translated the treatise of Origen περὶ ἀρχῶν when he had for 30 years discontinued the use of Latin: adv. Hieron. p. 136 C *Macarius cum opuscula adversus fatum—haberet in manibus—quid Origenes, quem opinatissimum apud Græcos audierat, sentiret de talibus percunctatur.—Continuo id sibi poscit in Latinum verti. Nullum dicebam me usum hujusmodi operis habuisse et ad Latinum vermonem tricennali jam pene incuria torpuisse. Perstitit tamen deprecans &c.* The letter to Anastasius—*apologia ad Anastasium pro fide*—apud Hieronymum tom. 4 may be placed at A. D. 401, and the 30 years which terminated at that epoch commenced in 371. But this period of 30 years used in general terms is named indifferently at A. D. 398, the date of the translation of Origen, at A. D. 399, the date of the return to Aquileia, and at A. D. 401, the date of the letter to Anastasius.

Rufinus after he left Aquileia in 371 passed 6 years at Alexandria: In Hieron. p. 147 C *Ego qui sex annis Alexandriæ commoratus sum &c.* And afterwards many years with Melania: Pallad. c. 66 quoted above. He was not at Alexandria after Theophilus was bishop: Hieron. in Rufin. p. 872 *tu postquam hic episcopus factus est Alexandriæ non fueris.* That is, not after July A. D. 385. At the time of the destruction of the Serapeum at Alexandria in 390 (see the Tables A. D. 389 p. 520 A. D. 390 p. 522) Rufinus was in Palestine: Rufin. II. E. XI. 22—30 quoted by Geiseler Vol. 1 p. 187. n. 8.

Norisius and Pagi supposed that Rufinus accompanied Melania in her voyage from Rome, or in her voyage at the return. But the editor of the works

- 190 *Asterius Amasenus episcopus*. His discourse Jan. 1 A. D. 400 is noticed in the Tables p. 547. Phot. Cod. 271 ἀνεγνώσθη—'Αστερίου ἐπισκόπου Ἀμασείας ἐκ τοῦ προτρεπτικοῦ εἰς τὴν μετάνοιαν. p. 1492 τοῦ αὐτοῦ ἐκ τοῦ εἰς τὸν πρωτομάρτυρα Στεφάνον.—τοῦ αὐτοῦ εἰς τὸ "ἄνθρωπος τις κατέβαινε ἀπὸ Ἱερουσαλὴμ εἰς Ἱερικώ." p. 1493 τοῦ αὐτοῦ εἰς τὸ "ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι." p. 1496 τοῦ αὐτοῦ εἰς τὸν Ζακχαῖον. p. 1497 τοῦ αὐτοῦ εἰς τοὺς δύο υἱοὺς τοὺς παρὰ τῷ Λουκᾷ. p. 1500 τοῦ αὐτοῦ εἰς τὸν δοῦλον τοῦ ἑκατοντάρχου. p. 1501 τοῦ αὐτοῦ εἰς τὴν παρελθασιν τῶν νηστειῶν.—τοῦ αὐτοῦ εἰς τὸν ἐκ κοιλάς τυφλόν. p. 1505 τοῦ αὐτοῦ εἰς τὸν Ἰάειρον καὶ τὴν αἱμορροοῦσαν.
- 191 *Dorotheus Arianus*. The Arian bishop of Antioch. Succeeded *Euzoius*ⁿ in 376: Tables p. 489. Afterwards transferred to CP. where he died in A. D. 407: p. 571.
- 192 *Joannes Chrysostomus*. Taught by *Libanius*: Tables A. D. 369 p. 473. Then three years with *Meletius*, six in retirement, five years a deacon, twelve a presbyter. See A. D. 375 p. 487. Succeeded *Nectarius* at CP. in A. D. 398: p. 541. His exile: A. D. 403 p. 554. 556. 557. His second exile June 20 A. D. 404: p. 559. at Cucusus: A. D. 405 p. 561. at Arabissus: A. D. 406 p. 565. His death Sept. 14 A. D. 407: p. 567. 569. His remains are brought to CP. in 438: p. 623.^o
- Palladius vel auctor dialogi de vita Chrysostomi*: Tables A. D. 408 p. 571.

of Noris has shewn tom. 4 p. 839 that this is not recorded of *Rufinus*; and the history of *Melania* is there given from *Palladius* himself as follows: The elder *Melania* at 22 years of age lost her husband, abandoned her family at Rome and proceeded to the East in the beginning of the reign of *Valens*. She remained 27 years at Jerusalem, 37 years in all in the East, and returned to Italy at the age of 60 in A. D. 402.

Rufinus translated the Ecclesiastical History of Eusebius when *Alaric* ravaged Italy: præfatio ad Chromatium metropolitam Aquileiensem apud Pagiū tom. 2 p. 6 *Tempore quo diruptis Italiæ claustris ab Alarico duce Gothorum—injungis mihi ut H. E. quam vir eruditissimus Eusebius Cæsariensis Græco sermone conscripsit in Latinum vertam*. Perhaps in A. D. 408. See the Tables p. 572. He was in Sicily at the close of 410: *Rufinus Ursacio apud Valesium ad Euseb. H. E. p. 129* quoted by *Norisius* tom. 1 p. 39 *Busnage* tom. 3 p. 228 *Ubi fugitur per varia discrimina?—in conspectu etenim ut videbas etiam ipse nostro barbarus qui Rhegino oppido miscebat incendia angustissimo a nobis freto, ubi Italiæ solum Siculo dirimitur, arcebatur. In his ergo posito quæ esse ad scribendum securitas potuit?* *Alaric* occupied Rhegium at the close of A. D. 410, just before his death: Tables p. 578. That *Rufinus* died in Sicily soon after we learn from Hieronymus præf. comm. in Ezekielem [A. D. 413] tom. 5 p. 314 ad Eustochium: *Verum quia et tu indesinenter hoc flagitas et magno vulnere cicatrix paulatim obducitur, Scorpiusque [id est, Rufinus] inter Enceladum et Porphyrium Trinacriæ humo premitur*.

Among the works of *Rufinus* is the extant Latin version of *Josephus*; on which see *Casaubon* quoted by *Cave* tom. 1 p. 287. On his ecclesiastical history *Socrates* II. 1 remarks 'Ρουφίνος ὁ τῇ 'Ρωμαίων γλώττῃ

τὴν ἐκκλησιαστικὴν ἱστορίαν συντάξας περὶ τοὺς χρόνους ἐπλανήθη—ἡμεῖς οὖν πρότερον 'Ρουφίνου ἀκολουθήσαντες τὸ πρῶτον καὶ τὸ δεύτερον τῆς ἱστορίας βιβλίον ἢ ἐκεῖνο ἐδόκει συνεγράψαμεν' ἀπὸ δὲ τοῦ τρίτου ἄχρι τοῦ ἐβδόμου βιβλίου τὰ μὲν παρὰ 'Ρουφίνου λαβόντες τὰ δὲ ἐκ διαφόρων συναγαγόντες τινὰ δὲ καὶ παρὰ τῶν ἑτὶ ζώντων ἀκούσαντες ἐπληρώσαμεν. The Apology of *Pamphilus* was translated before A. D. 392: Tables p. 355. The first book of the invective against *Hieronimus* is lost; the second in two parts is extant apud Hieronymum tom. 4 p. 134—153.

ⁿ *Euzoius* is mentioned by Hieronymus Dial. Luc. et orth. See N^o 116. and by Athanasius tom. 1 p. 314 ed. Ven. He was appointed by *Constantius*: *Socrates* II. 44 p. 158 A ὁ βασιλεὺς—Εὐζώιον τὸν ἤδη πρότερον ἅμα 'Αρείῳ καθαυρεθέντα τῆς Ἀντιοχείας ἐπίσκοπον προχειρισθῆναι πεποίηκεν. Conf. *Sozom.* IV. 28. Appointed in the place of *Meletius*: *Sozomen.* Ibid. *Theodoret.* Ep. 112 *Domno* tom. 4 p. 1184. *Constantius* a little before his death is baptized by *Euzoius*: *Athanas.* tom. 1 p. 597 D ed. Ven. Mentioned Ibid. p. 769. *Euzoius* in the reign of *Julian* is mentioned by *Socrates* III. 6. Idem III. 9 p. 181 τῶν ἐκκλησιῶν ἐκράτει Εὐζώιος ὁ τῆς 'Αρειανῆς πρῶτος θρησκείας. In the time of *Valens*: Idem IV. 1 τῶν κατὰ τὴν Ἀντιόχειαν 'Αρειανῶν ἡγεῖτο Εὐζώιος. At the death of *Athanasius* A. D. 373: Idem IV. 21 Εὐζώιος ὁ ἐν Ἀντιοχείᾳ τῆς 'Αρειανῆς πρῶτος θρησκείας ἀρπάζει τὸ εὐεπιχειρητον τοῦ καιροῦ. *Euzoius* died in 376: Tables p. 489.

^o Works of *Chrysostom* mentioned in these volumes.

A. D.

(392) His treatise περὶ ἱερωσύνης before this date: Tables p. 527. According to *Socrates* VI. 3 p. 302 D within A. D. 381—386: τῆς τοῦ διακόνου ἀξίας παρὰ Μελετίου τυχὼν [Tables p. 487] τοὺς Περὶ ἱερωσύνης λόγους συντάξε.

- 193 *Gelasius*. Succeeded *Euzoius* at Cæsarea in 381: Tables p. 499. Still living at the council of CP. in 394: p. 531.
- 194 *Tichonius*. Contemporary with *Rufinus* (N° 189): Tables A. D. 391 p. 523.
- 195 *Sulpicius Severus*. Tables A. D. 400 p. 547.^p
- 196 *Severianus*. The rival of *Chrysostom*: Tables A. D. 399 p. 543.^q
- 197 *Olympius*. Gennadius c. 23 *Olympius natione Hispanus episcopis scripsit librum fidei adversus eos qui naturam et non arbitrium in culpam vocant, ostendens non creatione sed inobedientia insertum naturæ malum*. He flourished in the time of *Rufinus*, of *Joannes* of Jerusalem and *Theophilus* of Alexandria^r.
- 198 *Isaac*. Gennadius c. 26 *Isaac scripsit de sanctæ Trinitatis tribus personis et incarnatione Domini librum obscurissimæ disputationis et involuti sermonis, confirmans ita in una Deitate tres esse personas ut sit aliquid in singulis proprium quod non habeat alia &c.* Contemporary with *Olympius*: see N° 197.
- 199 *Theophilus*^s. Succeeded *Timotheus* at Alexandria in July A. D. 385. Destroyed the temple

A. D.

386 κατὰ Ἰουδαίων λόγοι τρεῖς. c. 5 of this volume p. 239.

387 { ἀνδριάντων Or. XXI. Tables p. 513. 515.
κατὰ Ἰουδαίων λόγοι πέντε. c. 5 of this vol. p. 239.
On the Nativity: c. 5 p. 239.

— Oratio de Babyla: App. c. 1 p. 52. Delivered at Antioch.

399 { κατὰ τῶν θεάτρων. Tables p. 543.
εἰς Εὐτρόπιον. Tables p. 545.
ὁμιλία. Tables p. 547.

403 κατὰ Εὐδοξίας. Tables p. 557.

405 *Epistolæ variæ*. Tables p. 560. 561.

^p Gennadius proceeds c. 19 *Epistolas ad amorem Dei et contemptum mundi hortatorias scripsit sorori suæ multas, quæ notæ sunt. Scripsit ad Paulinum [sc. Nolensem] duas, et ad alios alias; sed, quia in aliquibus etiam familiaris necessitas inserta est, non digeruntur. Composuit et Chronica. scripsit et ad multorum profectum Vitam B. Martini monachi et episcopi, signis et prodigiis ac virtutibus illustris viri; et Collationem Postumiani et Galli, se mediante et iudice, de conversatione monachorum orientalium et ipsius Martini habitam in Dialogi speciem tribus incisionibus comprehendit. In quarum priore refert suo tempore apud Alexandriam in synodo episcoporum decretum Originem cautius a sapientibus pro bonis legendum et a minus capacibus pro malis refutandum. Hic in senectute sua a Pelagianis deceptus et agnoscens loquacitatis culpam silentium usque ad mortem tenuit, ut peccatum quod loquendo contraxerat tacendo pœnitens emendaret.*

^q Some works of *Severianus* are preserved among the works of *Chrysostom*; as

De mundi creatione λόγοι ζξ. Savil. tom. 7 p. 587 Montfaucon. tom. 6 p. 436.

λόγος περὶ τοῦ κατὰ Μωσέως θφews. Savil. tom. 5 p. 659 Montfaucon. tom. 6 p. 511.

De sigillis librorum. Savil. tom. 5 p. 689 Montfaucon. tom. 12 p. 403. Conf. Theodoret. dial. III

tom. 4 p. 254 Σεβηριανοῦ ἐπισκόπου Γαβάλων ἐκ τοῦ εἰς σφραγιδας λόγου.

^r Gennadius has this order

No.

10 *Macarius Ægyptius monachus* A. D. 340—387

11 *Evagrius monachus*

13 *Prudentius* A. D. 374—404

16 *Faustinus* A. D. 382

17 *Rufinus* A. D. 371—410

18 *Tichonius* A. D. 391

19 *Sulpicius Severus* A. D. 400

21 *Severianus* A. D. 399

23 *Olympius*

26 *Isaac*

30 *Joannes Hierosolymit.* A. D. 388—416

32 *Helvidius* A. D. 382

33 *Theophilus Alexandrin.* A. D. 385—412

35 *Vigilantius* ante A. D. 402

36 *Simplicianus Mediolanensis episcopus* A. D. 397: Tables p. 539

38 *Augustinus* A. D. 386—430.

Of *Olympius* Augustine (cir. A. D. 421) in *Julianum Pelag.* I. 8 *Olympius Hispanus episcopus, vir magnæ in ecclesia et in Christo gloriæ, in quodam sermone ecclesiastico "Si fides" inquit "unquam in terris incorrupta mansisset" &c.*

^s Gennadius c. 33 *Theophilus Alexandrinæ civitatis episcopus scripsit adversum Origenem unum et grande volumen quo omnia pene ejus dicta et ipsum pariter damnat, simul docens non a se primum eum sed ab antiquis patribus, et maxime Heracla, fuisse et a presbyterio ejectum et de ecclesia pulsum et de civitate fugatum. Sed et anthropomorphitas hæreticos, qui dicunt Deum humana figura et membris constare, disputatione longissima confutans &c.*—*Paschalem etiam recursum quem magna apud Nicæam synodus post 95 annos agi in tempore et die et luna secundum suum statum invenerat, additis quibusdam ipsius festivitatis rationibus et expositionibus, Theodosio obtulit.* See the Tables A. D. 380 p. 497. For his three paschal epistles see

of *Serapis* in 390. See A. D. 389 p. 520. 390 p. 522. Is present at CP. in 394: p. 531. Addressed by *Joannes* of *Jerusalem* in 397: p. 541. His conduct in promoting the exile of *Chrysostom* in A. D. 403 is described in the Tables p. 556. He died Oct. 15 A. D. 412: p. 583.

200 *Joannes Hierosolymitanus*^t. Tables A. D. 397 p. 541. His predecessor *Cyrillus* died in 388. See N^o 154. *Joannes* lived till A. D. 416; for he was one of the 14 bishops who absolved *Pelagius* in the synod of *Diospolis*: *Augustin.* in *Julianum* I. 32. *Conf. Retractat.* II. 47. The date is determined by *Lucianus* apud *Norisium* tom. 1 p. 81 A to December *consulatu Honorii X Theodosii VI* sc. Dec. A. D. 415, at which date *Joannes esset in Lydda quæ est Diospolis synodum agens.*

201 *Annianus* } Tables A. D. 412 p. 581.
202 *Panodorus* }

203 *Vigilantius*. Tables A. D. 406 p. 567.^v Where the reasons are offered for supposing two of the name.

A. D. 401 p. 549 A. D. 402 p. 551 A. D. 404 p. 557.

His writings against *Origen* are mentioned by *Hieronymus* in *Rufin.* p. 797 in A. D. 402. *Idem* p. 799 *Ergo et (contra Origenem) epistolæ papæ Theophili et Epiphani et aliorum episcoporum quas nuper ipsis jubentibus transtuli te petunt &c.* *Conf.* p. 801 *Pammachio et Marcellæ* Ep. 78 p. 1059 A. D. 402.

In *Hieron.* Ep. 67—73 p. 1044—1050 it is mentioned that *Theophilus* wrote to *Anastasius* p. 1048. *Theophilus Hieronymo* p. 1046 boasts of his victory. *Hieronymus Theophilo* p. 1047 speaks of the violent measures against the *Origenists*: *Breviter scribimus, quod totus mundus exultet et in tuis victoriis gloriatur &c.—suspendisti plagam ut ferires fortius &c.* *Theophilus* had obtained an imperial rescript against them: *Hieron.* in *Rufinum* p. 872. The violence of *Theophilus* against the *Origenists* is related by *Socrates* VI. 7 p. 311 B θερμός τις, ὡς ζοικεν, ὁ Θεόφιλος ὦν οὐ μικρὰν ἐποιεῖτο τὴν κίνησιν κατ' αὐτῶν—and the stratagem by which he obtained the support of *Epiphanius*: VI. 10. He describes VI. 2 the duplicity of *Theophilus* in 388 when the war with *Maximus* was yet pending: ἡνίκα ὁ βασιλεὺς Θεοδοσίος πρὸς τὸν τύραννον ἡγωνίζετο Μάξιμον, Θεόφιλος διὰ Ἰσιδώρου ξένια πέμπων βασιλεῖ δισπὰς αὐτῷ ἐπιστολὰς ἐνεχείρισεν, ἐντειλάμενος προσεγγεῖν τῷ νικήσαντι καὶ τὰ δῶρα καὶ τὰ γράμματα. τοῦτοις διακονοῦμενος Ἰσιδωρος καταλαβὼν τὴν Ῥώμην τῇ νίκῃ ἐφέδρευεν· ἀλλ' οὐκ εἰς μακρὰν τὸ γενόμενον ἔλαβεν, ἀναγνώστου τοῦ συνόντος αὐτῷ τὰς ἐπιστολὰς ἐπικλέψαντος κ.τ.λ. For this service *Theophilus* proposed *Isidorus* as the successor of *Nectarius* at CP. in 398 instead of *Chrysostom*. But *Chrysostom* prevailed: *Ibid.* *Theophilus* afterwards quarrelled with his friend *Isidorus*: VI. 9. The avarice of *Theophilus* is marked by *Socrates* VI. 7 p. 311 A οἱ μοναχοὶ—ὁρῶντες τὸν ἐπίσκοπον χρηματιστικὸν τε μετερχόμενον βίον καὶ πολλὴν σπουδὴν περὶ χρημάτων κτήσιν τιθέμενον, καὶ διὰ ταῦτα (τὸ δὴ λεγόμενον) πάντα λίθον κινεῖν, παρηγοῦντο συνείναι αὐτῷ.

^t *Hieronymus* Ep. 61 *Pammachio* p. 721—764 *adversus errores Joannis Hierosol.*

He begins p. 721. 722 with addressing *Pammachius*.

He had been silent 3 years: p. 721 *post triennium loquor*. But as he proceeds he addresses *Joannes* himself: p. 723 *Scimus omnes quid tibi scripserit* [namely *Epiphanius*], *quid in te arguerit* [namely an inclination to the Arian heresy], *in quo, ut tu vis, calumniatus sit.* • *Responde ad singula, &c.* p. 724 *Habes papam Epiphanium qui te aperte missis literis hæreticum vocat.* *Hieronymus* p. 727 states the doctrine of the Trinity, but makes too minute an examination p. 729. Eight propositions of *Origen* (see above N^o 71 p. 416) were objected to in *Joannes*; to three only he had attempted a reply: p. 726 *Tria tantum tangis, et præteris. in cæteris grande silentium est.* p. 733 *Epiphanius per totum triennium suas injurias devorat.* These things occurred p. 734 in the time of *Siricius* of *Rome* [who died in 398: Tables A. D. 402 p. 553. in November: *Pagi* tom. 2 p. 20]. He enquires p. 737. 738 into the nature of human souls. He promises p. 740 to write against *Origen* more fully, *si Christus vitam dederit.* He treats p. 741 of the Resurrection, and notices *Origen's* opinion p. 742. The Creed delivered by the Apostles was not written: p. 747 *Symbolo fidei et spei nostre, quod ab apostolis traditum non scribitur in charta et atramento, sed in tabulis cordis carnalibus.* •

Hieronymus treats *Joannes* throughout with too much asperity.

Rufinus in *Hieron.* p. 137 C mentions *sancti episcopi Joannis epistolam de fide ad sanctum Theophilum scriptam.* *Chrysostom* from *Cucusus* in A. D. 405 addresses a friendly letter to *Joannes*: Ep. 126 tom. 7 p. 159 Sav.

^v *Hieronymi* Ep. 53 *Ripario contra Vigilantium* A. D. 404 p. 640. A coarse invective against *Vigilantius* for teaching that the relics of martyrs were not to be honoured. He wonders p. 641 that the bishop of the presbyter *Vigilantius* should spare him. Through the whole letter *Hieronymus* is not only angry but furious. He desires in conclusion that the book of *Vigilantius* might be sent to him. In the treatise against *Vigilantius* p. 644—657 D. 406 he argues in this manner p. 646 “This short dis-

204 *Hieronymus*. Born A. D. 331: Tables p. 387. His age examined at A. D. 363: p. 455.* *Hieronymus* left Rome in August A. D. 385: p. 509. 511. He was in Egypt and then at Bethlehem in 386: p. 511. Still living in 416: p. 591. Died in his 90th year Sept. 30 A. D. 420: p. 597. 599.* Prologus ad Gennadium: *Hieronymus noster literis Græcis ac Latinis Romæ*

course dictated by me is drawn from me by *Riparius* and *Desiderius* the presbyters, who write that the parishes in their neighbourhood are contaminated; and have sent me his book by *Sisinnius*. They tell me that some are found who favour him and acquiesce in his blasphemies." He had won some bishops: p. 645 *Proh nefas! episcopos sui sceleris dicitur habere consortes, si tamen episcopi nominandi sunt, qui non ordinant diaconos nisi prius uxores duxerint*. *Hieronymus* quotes p. 647 some passages of *Vigilantius* shewing the folly of venerating relics of martyrs and arguing p. 648 that while we live we ought mutually to pray for one another, but that after death prayers are unavailing. The reply of *Hieronymus* to this reasoning is abusive in language and weak in argument. At p. 648 he assumes without proof that, because God can give to martyrs the power of being present every where, he has given this power. The lighting of candles at the shrines of saints, which *Vigilantius* p. 649 had condemned, is ill defended p. 650. *Eunomius* (N° 166) is mentioned p. 650. 651 as the author of this heresy: *Audes dicere "Ergo cineres suos amant animæ martyrum et circumvolant eos?"—Oportentum in terras ultimas deportandum! Rides de reliquiis martyrum et cum auctore hujus hæreseos Eunomio ecclesiis Christi calumniam struis*. *Vigilantius* p. 651 disapproved of vigils as full of mischief. To which *Hieronymus* p. 652 gives no sufficient answer. *Vigilantius* argues p. 652 against the miracles pretended to have been wrought at the tombs of saints. *Hieronymus* p. 652. 653 replies with rude invective.*

The resources of distant provinces were remitted to Jerusalem for the subsistence of the monks. This *Vigilantius* condemned p. 654. and held that each province ought to maintain its own poor by charitable contributions. He censured monachism p. 655 and enquired, if all secluded themselves in solitude, who could attend the churches? These reasonable objections are met by *Hieronymus* with furious declamation p. 653—655 *Videris mihi dolere et aliud, ne, si inoleverit apud Gallos continentia et sobrietas atque jejunium, tabernæ tuæ lucra non habeant, et vigilas diaboli ac temulenta convivia tota nocte exercere non possis, &c.—Nec a suo studio monachi deterrendi sunt a te, lingua viperea, et morsu sævissimo &c.*

Hieronymus concludes by remarking p. 656 that this invective was dictated in haste: *Hæc—unius noctis lucubratione dictavi, festinante admodum fratre Sisinnio*.

He mentions p. 649 that *Vigilantius* had quoted *librum apocryphum Esdræ*.—*Quem ego librum nunquam legi. Quid enim necesse est in manus sumere quod ecclesia non recipit?*

* He speaks of his early studies Ep. 4 p. 46 *Dum essem juvenis et solitudinis me deserta vallarent—cui-dam fratri qui ex Hebræis crediderat me in disciplinam dedi, ut, post Quintiliani acumina Ciceronis fluvios gravitatemque Frontonis et lenitatem Plinii, alphabetum discerem &c.* Ep. 41 *Rufino* p. 324 *Scis ipse—ut ego et ille pariter a tenera infantia ad florentem usque adoleverimus ætatem—et, cum post Romana studia ad Rheni semibarbaras ripas eodem cibo pari frueremur hospitio, ut ego primus caperim velle te colere*. Proem. ad *Abdian* tom. 6 p. 91 *Hoc est illud tempus, mi Pammachi, hac luce dulcior, quo egressi scholam rhetorum diverso stadio ferebamur; quando ego et Heliodorus carissimus pariter habitare solitudinem Syriæ Chalcidis nitebamur*. His baptism at Rome: Ep. 58 p. 665 *Ego Christi vestem in Romana urbe suscipiens*. His preceptors: Ep. 51 p. 634 *Frustra ergo Alexandri verti commentarios; nequidquam me doctus magister per εἰσαγωγὴν introduxit ad Logicam; et, ut humana contemnam, sine causa Gregorium Nazianzenum et Didymum in Scripturis Sanctis catechistas habui; nihil mihi profuit Hebræorum eruditio &c.* On Gregory of Nazianzus see the Tables A. D. 382 p. 505 A. D. 390 p. 521 in *Jovinianum* p. 495. Proem. ad *Ephes*. tom. 9 p. 160 *C Alexandriam perrexi ut viderem Didymum et ab eo in Scripturis omnibus quæ habebam dubia sciscitarer*. His retreat to the wilderness: Ep. 22 p. 193 *In illa vasta solitudine quæ exusta solis ardoribus horridum monachis præstat habitaculum*. Ep. 2 p. 10 *Dum essem adolescens, immo pene puer, et primos impetus lascivientis ætatis eremi duritia refrēnarem*. Ep. 6 p. 54 *In ea mihi parte eremi commoranti quæ juxta Syriam Saracenis jungitur &c.* His return to Rome: Ep. 16 p. 166 *Me Romam cum sanctis pontificibus Paulino et Epiphania ecclesiastica traxisset necessitas; quorum alter Antiochenam Syriæ alter Salaminiam Cypri rexit ecclesiam* [conf. Ep. 27 p. 252]. And in the time of *Damasus*: Ep. 11 p. 118 *Cum in chartis ecclesiasticis juvarem Damasum Romanæ urbis episcopum, et Orientis atque Occidentis synodicis consultationibus responderem*.

* Works of *Hieronymus*.

Of 130 titles named by *Trithemius* c. 100 among the works of *Hieronymus*, 128 are contained in the collection now extant.

The works of *Hieronymus* consist of commentaries translations letters and treatises. The letters to *Marcella*, which formed one book, are brought together in the following list under one point of view. The other works are placed for the most part in the order of time.

1 Ep. 41 *Rufino Aquileiensi* A. D. 364. He writes from Syria: p. 322 *Cum me Thracia Pontus atque*

apprime eruditus, presbyter quoque ibidem [this is refuted by *Hieronymus* himself Ep. 61 p. 762] *ordinatus est. Porro ad Bethleem oppidum juvenis advenit.—Inter cætera operum suorum*

Bithynia totumque Galatiæ et Cappadociæ iter et fervido Cilicum terra fregisset æstu, Syria mihi velut fidissimus naufrago portus occurrit.

2 *Vita Pauli monachi* A. D. 365. On this Life see the Tables p. 273. Quoted in *vita Hilarionis* p. 374 *Olim detrahentes Paulo meo &c.*

3 Ep. 1 *ad Heliodorum exhortatoria* A. D. 366. A puerile declamation in praise of monastic life. Quoted ad *Nepotian.* p. 10 *Dum essem adolescens immo pene puer—scripsi ad avunculum tuum sanctum Heliodorum exhortatoriam epistolam &c.*

4 Ep. 5 *Florentio.*

5 Ep. 38 *Theodosio.*

6 Ep. 6 *Florentio.* A. D. 366. He writes p. 54 *in ea parte eremi commorans quæ juxta Syriam Saracenis jungitur.*

7 Ep. 37 *Juliano diacono* A. D. 366. Written from the desert: p. 317 *Hic ubi nunc sum non solum quid agatur in patria sed an ipsa patria perstet ignoro.*

8 Ep. 43 *Chromatio Jovino et Eusebio* A. D. 366. Written p. 326 *in ea eremi parte quæ inter Syros ac Saracenos vastum limitem ducit.*

9 Ep. 42 *Niceæ hypodiacono Aquileiæ.*

10 Ep. 44 *Chrysogono monacho Aquileiæ.*

11 Ep. 21 *Paulo Concordiensi.* *Paulus* is now 100 years old: p. 187.

12 Ep. 45 *Antonio monacho.*

13 Ep. 39 *ad virgines Hermonenses.*

14 Ep. 36 *Castorinæ materteræ.* He requests her p. 315 to be reconciled after a difference of so many years—*iram tantorum annorum.*

15 Ep. 77 *Marco presbytero Celedensi* (A. D. 375.) Written from the desert, not long before he left it. He asserts his orthodoxy p. 1057. 1058 *Hæreticus vocor homousion prædicans trinitatem. Sabellianæ impietatis arguor, tres subsistentes veras integras perfectasque personas indefessa voce pronuntians. si ab Ariani, merito; si ab orthodoxis,—orthodoxi esse desiderunt, aut, si eis placet, hæreticum me cum Occidente hæreticum cum Ægypto, hoc est, cum Damaso Petroque condemnent.—Non mihi conceditur unus angulus eremi. Quotidie exposcor fidem &c. Unum tantum placet, ut hinc recedam. Jam jam cedo.—Ego ipse, nisi me et corporis imbecillitas et hiemis retineret asperitas, jam modo fugerem. Veruntamen, dum vernum tempus adveniat, obsecro ut paucis mihi mensibus eremi concedatur hospitium.*

16 Ep. 57 *Damaso Romano* A. D. 375. He appeals to *Damasus* on the Arian heresy. He writes from the desert: p. 663 *ad eam solitudinem commigravi quæ Syriam juncto barbariæ fine disternat.*

17 Ep. 58 *Damaso* A. D. 378. He writes again from the desert: p. 665 *Ego, ut ante jam scripsi,—nunc barbaro Syriæ limite teneor.—Hic præsidiiis fulta mundi Ariana rabies fremit. hinc in tres partes scissa ecclesia ad se rapere me festinat.*

18 *Altercatio Luciferiani et orthodoxi.* See N° 137.

19 *Chronicon* A. D. 378. Tables p. 491.

20 *In Hieremiam et in Ezekiel homiliæ Origenis XXVIII quas de Græco in Latinum verti.* Cf. Ep. 28 *Lucinio* p. 284 *Origenis—pauca transtulimus.* Præf. in *Hom. Ezek.* tom. 10 p. 90 Oberth. *Origenem faciam Latinum, hominem juxta Didymum—alterum post Apostolum ecclesiarum magistrum.—Itaque post XIV homilias in Hieremiam, quas jampridem confuso ordine interpretatus sum, et has XIV in Ezekielem per intervalla dictavi.* Published among the works of *Origen.*

21 Ep. 49 *Innocentio.*

22 Ep. 143 *Damaso de Seraphim.* Quoted Ep. 65 p. 779 *Habetur liber in manibus ante viginti annos editus.* An exposition of *Isaiah* VI. 6—8. Mystical and too fanciful, but critical in reporting the varieties in the text.

23 Ep. 144 *Damasus Hieronymo de Osanna.*

24 Ep. 145 *Damaso de Osanna.*

25 Ep. 146 *Damaso de frugi et luxurioso filiis.* Quoted in *Jovinian.* II p. 603 *Super qua parabola libellum quondam Damaso episcopo dum adhuc viveret dedicavi.* A discourse in 29 pages upon the parable in *Luke* c. 15.

26 Ep. 124 *Damasus Hieronymo.* Proposing five questions. See N° 143.

27 Ep. 125 *Damaso de tribus quæstionibus.* An answer to the preceding.

28 *Homiliæ in Cantica Canticorum duæ, ex Origene versæ et Damaso dicatæ.* Ep. 65 p. 778 *Duo loca sunt in quibus Origenem laudavi, præfatiuncula ad Damasum in homilias Cantici Cantic. et prologus in librum Hebraicorum nominum.* p. 783 *Origenes—in Cantico Cantic. ipse se vicit.—Hic cujus interpretor libros.* This work of *Origen* is commended by *Greg. Nyssen.* tom. 1 p. 473 B τὸ Ὠριγόνους φιλοπόνως περὶ τὸ βιβλίον τοῦτο σπουδάζαντος.

29 *Adversus Helvidium* A. D. 382. See N° 187.

30 Ep. 22 *Ad Eustochium de virginitate servanda.* *Pammachio* p. 630 *In libro ad Eustochium multo duriora de nuptiis diximus.* *Jovinian.* I p. 495 *Plenius super hac re—in eo libro quem ad Eustochium scripsi arbitror absolutum.* Conf. Ep. 2 *Nepotiano* p. 24. Defended against *Rufinus*: in *Rufin.* I p. 816. Mentioned 30 years afterwards Ep. 8 *Demetriadi* tom. 1 p. 86 *Ante annos circiter XXX de virginitate servanda edidi librum.* Where he remarks that this discourse had offended many.

31 Ep. 149 *Marcellæ de blasphemia in S. S.* Against *Novatian.* The letters to *Marcella* were collected into one book: *Hieron. Catal.* c. 135 *ad Marcellam epistolarum librum unum.*

32 Ep. 23 *Marcellæ de Blæsilla.*

33 Ep. 24 *Marcellæ de exitu Leæ.* Written at *Rome*; for *Lea* is buried at *Ostia*: p. 227.

34 Ep. 15 *Marcellæ de Asella.* Three days after

opuscula usque ad Theodosii XIVum imperii annum a beato Petro sumens exordia usque in semetipsum de viris illustribus scripsit.—Literis quoque Hebraicis atque Chaldaicis ita edoctus

Ep. 24: p. 159 *Nudiustertius de beatæ memoriæ Lea aliqua dixeramus.* In praise of *Asella*, who is still living. She became a recluse at 12, is now 50, and her austerities are proposed as an example for all females.

35 Ep. 74 *Marcellæ.* p. 1051 *Jampridem cum volu-
minibus Hebræorum editionem Aquilæ conféro.*

36 Ep. 102 *Marcellæ.* After the preceding: p. 1177 *Post priorem epistolam in qua de Hebræis verbis pauca perstrinxeram.* Hieronymus had corrected the Latin MSS. of the New Testament by the Greek original: p. 1178.

37 Ep. 100 *De Bonaso.*

38 Ep. 54 *Marcellæ de Montano.* A clear and forcible exposition of his doctrines, which are refuted. See above N° 27 p. 408.

39 Ep. 17 *Paula et Eustochium Marcellæ ut commigret Bethlehem.* Written from Bethlehem by Hieronymus in their names.

40 Ep. 18 *Marcellæ.* *Invitat ad Bethlehem.* The words are repeated p. 182 which had been written in the preceding letter. Compare p. 179 with 183.

41 Ep. 20 *Marcellæ de acceptis munusculis.*

42 Ep. 148 *Marcellæ de quinque quæstionibus.* Post A. D. 392. Written after the books against *Jovinian*: tom. 3 p. 266.

43 Ep. 130 *Marcellæ de Teraphim.*

44 Ep. 133 *Marcellæ de Cantico Canticorum.* He mentions tom. 3 p. 136 a commentary by *Rheticus* (N° 111)—*qui quondam a Constantino imp. sub Silvestro episcopo ob causam Montensium missus est Romanus*—who mistook *Tarshish* for *Tarsus* in *Cilicia*.

45 Ep. 136 *Marcellæ de decem Dei nominibus.*

46 Ep. 137 *Marcellæ de Alleluia, Amen, Maranatha.*

47 Ep. 138 *Marcellæ de Sela.* He praises *Aquila*: tom. 3 p. 177 *Aquila qui verborum Hebræorum diligentissimus explicator est.*

48 Ep. 141 *Marcellæ Psalmi 126 expositio.* Origen and *Aquila* are quoted again. Of Origen he says tom. 3 p. 215 *Non quod talis tantusque vir (Adaman-
tium dicimus) aliquid præterierit &c.* A passage quoted by *Rufinus* in Hieron. p. 148 A.

49 Ep. 155 *Paulæ Urbicæ.* Ante A. D. 384. An exposition of Psalm 118. *Blæsilla* is still living tom. 3 p. 394.

50 Ep. 25 *Paulæ super obitu Blæsillæ filiæ* A. D. 384. Written at Rome: Ep. 3 p. 28 *In eo libro quo Paulam Romæ consolati sumus.* Ep. 26 p. 248 *De-
esse Blæsillam &c.* Ep. 27 p. 252 *Blæsillam, super
cujus morte eam Romæ consolatus sum.* Ep. 30 p. 290 *Plures anni sunt &c.*

51 Ep. 19 *Eustochio de acceptis ab ea munusculis.*

52 Ep. 99 *Asellæ de Paula et Eustochio et Mela-
sia* A. D. 385. Written after the death of *Damasus*: p. 1160. At his departure from Rome: p. 1161 *Hæc cum jam navem conscenderem—conscripsi.* p.

1159 He had been almost 3 years at Rome: *pene certe triennium cum eis vixi.* *Paula* was not yet gone to Jerusalem: p. 1162 *Saluta Paulam et Eustochium &c.* See the Tables p. 511.

53 Comm. in *Pauli ad Philemonem.*

54 Comm. in *Pauli ad Galatas libris III.* Proœm. tom. 9 p. 123 ad *Paulam et Eustochium.* *Pauci ad-
modum dies sunt ex quo epistolam Pauli ad Philemonem
interpretatus ad Galatas transcenderam—et ecce subito
literæ mihi de urbe allatæ sunt nunciantes et Albinam
—præsentie Domini redditam et sanctam Marcellam
matris contubernio destitutam magis vestrum, O Paula
et Eustochium, flagitare solatium. Et quia hoc interim
fieri non potest propter grandia maris in medio spatia
atque terrarum &c.* *Marcella* then is now at Rome, *Hieronymus Paula* and *Eustochium* at Bethlehem. Origen is his guide: *Origenis commentarios sum secu-
tus. scripsit enim ille vir in Ep. Pauli ad Galatas V
propria volumina et Xum Stromatum suorum librum
commatico super explanatione ejus sermone complevit.*

55 Comm. in *Pauli ad Ephesios libri III.* A. D. 386. Tables p. 855.

56 Comm. in ep. ad *Titum lib. I. ad Paulam et Eustochium.*

57 Comm. in *Ecclesiasten.* A. D. 386. Tables p. 541. 855. *Ad Paulam et Eustochium.* Proœm. tom. 7 p. 51 *Memini me ante hoc ferme quinquennium, cum
adhuc Romæ essem et Ecclesiasten sanctæ Blæsillæ le-
gerem—rogatum ab ea ut in morem commentarioli ob-
scura quæque dissererem.—Itaque quoniam in procinctu
nostri operis subita morte subtracta est [A. D. 384]—
O Paula et Eustochium,—tanto vulnere tunc percussus
obmutui. Nunc in Bethlehem positus angustiori vide-
licet civitate et illius memoriæ et vobis reddo quod de-
beo; hoc breviter admonens, quod nullius auctoritatem
secutus sum, sed de Hebræo transferens magis me LXX
intt. consuetudini coaptavi in his duntaxat quæ non mul-
tum ab Hebraicis discrepabant.* Quoted Ep. 65 p. 778 n. 107 Ep. 75 p. 1053 n. 132.

58 *Quæstionum Hebraicarum in Genesin liber I.* He writes *procul ab urbibus foro litibus turbis remotus* tom. 3 p. 396. He speaks with respect of Origen p. 397.

59 *De locis liber I ex Eusebio.* Conf. in *Rufin.* p. 798.

60 *Hebraicarum nominum liber I.* Of Origen he says tom. 3 p. 608 *Origenem, quem post apostolos Ec-
clesiarum magistrum nemo nisi imperitus negat.* See n. 20.

61 *De Spiritu Sancto Didymi, quem in Latinum transtuli, liber I.* He was employed upon this when he wrote to *Damasus* n. 27 tom. 3 p. 51 *Didymi—
librum in manibus habeo, quem translatum tibi cupio
dedicare.* Conf. *Lucinio* p. 284 in *Rufinum* p. 835. *Rufinus* in Hieron. p. 149 C criticises this transla-
tion.

ut omnes Testamenti veteris libros ex Hebræorum scilicet codicibus verteret in Latinum; Daniele quoque prophetam Chaldaico stylo locutum et Job justum Arabico in Romanam linguam

62 *In Lucam homilia 39 Origenis ab Hieronymo versæ.* Prologus apud Origenis Opp. tom. V p. XXVII = tom. 12 p. 294 Oberthur *Retiistis ut Adamantii nostri in Lucam homilias—interpreter.—Illud quod olim Romæ sancta Blæsilla flagitaverat, ut 36 tomos illius in Matthaum et 5 alios in Lucam et 39 in Joannem nostræ linguæ traderem, nec virium mearum nec otii nec laboris est. Pæspicitis enim, quantum apud me et auctoritas vestra et voluntas valet, prætermisi paululum Hebraicarum quæstionum libros* [conf. præf. ad nom. Hebraica Hieron. tom. 3 p. 608], *ut ad arbitrium vestrum—hæc, qualiacunque sunt, non mea sed aliena dictarem.* Probably addressed to Paula and Eustochium.

63 *In Psalmos 1—16 tractatus septem.*

64 Ep. 139 Cypriano de psalmo 89. tom. 3 p. 179.

65 *Paulæ de Origenis et Varronis operibus.* ante A. D. 392. Conf. Catalog. c. 54. Quoted by Rufinus in Hieron. p. 148 C.

66 *Vita Malchi captivi monachi.* tom. 1 p. 399.

67 *Vita sancti Hilarionis.* See the Tables A. D. 357 p. 439.

68 *Novum Testamentum Græcæ fidei reddidi.* Cf. Ep. 28 Lucinio n. 93 p. 284 Ep. 89 Augustino p. 1117 n. 124 Catalog. c. 135.

69 *Vetus juxta Hebraicum transtuli.* Conf. Catalog. c. 135 Ep. 28 Lucinio p. 284 n. 93. Ep. 52 Pammachio p. 639 *Libros XVI prophetarum quos in Latinum de Hebræo sermone verti.—transtuli nuper Job in linguam nostram, cujus exemplar a sancta Marcella consobrina tua poteris mutuari.* Job is mentioned in Rufin. p. 851. He quotes his preface Ibid. p. 852. His translation of the Psalms Ibid. p. 852.

70 *In Michaam explanationum libri II Paulæ et Eustochio.* Ante A. D. 392: Tables p. 525.

71 *In Sophoniam liber I Paulæ et Eustochio.* ante 392: Tables p. 525.

72 *In Nahum liber I Paulæ et Eustochio.* ante 392: Tables p. 525.

73 *In Habacuc libri II Chromatio episcopo.* ante 392: Tables p. 525. Præf. tom. 6 p. 145 *De Nahum orationibus tuis jam liber editus est. De Zacharia et Malachia, si vita comes fuerit, disseretur.*

74 *In Aggæum liber I Paulæ et Eustochio.* ante A. D. 392: Tables p. 525. Hieron. Catal. c. 135 *Multaque alia de opere prophetali, quæ nunc [A. D. 392] habeo in manibus et necdum expleta sunt.*

75 Hieron. Catal. c. 135 *Epistolarum ad Paulam et Eustochium, quia quotidie scribuntur, incertus est numerus.*

76 *Catalogus, sive de viris illustribus liber.* A. D. 392. Tables p. 527.

77 *Adversus Jovinianum libri II.* A. D. 393. Tables p. 529. See above N° 188.

78 Ep. 50 *Apologia ad Pammachium.* A. D. 393. A long vindication of the books against Jovinian.

See above N° 188. Conf. Ep. 51 n. 81 p. 635 Pammachio responsum dedi ut potui.

79 Ep. 52 *Ad Pammachium apologeticon.* (A. D. 394.) He refers to Ep. 50 n. 78: p. 638 *Apologeticum ipsius operis [in Jovinianum] tibi misi, quem προσεφώνησα, et te poscente edidi.*

80 Ep. 147 *Amando presbytero.* tom. 3 p. 259.

81 Ep. 51 *Domnioni apologeticon pro libris contra Jovinianum.* A sharp satire against a monk who had attacked the positions of Hieronymus upon marriage.

82 Ep. 2 *Nepotiano de vita clericorum et sacerdotum.* A. D. 392: Tables p. 527. Ten years after A. D. 383: p. 24 *Coegisti me, Nepotiane carissime, lapidato jam virginitatis libello quem sanctæ Eustochio Romæ scripseram [n. 30], post annos decem rursus Bethlehem ora reserare.*

83 Ep. 13 *Paulino de institutione monachi.* A. D. 395. To Paulinus (N° 216) afterwards bishop of Nola. An excellent letter. Written after the books against Jovinian: p. 136. When Hieronymus was now canus: p. 132. Paulinus was young: p. 137. Hieronymus shews p. 133 that it is not necessary to visit Jerusalem. God is everywhere; not less in Britain than in Jerusalem. Monachism is not necessary: p. 135. Hieronymus p. 134 reckons 180 years from Hadrian to Constantine.

84 Ep. 132 *Vitali de Solomone.* tom. 3 p. 133.

85 Ep. 10 *Furia de viduitate servanda.* A. D. 395. Written from Bethlehem to Furia at Rome: p. 107. Two years after the books against Jovinian: p. 110 *Scio me ante hoc ferme biennium edidisse libros contra Jovinianum.* Quoted Ep. 150 *Hedybiæ* tom. 3 p. 275.

86 Ep. 101 *Pammachio de optimo genere interpretandi.* A. D. 396: Tables p. 537.

87 Ep. 75 *Vigilantio de Origene.* (A. D. 396.) He complains that he is falsely charged with heresy because he admired Origen; that he did not admire the errors of Origen but his excellencies.—*Vigilantius* is reproved with much asperity for uttering the censure.

88 Ep. 3 *Epitaphium Nepotiani.* A. D. 396: Tables p. 537.

89 Ep. 154 *Desiderio.* (A. D. 396.) He mentions the work *de illustribus viris.* tom. 3 p. 391. Copies of the work were with Marcella: p. 390 *Marcella quæ manet in Aventino.* Desiderius himself was now at Rome: Ibid. p. 391.

90 Ep. 103 *Paulino presbytero.* (A. D. 396.) An exhortation to the study of the Scriptures. He marks p. 8 the three divisions of Science, τὸ δόγμα τὴν μέθοδον τὴν ἐμπειρίαν. The study of the Scriptures, like other branches of learning, requires a guide. Many mistakes in expositors and defects in the mode of teaching and preaching. He recites p. 9 the books of the Old Testament. He goes through the New Testament p. 13.

91 *Comm. in Jonam.* (A. D. 397.) After the epi-

utrumque auctorem perfecta interpretatione mutaverit. Matthæi nihilominus Evangelium ex Hebræo fecit esse Romanum.—Solut omnium Romanorum omnes XVI prophetarum commen-

taph on *Nepotianus* n. 88. see the Tables p. 525. 527, and before the comm. on *St. Matthew*. See n. 98.

92 Ep. 98 *Augustino*. *Augustine* is now a bishop : p. 1158.

93 Ep. 28 *Lucinio*. (A. D. 397.) To *Lucinius* residing in Spain. His wife *Theodora* is *socia in spiritu* p. 283. *Hieronymus* names some of his works p. 284. *Lucinius* had sent six copyists to transcribe the works of *Hieronymus* : p. 284. 285. 289. who is now employed upon the *Heptateuch* : p. 284. He had not translated *Josephus Papias* or *Polycarp* : p. 284 *falsus ad te rumor pertulit* &c. The *Septuagint* p. 284 had been translated *ante annos plurimos*. See n. 69. He had lately interpreted parts of *Isaiah* : p. 285.

94 Ep. 29 *Theodoræ*. *Epitaphium Lucinii*. (A. D. 397.) *Lucinius* died the year before an intended voyage to *Bethlehem*.

95 Ep. 61 *Pammachio adversus Joann. Hierosol.* A. D. 397 : Tables p. 541. See N° 200.

96 Ep. 62 *Theophilo adv. Joann. Hierosol.* (A. D. 397.) He professes p. 768 his willingness to be at peace with *John*, and p. 770 defends his own translation of *Origen*. The apostles are to be followed : p. 770. Other guides may err : *Scio me aliter habere apostolos aliter reliquos tractatores ; illos semper vera dicere, istos in quibusdam ut homines aberrare*.

97 Ep. 68 *Theophilo de Origenistis*. He thinks p. 1046 that *Theophilus* had acted with too much lenity : *Super nefaria hæresi quod multam patientiam geris* &c. See N° 199.

98 *Comm. in Matthæum*. A. D. 398. Ed. Benedictin. tom. 4 prolegom. "In Matt. comm. edidit quum Romam *Eusebius Cremonensis* proficisceretur ex oriente. Profectio *Eusebii* contigit circa A. D. 398, nam anno præterito *Rufinus* Romam redierat et librum *περὶ ἀρχῶν* transtulerat vivente adhuc *Siricio*. Vide *Hieron.* in *Rufin.* III Chron. *Prosperi Baronium* anno 398. In *Matthæi* expositione meminit libri de opt. gen. interpretandi [n. 86 A. D. 396] et commentarium in *Jonam* [n. 91 A. D. 397]."

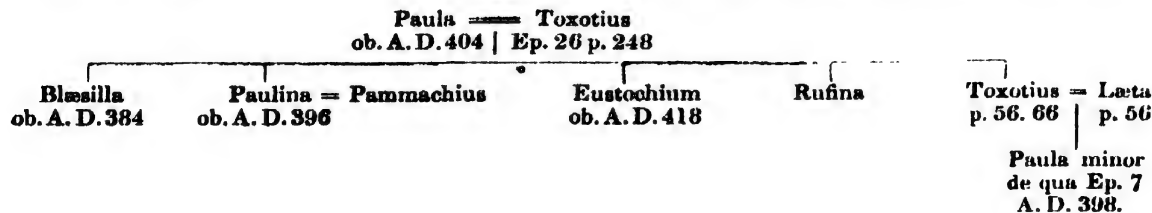
The *comm. in Matth.* was written many years before the commentary on *Jeremiah*. See præf. in *Jeremiam* tom. 5 p. 219 *ante annos plurimos*.

99 Ep. 126 *Evagrio*. A. D. 398. Written at the same time : tom. 3 p. 66 *vix in quadragesimæ diebus hæc fabricare potui, cum alteri me operi præpararem ; paucos dies qui supererant in Matthæi expositione consumpsi*.

100 Ep. 32 *Abigao presbytero Hispano*. Written after the death of *Lucinius* (n. 94) : p. 302 *filiam meam Theodoram, sororem beatæ memoriæ Lucinii*.

101 Ep. 76 *Tranquillino de Origene*. A moderate and equitable judgment upon *Origen*.

102 Ep. 7 *Lætæ de institutione filiæ*. The daughter of *Lætæ* had been dedicated to celibacy before her birth : p. 58 *prius Christo consecrata est quam genitu*. *Hieronymus* approves of this flagrant violation of the right of the daughter to determine for herself, and urges *Lætæ* to compel her to fulfil this destiny. *Lætæ* is connected with *Paula Blasilla* and *Eustochium* (addressed in other epistles) in this manner :



103 Ep. 70 *Theophilo de Origenistis*. A. D. 398. See above N° 199.

104 Ep. 26 *Epitaphium Paulinæ*. *Pammachio*. A. D. 398. Two years after her death : p. 239 *per biennium tacui*. and two years before the epitaph on *Fabiola* n. 117.

105 Ep. 140 *Principiæ de psalmo 44*.

106 Ep. 64 *Pammachius et Oceanus de præfatione Rufini περὶ ἀρχῶν*. A. D. 398.

107 Ep. 65 *Pammachio et Oceano respondet de Origene*. A. D. 399. Written p. 779 20 years after the letter on the *Seraphim* n. 22, almost 150 years after *Origen's* death : p. 784, and 400 years in the reckoning of *Hieronymus* after the Nativity : p. 785. *Rufinus* in *Hieron.* p. 144 F names the term of 150 years and p. 151 D in round numbers the 400 years.

108 Ep. 153 *Paulino de Origene*. A. D. 399. tom. 3 p. 387.

109 Ep. 66 *Rufino de Origene*. A. D. 400. He complains that *Rufinus* in the preface *περὶ ἀρχῶν* had misrepresented him. Written two years before the books *adversus Rufinum* : p. 811 *ante biennium*.

110 Ep. 69 *Theophilus Hieronymo de Origenistis*. A. D. 399. See N° 199.

111 Ep. 71 *Theophilo de Origenistis*. A. D. 400. See N° 199.

112 Ep. 72 *Theophilus Hieronymo de Origenistis*. A. D. 400. See N° 199.

113 Ep. 83 *Oceano. Num repetens matrimonium a baptismo possit fieri sacerdos*. (A. D. 400.)

114 Ep. 84 *Magno oratori Romano*. He argues from examples that profane learning may be and is

tatus est libros.—Nonagenarius ferme, ut perhibent, postea in Domino requievit. Trithemius c. 100 *Hieronymus presbyter et monachus, patre natus Eusebio ex oppido Stridonis, vir in*

applied to illustrate Scripture. He gives a list of 34 Greek and 8 Latin fathers who had so applied it.

115 Ep. 9 *Salvinæ de servanda viduitate.* Quoted Ep. 150 *Hedybiæ* n. 138 tom. 3 p. 275 Ep. 11 *Ageruchiæ* n. 141 tom. 1 p. 126.

116 Ep. 128 *Fabiolæ de vestitu sacerdotum.* Quoted in *Epitaphio Fabiolæ* n. 117.—*prioris ad se voluminis* tom. 1 p. 296.

117 Ep. 30 *Epitaphium Fabiolæ.* A. D. 400. Four years after the *epitaph.* *Nepotiano* n. 88. p. 290 *Plures anni sunt quod super dormitione Blæsillæ* [n. 50] *Paulam ex recenti adhuc vulnere consolatus sum. Quartæ ætatis circulus volvitur ex quo ad Heliodorum episcopum Nepotiani scribens epitaphium quicquid habere potui virium—consumpsi. Ante hoc ferme biennium Pammachio meo* [n. 104] *pro subita peregrinatione Paulinæ brevem epistolam dedi.*

118 Ep. 127 *De 42 mansionibus in Exodo. Fabiolæ.* tom. 1 p. 296 *Reddetur memoriæ illius.*

119 *Comm. in Abdiam Pammachio.* He mentions tom. 6 p. 91 a term of 30 years, and a former work upon *Abdias.*

120 Ep. 78 *Pammachio et Marcellæ de Origenistis.* A. D. 402. See the Tables p. 551.

121 *Adversus Rufinum libri tres.* A. D. 402. Tables p. 553.

122 Ep. 91 *Augustino.* A. D. 402. *Paulæ longa infirmitas* is mentioned p. 1121.

123 Ep. 92 *Augustino.* A. D. 403.

124 Ep. 89 *Augustino.* A. D. 404. *Hieronymus* describes himself as at this time p. 1115 *ætatis ultimæ et pene decrepitum ac monasterii et ruris secreta sectantem.* *Augustine* is p. 1119 *juvenis et in pontificali culmine constitutus.* *Hieronymus* in this letter mentions the following works: *Epitaph. in Nepotianum* [n. 88] p. 1102, *Comm. in Galatas* [n. 54] p. 1103, *Ad Pammachium* p. 1117 [n. 86], *Novum Testamentum Græcæ fidei redditum* p. 1117 [n. 68].

125 Ep. 53 *Ripario contra Vigilantium.* See N° 203.

126 Ep. 27 *Epitaphium Paulæ.* A. D. 404. Tables p. 559.

127 Ep. 31 *Theophilo. De Theophili Paschali libro.* A. D. 404. Soon after the death of *Paula*: p. 300 *Sanctæ et venerabilis Paulæ confectus sum dormitione.*

128 *Theophilo: Paucis* &c. in ed. *Benedictin.* tom. IV Part. II Class. V.

129 Ep. 96 *Augustino.* A. D. 405.

130 Ep. 135 *Suniæ et Fretelæ.*

131 Ep. 47 *Ad matrem et filiam.* Quoted *adv. Vigilantium* p. 646 *illam quam scripsi ad Gallias matri et filiæ inter se discordantibus.*

132 Ep. 75 *Adversus Vigilantium.* A. D. 406. See N° 203.

133 Ep. 152 *Ad Minerium et Alexandrum monachos.* Written tom. 3 p. 386 *extrema ætate.* He

mentions p. 387 *fractum ac senile corpusculum.* After he had been censured for praising *Origen*: p. 386 *Si quis contrariæ factionis immurmurat, quare eorum explanationes legam quorum dogmatibus non acquiesco.* &c.

134 *Comm. in Zachariam.* A. D. 406. See n. 137.

135 *Comm. in Malachiam.*

136 *Comm. in Joëlem.*

137 *Comm. in Amos.* *Proœm. ad Pammachium* tom. 6 p. 78 *Non a primo usque ad novissimum juxta ordinem quo leguntur, sed ut potuimus et ut rogati sumus ita eos disseruimus.* *Nuum Micheam Sophoniam et Aggæum primo* φιλοπονωτάταις *Paulæ ejusque filiæ Eustochio προσεφώνησα* [n. 70. 71. 72. 74]. *Secundo in Abacuc II libros Chromatio Aquileiensi episcopo delegavi* [n. 73], *tertio post longi temporis silentium Abdiam et Jonam tibi imperanti* [Ep. 91. 119] *edisserui; præsentī anno qui VI consulatus Arcadii Aug. et Anicii Probi fastis nomen imposuit* [A. D. 406] *Exuperio Tolosanæ ecclesiæ pontifici Zachariam* [n. 134] *et ejusdem urbis Minerio et Alexandro monachis Malachiam prophetam interpretatus sum, statimque recurrens ad principium voluminis Osee et Joel et Amos tibi negare non potui.*

138 Ep. 150 *Hedybiæ.* Twelve questions answered, which *Hedybia* had sent *de extremis Galliæ finibus* tom. 3 p. 270. He quotes p. 275 his letters to *Furia* (n. 85) and *Salvina* (n. 115) and p. 283 his *comm. on Matthew* (n. 98).

139 Ep. 151 *Algasiæ.* Eleven questions answered. Sent from Gaul at the same time with n. 138: tom. 3 p. 302. He quotes p. 303. 309. 310. 311 *comm. in Matth.* and p. 334 *comm. in Amos* (n. 137). which brings these two letters to A. D. 406.

140 Ep. 46 *Rustico. ad continentiam hortatur.*

141 Ep. 11 *Ageruchiæ viduæ de monogamia.* A. D. 409. See the Tables p. 573. 575.

142 Ep. 34 *Juliano consolatio.* The devastation of whole provinces by the barbarians is mentioned p. 306.

143 Ep. 48 *Sabiniano diacono increpatoria.* He had gained the affections of a maiden at Bethlehem who had promised to remain a virgin: p. 354—357. An offence in the opinion of *Hieronymus* p. 354 worse than adultery.

144 Ep. 59 *Avito.* A. D. 409. A sketch of *Origen's* treatise *περὶ ἀρχῶν.* p. 694 *Ante annos circiter decem Pammachius ad me cujusdam schedulas misit quæ Origenis περὶ ἀρχῶν interpretata volumina continerent* &c. See n. 106. 107. 109.

145 Ep. 81 *Augustino* p. 1064.

146 Ep. 82 *Marcellino et Anapsychiæ.* He states the various opinions on the human soul. He mentions p. 1065 *Libris contra Rufinum olim editis* [n. 121], and the interruption of his Commentary upon *Ezekiel* by the sack of Rome A. D. 410; and p. 1066 *Fabiola* as still living; who died in A. D. 400 (see n. 117).

secularibus literis valde eruditus, et in divinis scripturis inter omnes doctores eruditissimus, multarum linguarum peritia insignis, sacræ legis interpret, hæreticorum malleus et expugnator fortissimus &c.—*Nunc ergo quæ de scriptis et opusculis ejus invenimus per ordinem consignemus &c.*—*Hæc sunt quæ de scriptis beatissimi doctoris Hieronymi ad præsens nobis consignanda occurrerunt.*—*Inter omnes enim ecclesiæ doctores nullus plus Hieronymo profuit; qui præter innumera opusculq. Vetus Testamentum de Hebraico in Latinum transtulit, ac Novum ad Græcam veritatem correxit atque legendum ecclesiæ fideliter obtulit.*—*Moritur tandem post multos labores plenus dierum sub Honorio et Theodosio principibus A. D. 422 indictione quinta ultima die mensis Septembris—ætatis suæ anno nonagesimo nono.* The fifth indiction marks Sept. 30 A. D. 421 one year below the true date. His ago was perhaps written in Trithemius *XXCIX.*

205 *Augustinus*^y. Born Nov. 13 A. D. 354: Tables p. 427. From the age of 19 to 28 a Ma-

Either then in p. 1066 an error in the name, or another *Fabiola*.

147 Ep. 4 *Rustico monacho de vivendi forma*. He mentions p. 52 *Sanctus Exuperius Tolosæ episcopus*. See n. 137.

148 *Comm. in Osee ad Pammachium* [see n. 137]. Written 22 years after he had heard *Didymus*: *Hieron. tom. 6 p. 4 Ante annos circiter viginti duos, cum rogatu sanctæ—Paulæ—essem Alexandriæ, vidi Didymum et eum frequenter audivi. &c.*

149 *Comm. in Daniele* *Pammachio et Marcellæ*. *Procem. tom. 5 p. 482*. Written after n. 148 and before n. 150 (see n. 150), and n. 150 was written before n. 153, on which he was employed in A. D. 410. See n. 153. He had translated the *Chronicon* of *Eusebius* (n. 19) long before: in c. 9 p. 502 *G ante annos plurimos in Latinam linguam transtuli*.

150 *Comm. in Esaiam Eustochio*. A. D. 410. *Procem. tom. 5 p. 3 Expletis longo vix tempore in XII prophetas XX explanationum libris* [see n. 70. 119. 137. 148] *et in Daniele commentariis* [n. 149], *cogis me, virgo Christi Eustochium, transire ad Esaiam, et quod sanctæ matri tuæ Paulæ dum viveret* [see n. 126] *pollicitus sum tibi reddere; quod quidem et fratri tuo Pammachio promississe me memini*. About thirty years after A. D. 380: Tables A. D. 382 p. 505.

151 Ep. 16 *Epitaphium Marcellæ*. A. D. 412. Tables p. 583. Addressed *Principiæ virginis*. *Marcella* had heard *Athanasius* and *Petrus* at Rome: p. 165.

152 Ep. 8 *Demetriadi de servanda virginitate*. A. D. 413. Written 30 years after the letter to *Eustochium* (n. 30): p. 86.

153 *Comm. in Ezechielem, ad Eustochium*. (A. D. 413). *Procem. tom. 5 p. 314 Finitis in Esaiam XVIII explanationum voluminibus, ad Ezechielem, quod tibi et sanctæ memoriæ matri tuæ Paulæ, O virgo Christi Eustochium, sæpe pollicitus sum, transire cupiebam, et extremam, ut dicitur, manum operi imponere prophetali. et ecce subito mors mihi Pammachii atque Marcellæ, Romanæ urbis obsidio* [A. D. 410], *multorumque fratrum et sororum dormitio nuntiata est. atque ita consternatus obstupui &c.*—*Quod opus si per Do-*

mini misericordiam ad calcem perduxero, transibo ad Hieremiam. Completed after the letter to *Demetrius* n. 152: Ep. 8 tom. 1 p. 68 *Occupatus in explanatione templi Ezeielis &c.*

154 *Comm. in Jeremiam*. *Procem. tom. 5 p. 219 Post explanationes XII prophetarum, Esaiæ. Danielis, et Ezeielis, ad extremum in Hieremiam manum mittimus, tibi, frater Eusebi, eosdem commentarios dedicantes, ut evangelicum virum Matthæo evangelistæ copules, quem ante annos plurimos* [see n. 98] *te hortante disserui*.

155 Ep. 129 *Dardano. de terra promissionis*. tom. 3 p. 113.

156 Ep. 12 *Gaudenio de Pacatulæ infantulæ educatione*. He marks the sack of Rome p. 130 *Urbs—Romani imperii caput uno hausta est incendio, nulla est regio quæ non exules Romanos habeat*. He writes p. 131 *post neces amicorum luctumque perpetuum*.

157 *In Ctesiphontem adversus Pelagianos*. A. D. 415. Tables p. 589.

158 *Dialogorum adversus Pelagianos libri duo*. A. D. 416. Tables p. 589, at A. D. 415.

159 Ep. 94 *Augustino*. He quotes p. 1133 the dialogue *adversus Pelagianos, quem nuper edidi*. He names *Paula* and *Eustochium* p. 1133 *sanctæ et venerabiles filiæ tuæ Paula et Eustochium et genere suo et exhortatione tua dignæ gradiuntur*. The elder *Paula* died in A. D. 404. See n. 126. This is therefore *Paula minor* the daughter of *Læta*, described at n. 102.

160 Ep. 80 *Augustino*. Ep. Augustin. 195 p. 951 ed. Ven.

161 Ep. 79 *Augustino*. A. D. 419. Ep. Augustin. 202 p. 993 ed. Ven. Sent by *Innocentius*. On the Celestine heresy put down by *Augustine*. *Eustochium* is now dead: p. 1062 *Dormitione sanctæ et venerabilis filiæ vestræ Eustochii doluisse*.—*Has literas de sancta Bethlehem sancto presbytero Innocentio dedi perferendas*.

^y Works of *Augustine*.

Before his episcopate, within A. D. 386—395, in *Retractat. lib. I* the following:

nicheo: A. D. 373 p. 481. At 29 years of age he proceeds to Rome: A. D. 383 p. 505. At Milan in 385: p. 509. *Augustine* in 387: p. 515. 517. *Coëpiscopus* to *Valerius* A. D.

1 *Retractat. I. 1 Libri de academicis.* A little before Nov. A. D. 387: Tables p. 517.

2 *De beata vita.* Tables A. D. 386 p. 513.

3 *De ordine.* *Inter illos de Academicis.*

4 *Soliloquia. lib. II.* *Inter hæc scripsi.*

5 *De immortalitate animæ. lib. I.* *Post libros Soliloquiorum jam de agro Mediolanum reversus scripsi librum De immortalitate animæ.*

6 *De disciplina libri.* *Per idem tempus quo Mediolani fui baptismum percepturus etiam disciplinarum libros conatus sum scribere—sed earum solum de Grammatica librum absolvere potui, quem postea de armario nostro peridi.—Sed eosdem sex libros jam baptizatus jamque ex Italia regressus in Africam scripsi.*

7 *De moribus ecclesiæ et de moribus Manichæorum.* *Jam baptizatus, cum Romæ essem.*

8 *De animæ quantitate dialogus. Romæ.*

9 *De libero arbitrio libri III.* Begun at Rome, finished in Africa: *quorum secundum et tertium in Africa, jam etiam Hippone regio presbyter ordinatus, sicut tunc potui, terminavi.* He quotes them Ep. 7 p. 31. 33 Ep. 34 p. 143 Ep. 28 p. 110 p. 115. p. 116.

10 *De Genesi contra Manichæos. libris II.* *Jam in Africa constitutus.*

11 *De Musica lib. VI.* conf. n. 6 Ep. 131 p. 746 *Licentium* apud *Augustin.* Ep. 40.

12 *De Magistro.* *Per idem tempus.* Written after A. D. 385: *Confess. IX. 6.*

13 *De vera religione.* Quoted Ep. 32 ad *Paulinum* p. 136.

14 *De utilitate credendi ad Honoratum.* *Apud Hipponem regium presbyter scripsi.*

15 *Contra Manichæos de duabus animabus.* *Scripsi adhuc presbyter.*

16 *Contra Fortunatum Manichæum.* *Eodem tempore presbyterii mei disputavi.* *Acta contra Fortun. c. 1 V Kal. Sept. Arcadio Aug. II et Rufino VV. CC. cons. habita disputatio adversus Fortunatum Manichæorum presbyterum in urbe Hipponensium regionum in balneis Sossii, sub præsentia populi.* Aug. 28 A. D. 392.

17 *De fide et symbolo.* *Per idem tempus.*

18 *De Genesi ad literam imperfectus.*

19 *De Sermonem in monte. libri II.* *Per idem tempus.*

20 *Psalmus contra Donatistas.*

21 *Librum etiam contra epistolam Donati [Nº 113]* —*eodem presbyterii mei tempore scripsi.* See above p. 433.

22 *Contra Adimantum Manichæi discipulum.*

23 *Expositio quarundam propositionum ex epistola ad Romanos.* *Cum presbyter adhuc essem.*

24 *Expositio Pauli ad Galatas.* *Post hunc librum.*

25 *Expositio Pauli ad Romanos inchoata.*

26 *Quoddam prolixum opus, cujus est titulus De diversis quæstionibus octoginta tribus.*

27 *De mendacio liber obscurus et amfractuosus.*

In his episcopate, A. D. 395—430, in *Retractat. lib. II*, the following:

28 *Retract. II. 1 Librorum quos episcopus elaboravi primi duo sunt ad Simplicianum ecclesiæ Mediolanensis antistitem, qui beatissimo successit Ambrosio, De Diversis Quæstionibus.*

29. 2 *Contra epistolam Manichæi quam vocant Fundamenti.* See above Nº 97 p. 424.

30. 3 *De agone Christiano.*

31. 4 *De doctrina Christiana.*

32. 5 *Duo libri contra partem Donati.* Not now extant.

33. 6 *Confessionum mearum libri XIII.*

34. 7 *Contra Faustum Manichæum.* *Scripsi grande opus verbis ejus propositis reddens responsiones meas. Triginta et tres disputationes sunt.* Quoted Ep. 19 p. 83.

35. 8 *Contra Felicem Manichæum.* *Acta cum Felice I. 1 Honorio Aug. VI consule, VII Id. Dec. Augustinus episcopus dixit &c.* Dec. 7 A. D. 404.

36. 9 *De natura boni adversus Manichæos.*

37. 10 *Contra Secundinum Manichæum.*

38. 11 *Contra Hilarum tribunicium laicum.* Not extant.

39. 12 *Quæstiones evangeliorum libris II.* On Matthew and Luke.

40. 13 *Adnotationes in Job.* *Utrum meus habendus sit an potius eorum qui eas—redegerunt in unum corpus descriptas de frontibus codicis non facile dixerim.*

41. 14 *De catechizandis rudibus.*

42. 15 *De Trinitate libri XV.* *Libros de Trinitate, quæ Deus est, XV scripsi per aliquot annos.* Mentioned Ep. 7 p. 33 and Ep. 101 p. 515 as still unpublished. *Gennadius c. 38 Edidit senex quos juvenis cæperat de Trinitate libros XV.*

43. 16 *De consensu evangelistarum libri IV.*

44. 17 *Contra epistolam Parmeniani Donatistarum Carthaginensis episcopi successorisque Donati libri III.*

45. 18 *De baptismo libri VII contra Donatistas.*

46. 19 *Contra Centurium Donatistam.* Not extant.

47. 20 *Ad inquisitiones Januarii libri II.* Scil. Epistolæ 118. 119 ed. Lugdun.

48. 21 *De opere monachorum.*

49. 22 *De bono conjugali contra Jovinianum.* *Joviniani hæresis sacrarum virginum meritum æquando pudicitia conjugali tantum valuit in urbe Roma ut nonnullos etiam sanctimoniales—dejecisse in nuptias diceretur &c.—Huic monstro sancta ecclesia quæ ibi est fidelissime ac fortissime restitit &c. Propter hoc librum edidi.* See above Nº 188.

50. 23 *De sancta virginitate.* *Posteaquam scripsi De bono conjugali.*

51. 24 *De Genesi ad literam lib. III.* *Per idem tempus.*

52. 25 *Contra literas Petiliani Donatistæ libri III.* *Antequam finirem libros de Trinitate et libros de Genesi ad literam, irruit causa respondendi literis Petiliani.*

395 p. 533. He is appointed bishop A. D. 395 : p. 533. Has a coadjutor in 426 : p. 609. He died Aug. 28 A. D. 430 : p. 615. *Gennadius c. 38 Augustinus Afer, Hipponensis oppidi episcopus, vir eruditione divina et humana orbi clarus, fide integer et vita purus, scripsit quanta nec inveniri possunt.*

206 *Anonymus de morte Pauli.* Tables A. D. 396 p. 537.

207 *Palladius Helenopolis episcopus.* Begins his monastic life A. D. 388 : Tables p. 517. Appointed bishop in 400 : p. 549. *Historia Lausiaca* A. D. 420 p. 599. Transferred to Aspona. See A. D. 421 p. 599.

208 *Atticus.* Succeeds *Arsacius* at CP. in Feb. A. D. 406 : Tables p. 567. His death Oct. 10 A. D. 425 : p. 605.

53. 26 *Ad Cresconium grammaticum Donatistam libri IV.*

54. 27 *Probationes et testimonia contra Donatistas.*

55. 28 *Contra nescio quem Donatistam.*

56. 29 *Admonitio Donatistarum de Maximianistis.*

These last three works, 54, 55, 56, are not extant.

57. 30 *De divinatione Dæmonum. Per idem tempus.*

58. 31 *Sex quæstiones contra paganos.*

59. 32 *Expositio epistolæ Jacobi.* Not extant.

60. 33 *De peccatorum meritis et remissione et de baptismo parvulorum ad Marcellinum libri III.* Quoted Ep. 158 p. 830, and by Hieron. adv. Pelagianos p. 1043.

61. 34 *De unico baptismo.*

62. 35 *Contra Donatistas de Maximianistis.* See Ep. 158 p. 830.

63. 36 *De gratia Testamenti Novi ad Honoratum.* Among the Epistles. Sc. Ep. 120 p. 666. Conf. Ep. 158 p. 830.

64. 37 *De spiritu et litera ad Marcellinum.*

65. 38 *De fide et operibus.*

66. 39 *Breviculus collationis contra Donatistas.* A. D. 411 : Tables p. 581.

67. 40 *Librum scripsi grandem satis quantum existimo diligenter ad ipsos Donatistas post collationem quam cum episcopis eorum habuimus.—Multo autem brevius in quadam epistola.* Conf. Ep. 152 p. 800. Ep. 166 p. 870.

68. 41 *De videndo Deo ad Paulinam epistola.* Sc. 112 p. 604.

69. 42 *De natura et gratia contra Pelagianos.*

70. 43 *De civitate Dei libri XXII.* Within A. D. 411—428. See F. H. I p. 291.

71. 44 *Ad Orosium contra Priscillianistas et Origenistas.*

72. 45 *Ad Hieronymum libri duo.* Sc. Ep. 28. 29. See the Tables A. D. 415 p. 589.

73. 46 *Ad Emeritum Donatistarum episcopum.* Not extant. Another to *Emeritus* is extant : Sc. Ep. 164.

74. 47 *De gestis Pelagii.* A. D. 417. Compare on this subject the documents and letters quoted in the Tables A. D. 416 p. 591 A. D. 417 p. 593.

75. 48 *De correctione Donatistarum.* Sc. Ep. 50 (185 ed. Ven.) *ad Bonifacium.*

76. 49 *De præsentia Dei.* Sc. Ep. 57 *ad Dardanum.*

77. 50 *Posteaquam Pelagiana hæresis ab episcopis ecclesiæ Romanæ, prius Innocentio deinde Zosimo, co-operantibus conciliorum Africanorum literis, convicta atque damnata est, scripsi duos libros adversus eos, unum De gratia Dei alterum De peccato originali.*

78. 51 *Gesta cum Emerito Donatista.* A. D. 418 : Tables p. 597.

79. 52 *Contra sermonem Arianorum.*

80. 53 *De nuptiis ad Valerium comitem libri II.*

81. 54 *Locutionum libri VII.*

82. 55 *Quæstionum libri VII.*

83. 56 *De anima et ejus origine libri IV.*

84. 57 *De conjugii adulterinis libri II.*

85. 58 *Contra adversarium legis et prophetarum libri II.*

86. 59 *Contra Gaudentium Donatistarum episcopum libri II.*

87. 60 *Tunc et Contra mendacium scripsi librum.*

88. 61 *Sequuntur libri IV quos contra duas epistolas Pelagianorum ad episcopum Romanæ ecclesiæ Bonifacium scripsi.*

89. 62 *Contra Juliani Pelagiani libros IV libri VI.* For *Julianus* see below No 212.

90. 63 *Enchiridion ad Laurentium de fide spe et caritate.*

91. 64 *De cura pro mortuis gerenda.*

92. 65 *De octo Dulcitii quæstionibus.* Non esset in hoc opere commemorandus inter libros meos, cum sit confectus ex iis quæ a me in aliis antea conscripta sunt. On *Dulcitius* see Ep. 61.

93. 66 *De gratia et libero arbitrio ad monachos Adrumetinos.*

94. 67 *Rursus ad eosdem scripsi alterum librum quem De correptione et gratia prænotavi.*

95 *Retractationum libri II.* Hæc opera nonaginta tria [nonaginta quatuor ed. Lugdun. tom. I p. 86] in libris CCXXXII me dictasse recolui quando hæc retractavi, utrum adhuc essem aliquos dictaturus ignorans, atque ipsam eorum retractationem in libris duobus edidi urgentibus fratribus, antequam Epistolas ac Sermones ad populum, alios dictatos alios a me dictos, retractare cepissem. There are 93 Works, if n. 92 is omitted.

96 *Contra Juliani secundam responsionem, imperfectum opus.* A. D. 430. Tables p. 615.

- 209 *Orosius*. A young man in 415: p. 589. His apology *contra Pelagium* A. D. 415 p. 589. *Orosius* is described at A. D. 416: p. 593. His history ends at the year 417: p. 592. 594.
- 210 *Pelagius*. Tables A. D. 409 p. 575. Published his doctrine in 413: p. 585. In Palestine in 416: p. 591. *Pelagius* and *Cælestius* are condemned: A. D. 418 p. 595. On *Pelagius* see below N° 220.
- 211 *Cælestius*. A disciple of *Pelagius* in A. D. 409: p. 575. and in 413: p. 585. Still taught in 429: p. 613. On *Cælestius* see *Mercator* N° 220.
- 212 *Julianus Capuæ episcopus*. A disciple of *Pelagius*: Tables A. D. 413 p. 585 A. D. 418 p. 595 A. D. 430 p. 615. See *Mercator* N° 220. *Julianus* still lived in A. D. 439: p. 625.
- 213 *Patricius*. Born in Britain^z. His time is determined by the times of his contemporaries. He visited Gaul when *Martinus* was bishop of Tours, who died in 398; and was the disciple of *Germanus* who flourished in A. D. 418—448. He was contemporary with *Palladius* who was sent into Scotland in A. D. 431. After the death of *Palladius* he proceeded to Ireland^a. Sigobertus in *Chronico* affirms that *Patricius* lived 122 years: *Zenonis* 18^o A. D. 491 *Sanctus Patricius secundus Hybernæ archiepiscopus anno ætatis suæ 122^o in Christo quievit*. He adds *Odoacer a Theoderico perimitur et Theodericus Italia potitur*. which happened in the year 490. *Patricius* then by this account was born in 368 or 369, and died in 490 or 491.^b
- 214 *Maximus*. Gennad. c. 40 *Maximus Taurinensis ecclesiæ episcopus, vir in divinis scripturis satis intentus et ad docendum ex tempore plebem sufficiens, composuit in laudem apostolorum tractatus et in Joannis Baptistæ nativitatem et generalem omnium martyrum homiliam. Sed et de capitulis evangeliorum et de actibus apostolorum multa sapienter exposuit. Fecit et duos de S. Eu-*

^z Probus in *vita Patricii* apud Bedæ Opp. tom. 3 p. 225 *Sanctus Patricius, qui et Sochet vocabatur, Brito fuit natione. Hic in Britannii natus est a patre Calpurnio diacono qui fuit filius Potiti presbyteri, et matre Concessa nomine, de vico Bannavæ Tyburniæ regionis haud procul a mari occidentali*. Basnage tom. 3 p. 472 post *Usserium* “Natale Patricii solum inter castrum Dumbritannicum et civitatem Glascuensem. Itaque a Patricio Kirk Patrick nomen habuit. Urbi Nemthur natalis ejus assignant. Patricio mater Concessa, quæ Baronio nonnullisque Martini celeberrimi Turonensium episcopi soror, Joscelino vero sororis filia rectius fuisse traditur.” Cave tom. 1 p. 421 “Ortu Britannus in oppido Nemthur, hodie Kirk Patrick dicto, inter fretum Dumbrittonæ et urbem Glascuensem sito.”

^a Probus in *vita* p. 227 *Pervenit ad Martinum episcopum Turoni et IV annis mansit cum eo, et tonso capite ordinatus est ab eo in clericum*. p. 228 *Venit ad caput omnium ecclesiarum Romam, ibique benedictione apostolica petita et accepta reversus est itinere quo venerat illuc. Transnavigato vero mari Britannico et arrepto versus Gallias itinere venit ad hominem sanctissimum ac probatissimum in fide et doctrina, omnium pæne Galliarum primatem eximium, Germanum videlicet Autisiodorensis ecclesiæ episcopum; apud quem non parvo tempore demoratus est*. p. 229 *Sciebat quod Palladius archidiaconus Cælestini papæ—ordinatus ob eodem papa directus fuerat ad hanc insulam [sc. Hiberniam].—Cumque aggressus Palladius mare transme-*

asset et ad fines Pictorum pervenisset, ibidem vita decessit. The episcopate of *Germanus* is fixed from his biographer *Constantius* by *Pagi* tom. 2 p. 267 to 30^o 25^d from July 7 A. D. 418 to July 31 A. D. 448. *Palladius* is mentioned by his contemporary *Prosper* in *Chronico* p. 401 *Florentio et Dionysio* *coss.* [A. D. 429.] See the Tables p. 611. *Idem Basso et Antiocho* [A. D. 431] *ad Scotos in Christum credentes ordinatur a papa Cælestino Palladius, et primus episcopus mittitur*. *Idem contra collatorem* p. 197 *Cælestinus—ordinato Scotis episcopo, dum Romanam insulam studet servare catholicam, fecit etiam barbaram Christianam*. The progress then of *Patricius* as a missionary to Ireland was soon after A. D. 431.

^b *Usher* quoted by *Basnage* tom. 3 p. 472, who agrees with him, places the birth of *Patricius* at A. D. 371. and this is adopted by *Cave* tom. 1 p. 421. But the account may be suspected which assigns to *Patricius* 122 years. In his biographer *Probus* p. 241 he has 132: *peractis totius vitæ ejus CXXX duobus annis.—post ætatem annorum, ut ante dictum est, CXXXII*. The more moderate term of 83 years (*Pagi* tom. 2 p. 442) is more probable. But these 83 years could not have ended at A. D. 491, as *Miræus* supposes apud *Fabricium* p. 23; for this would place his birth at 408 or 409, ten years after the death of *Martin* of Tours. The 83 years then, if that was the true period, might be placed at about A. D. 371—454.

sepii *Vercellensis episcopi* [N° 138] *et confessoris vita tractatus &c.*—*Moritur Honorio et Theodosio juniore regnantibus.* Miræus however shows that he still lived Nov. 17 A. D. 465, when he was present at a synod at Rome^c.

215 *Avitus presbyter.* Gennad. c. 46 *Lucianus presbyter, vir sanctus, cui revelavit Deus temporibus Honorii et Theodosii Augustorum locum sepulcri et reliquiarum corporis S. Stephani martyris primi. Scripsit ipsam revelationem in Græco sermone.* c. 47 *Avitus presbyter, homo Hispanus genere, ante relâtam Luciani presbyteri scripturam in Latinum transtulit sermonem, et addita epistola sua per Orosium occidentalibus edidit.*

216 *Paulinus.* Gennad. c. 48 *Paulinus Nolæ Campaniæ episcopus composuit versu brevia sed multa, et ad Celsum quendam Epitaphii vice consolatorium libellum super mortem Christiani et baptizati infantis, spe Christiana munitum; et ad Severum plures epistolas, et ad Theodosium imperatorem ante episcopatum prosa panegyricum super victoria tyrannorum, eo maxime quod fide et oratione plusquam armis vicerit^d. Fecit et Sacramentarium et Hymnarium, ad sororem quoque epistolas multas de contemptu mundi dedit. Edidit et ex diversis causis diversa disputatione tractatus. Præcipuus tamen omnium ejus opusculorum est liber de pœnitentia et de laude generali omnium martyrum. Claruit temporibus Honorii et Valentiniani. Paulinus died June 22 A. D. 431.^e*

^c Acta Concil. tom. 5 p. 85 *Flavio Basilisco et Hermenerico consulibus sub die XV Kal. Dec. residente viro venerabili Hilario papa in basilica sanctæ Mariæ et Maximo Taurinæ civitatis Galliarum.*

^d Hieron. Ep. 13 *Paulino* p. 137 (quoted by Fabricius ad loc.) *Librum tuum quem pro Theodosio principe prudenter ornatæque compositum transmisisti libenter legi; et præcipue mihi in eo subdivisio placuit; cumque in primis partibus vincas alios, in penultimis te ipsum superas.—Felix Theodosius qui a tali Christi oratore defenditur. illustrasti purpuras ejus, et utilitatem legum futuris sæculis consecrasti.* See N° 204 *Hieronymus* Works n. 83. The panegyric was composed between Sept. 6 A. D. 394, when *Eugenius* was slain, and Jan. 17 A. D. 395, when *Theodosius* died. * *Hieronymus* p. 131 alludes also to the panegyric: *illo ore quo religiosissimus princeps defenditur.*

^e *Paulinus* was a consul *suffectus* before the consulship of *Ausonius* (who was consul A. D. 379): *Ausonius* Ep. 20 p. 269

Quamquam et fastorum titulo prior, et tua Romæ Præcessit nostrum sella curulis ebur.

In A. D. 394 he was 40 years of age: *Paulinus Augustino* inter *Augustini* Opp. Ep. 31 (25) p. 132 *D. fratri Augustino Paulinus et Therasia peccatores.—Cum hoc pentateucho tuo contra Manichæos armaveris &c.—ætus mihi secundum carnem jam ea est qua fuit ille ab apostolis in porta speciosa verbi potestate sanatus* [sc. more than 40 years: Acts IV. 22]. Of *Augustine* he adds p. 133 *Si officium commune consideres, frater es, si maturitatem ingenii tui et sensuum, pater mihi es, etsi forte sis ævo junior.* *Augustine* therefore was yet a presbyter and about 40 years of age. But he completed his 40th year in November A. D. 394 and was appointed bishop in 395. See above N° 205. *Paulinus*, who was a little older, was more than 40

in 394, and therefore born before 354. How much before, we have no means of knowing. As he was now a presbyter and had been ordained on Christmas day, his ordination could not have been later than Dec. 25 A. D. 393. He thus describes it Ep. 6 (1) *Severo. Nos modo in Barcinonensi civitate consistimus. Post illas literas quibus rescripsisti die Domini, quo nasci carne dignatus est, repentina (ut ipse testis est) vi multitudinis, sed credo ipsius ordinatione, correptus et presbyteratu initiatus sum, fateor, invitus.—Veni igitur, si placet, ante Pascha &c.* Written therefore before Easter A. D. 394. He was appointed bishop of Nola after A. D. 402, when his predecessor *Paulus* was still living: *Pagius* tom. 2 p. 57. And before A. D. 405; for *Pelagius* quoted by *Pagi* Ibid. p. 56 attests that he was already bishop 12 years before A. D. 417. His death is fixed to June 22 A. D. 431: *Ursacius de vita Paulini* apud *Muratorium* p. CXXVII. CXXXII. c. 1 *Sanctus Paulinus episcopus Burdigala oppido Galliarum oriundus fuit.—c. 12 Obiit sanctus Paulinus episcopus X Kal. Julii Basso et Antiocho VV. CC. consulibus.*

Therasia the wife of *Paulinus* is described by *Ambrosius* Ep. 30 (58) *Sabino* (cir. A. D. 393) *Paulinum splendore generis in partibus Aquitaniæ nulli secundum, venditis facultatibus tam suis quam etiam conjugalibus, in hos sese induisse cultus ad fidem comperi ut ea in pauperes conferat quæ redegit in pecuniam.—Matrona quoque virtuti et studio ejus proxime accedit, neque a proposito viri discrepat. Denique transcriptis in aliorum jura suis prædiis virum sequitur.* *Hieronymus* Ep. 13 *Paulino* A. D. 395 p. 136 alludes to *Therasia*, whom he calls *soror tua*. p. 139 *sanctam conservam tuam.* *Augustin.* Ep. 34 (31) A. D. 396 *Dominus—Paulino et Therasiæ Augustinus in Domino salutem.* Idem Ep. 250 (95) cir. A. D. 406 *Paulino et Thera-*

217 *Evagrius*. Tables A. D. 423 p. 601.

218 *Chrysanthus Novatianus*. Appointed bishop in 407: Tables p. 571. Died in 419: p. 597. See above N^o 155.

219 *Theodorus Mopsuestæ episcopus*. The friend of *Chrysostom*. Appointed bishop A. D. 394: Tables p. 531. The death of *Theodorus* was in A. D. 429: p. 613. Gennadius c. 12 *Theodorus Antiochenæ ecclesiæ presbyter, vir scientia cautus et lingua disertus, scripsit adversum Apollinaristas et Eunomianos de incarnatione Domini libros XV ad XV millia versuum continentes. In quibus ratione purissima et testimoniis Scripturarum ostendit Dominum Jesum sicut plenitudinem Deitatis ita plenitudinem humanitatis habuisse. Docet et hominem duabus tantum substantiis constare, id est, anima et corpore, sensumque et spiritum non alteram substantiam sed officia esse animæ ingenita quibus spirat quibus rationalis est quibus sensibile facit corpus. Quartum decimum autem hujus operis librum propriis de increata et sola incorporea dominaque omnium Sanctæ Trinitatis natura, et de creaturarum ratione disserens pro sensu cum auctoritate Sanctarum Scripturarum explicuit. Quinto decimo vero volumine totum operis sui corpus, citatis etiam patrum traditionibus, confirmavit et communivit¹.*

220 *Marius Mercator*. Flourished A. D. 429: Tables p. 613.⁵ He is also quoted at A. D. 413 p. 585 at 416 p. 591 at 418 p. 595.

sia Augustinus. She was still living in 408: Paulinus Ep. 45 inter Ep. Augustini 249 (94). Written A. D. 408 *Augustino episcopo Paulinus et Therasia peccatores*. The time of her death is not known.

¹ Phot. Cod. 4 ἀνεγνώσθη Θεοδώρου Ἀντιοχείως ὑπὲρ Βασιλείου κατὰ Εὐνομίου ἐν λόγοις κέ. ἔστι δὲ τὴν μὲν φράσιν οὐ πάντῃ λαμπρὸς ταῖς δὲ διανοίαις καὶ τοῖς ἐπιχειρήμασι λίαν πυκνὸς καὶ ταῖς γραφικαῖς ἀριστα πλουτῶν μαρτυρίαῖς. κατὰ λέξιν δὲ σχεδὸν τῶν Εὐνομίου λόγων τὴν ἀνασκευὴν ποιεῖται ἀμαθὴ τε λίαν τῶν τε θύραθεν μαθημάτων καὶ πολλῶ μᾶλλον τῆς καθ' ἡμᾶς θεοσοφίας διὰ πολλῶν ἐπιδεικνύς. ὁ δὲ Μοψουεστίας γεγωνὺς ἐπίσκοπος οὗτός ἐστιν, οἶμαι. Idem Cod. 38 ἀνεγνώσθη Θεοδώρου Ἀντιοχείως οὗ ἡ ἐπιγραφή 'Ερμηνεία τῆς κτίσεως' ἐν τόμοις ἑπτὰ ἡ πρώτη βιβλος ἐπεραίνεται. τὴν δὲ φράσιν οὕτε λαμπρὸς οὕτε λίαν σαφὴς φεύγων δὲ τὸν δυνατὸν αὐτῷ τρόπον τὰς ἀλληγορίας καὶ κατὰ τὴν ἱστορίαν τὴν ἐρμηνείαν ποιούμενος. ταυτολογεῖ δὲ τὰ πλείστα καὶ ἄχαρις πως καὶ ἀπὸ τῆς εἶναι δοκεῖ, ἀλλὰ καὶ τὸ Νεστορίου δόγμα, εἰ καὶ πρὸ Νεστορίου ὑπῆρχεν, ὑπερευγόμενος. *Philoponus* wrote against this work. See above c. 7 *Philoponus Works* n. 15 p. 332. Phot. Cod. 177 ἀνεγνώσθη βιβλίον οὗ ἡ ἐπιγραφή Θεοδώρου Ἀντιοχείως [addit ed. Rothomag. ὁ Μοψουεστίας ἐστίν, ὡς ἀπὸ τινων ἐπιστολῶν ἐμάθομεν, omissa in ed. Bekkeri] πρὸς τοὺς λέγοντας φύσει καὶ οὐ γνώμῃ πταίνει τοὺς ἀνθρώπους. διαπεραίνεται μὲν αὐτῷ ὁ πρὸς αὐτοὺς ἀγὼν ἐν λόγοις ε', πρὸς δὲ τοὺς ἀπὸ τῆς δύσεως αὐτοὺς τὸ νόημα νενοσηκότας γράφει τὸ βιβλίον ὧν καὶ τῆς ἀίρεσεως ἀρχηγὸν [sc. *Pelagium*] λέγει γενέσθαι ἐκείθεν μὲν ὀρμώμενον τοῖς δὲ τῆς ἀνατολῆς ἐπιχωριάζοντα τόποις κ. τ. λ. —p. 397 ὁ δὲ Θεόδωρος οὗτος εὖ μὲν ποιῶ ἀποπεμπόμενος αὐτὰ, ἐνίκαυ δὲ καὶ ἀριστα αὐτῶν καὶ σὺν ἰσχύϊ τὸ ἀλλόκοτον καὶ βλάσφημον τῶν ὑπολήψεων ἐπιρραπίζει καὶ ταῖς γραφικαῖς φωναῖς ὡς ἐκείνοι κακῶς ἐξελάμβανον τὰς καταλλήλους ἐννοίας ἀρμόζων ἀμαθεῖς αὐτοὺς τελείως ἐξελέγχει. οὐκ ἀεὶ δὲ, ἀλλὰ τὴν τε Νεστορίου αἵρεσιν ὠδίνων ἡμῖν ἐν πολλοῖς ὥπται, καὶ τὴν Ὁριγένους κατὰ γε τὸ τέλος ὑπα-

φωνεῖν τῆς κολάσεως. κ. τ. λ.—p. 400 ἔστι μὲν οὗτος ὁ Θεόδωρος ὁ κατ' Εὐνομίου ἐν κ' καὶ ἡ' λόγοις [κέ' λόγοις supra] οὐκ ἀγεννῶς ἀγωνισάμενος, τὴν Βασιλείου τοῦ θεοσπεσίου—κρατύνων δόξαν. Idem Cod. 81 ἀνεγνώσθη βιβλιδάριον Θεοδώρου περὶ τῆς ἐν Περσίδι μαγικῆς.—οὗτος ὁ Θεόδωρος ὁ Μοψουεστίας εἶναι δοκεῖ τὴν τε γὰρ Νεστορίου αἵρεσιν καὶ μάλιστα ἐν τῇ τρίτῃ λόγῳ κρατύνων προαναφώνει, ἀλλὰ καὶ τὴν τῶν ἁμαρτῶλων ἀποκατάστασιν τερατεύεται. Photius Cod. 230 de *Eulogio* p. 856 mentions again the Nestorianism of *Theodorus*. Auctor de XII scriptoribus ecclesiasticis apud Fabricium p. 69 *Theodorus Mopsuestenæ urbis episcopus ita clare copioseque scientiæ doctrina refulsisse fertur ut prædicaretur (si referre fas est) mille voluminum summum in Græco conscripsisse adversus omnium hæreticorum errores. Hunc Acephalorum episcopi in præjudicio Chalcedonensis concilii, Justiniano principe compellente, damnare post mortem cum Iba et Theodoro episcopis censuerunt, dum constet eum laudabilium virorum testimoniis clarissimum ecclesiæ doctorem fuisse. Vixit usque ad imperium senioris Leonis*. See *Isidorus* in the Tables A. D. 545 p. 783, and the fifth council: Tables A. D. 553 p. 800. By the fifth council he is called the preceptor of *Nestorius* apud *Acta Concilii* tom. 6 p. 22 *Theodorum Mopsuestenum doctorem Nestorii qui multa pejora Nestorio blasphemavit*. His works are quoted *Ibid.* tom. 6 p. 42. 43 *Theodori Mopsuesteni ex lib. III contra impium Apollinarium*. the work mentioned by Gennadius and Photius. Other works of *Theodorus* are quoted tom. 6 p. 48—66.

8 His *Commonitorium* quoted at p. 613 proceeds thus: Apud *Acta Concil.* tom. 3 p. 349. 350 *Cælestius—est accusatus, sicut gestorum confectio se habet, —tanquam hæc non solum ipse doceret, sed et per provincias conspirantes sibi diversos qui hæc per populos disseminarent misisset, id est,*

221 *Nestorius*. Appointed bishop of CP. in 428. Tables p. 611. Marcellin. *Felice et Tauro coss.* [A.D. 428] *Nestorius Antiochia natus, vir satis quidem eloquentiæ sapientiæ vero parum habens, CPianis admodum adnitentibus ex presbytero episcopus ordinatus est.* He was deposed and banished in 431: p. 615. Still living when Socrates wrote: Tables Ibid. that is, in A. D. 439. He died before the council of Chalcedon A. D. 451. See N° 291.

222 *Hesychius presbyter*. Theophanes p. 71 C *Theodosii II anno 7º* [A. D. 414] τῷ δ' αὐτῷ ἔτει ἦνθει ταῖς διδασκαλίαις Ἡσύχιος πρεσβύτερος Ἱεροσολύμων. Idem p. 79 C *Theodosii II 26º* [A. D. 433] τῷ δ' αὐτῷ ἔτει Ἡσύχιος πρεσβύτερος Ἱεροσολύμων ἐτελεύτησεν^h.

223 *Nilus*. Nicephorus H. E. XIV. 53 οἷους ἀνδρας καὶ ὁ τηνικαῦτα χρόνος [sc. imperante *Theodosio II*] προήνεγκεν, ἀρετῇ καὶ λόγῳ τὸ εὐδόκιμον ἐσχηκότας, οἷος ἐκεῖνος Ἰσιδωρος ὁ τοῦ Πηλουσίου ὄρους καθηγησάμενος [N° 230], Νεῖλός τε καὶ Μάρκος οἱ περιβόητοι ἀσκηταί. ἔτι δὲ καὶ ὁ τὴν σοφίαν πολὺς Θεοδώρητος τῆς Κυρεστῶν ἐκκλησίας ἱερατεύσας [N° 242]· ὦν εὐρὺ κλέος, κατὰ τὴν πόλιν διδασκάλῳ τῷ μεγάλῳ Χρυσοστόμῳ καὶ κατ' ἄμφω φιλοσοφίας χρησάμενοι. ὁ μὲν οὖν θεῖος Ἰσιδωρος ἐξ ἔτι νέου τοῖς ἀσκητικοῖς οὕτω πόνοις ἐνὶ δρωσει—ὡς ἀγγελικὸν ἀντικρυς μετελθεῖν βλόν.—καὶ δὴ πολλὰ μὲν αὐτῷ ἐγράφη ὠφελείας ἀπάσης ἐμπλεω, μάλιστα δ' ἐπιστολαὶ χάριτος παντοίας μεσταὶ, θέας τε ἅμα καὶ ἀνθρωπίνης, ὥσει χιλιάδες δέκα κ. τ. λ. c. 54 τῷ δὲ θεσπεσίῳ Νεῖλῳ πατρὶς μὲν ἡ τῆς Κωνσταντίνου ἐτύγχανε πόλις, ἥς τῷ περιόντι τῆς εὐγενείας καὶ ἔπαρχος ἐχρημάτισε· πλούτῳ δὲ βαθεῖ καὶ δυναστείᾳ περιρρέομενος ἀσκητικὴν ἀντηλλάττετο ἀγωγὴν—λόγου δὲ δυνάμει κρατῶν καὶ τῇ θεῇ νευρούμενος χάριτι συγγράμματα διάφορα καταλείπει πρὸς ἀσκήσιν ὑπαλείφονταⁱ.

1 *Adam mortalem factum, qui sive peccaret sive non peccaret moriturus fuisset.*

2 *Peccatum Adæ ipsum solum lesit, non genus humanum.*

3 *Parvuli qui nascuntur in eo statu sunt in quo fuit Adam ante prævaricationem.*

4 *Neque per mortem vel prævaricationem Adæ omne genus hominum moriatur, nec per resurrectionem Christi omne genus hominum resurgat.*

5 *Lex mittit ad regnum cælorum quomodo ei evangelium.*

6 *Ante adventum Domini fuerunt homines impeccabiles, id est, sine peccato.*

De quibus omnibus capitulis suprascriptis exemplaribus synodaliū gestorum patres et episcopi regionis illius restiterunt Cælestio et iusserunt ut eadem condemnaret quia essent hæretici sensus. Sed Cælestius nullo modo adquiescens, quinimo resistens actis iisdem, quibus frequenter auditus est, ecclesiastica communione privatus est; a qua sententia quod Romani episcopi examen credidit appellandum. Qua mox idem ipse appellatione neglecta Ephesum Asiæ urbem contendit, ibique ausus est per obreptionem locum presbyterii petere. Inde post aliquantos annos sub sanctæ memoriæ Attico episcopo urbem CP. petiit, ubi in similibus detectus magno studio sancti illius viri ex prædicta alma urbe detrusus est, literis super ejus nomine in Asiam et Thessalonicam et Carthaginem ad episcopos missis; quarum exemplaria habentes proferre sumus parati. Prædictus tamen Cælestius etiam hinc ejectus ad urbem Romam sub sanctæ memoriæ Zosimo episcopo tota festinatione perrexit &c. Conf. A. D. 418. 413. 416. Marius quotes tom. 3 p. 353 a treatise of Pelagius: Denique libellus est ejus, quem habemus in manibus, ad

quandam Livianiam viduam sermonem continens exhortatorium, in quo ita habetur: "Simplicitatem" inquit "sequi Christi famulam decet, non hanc quæ stultitia magis est quam simplicitas, sed illam de qua Scriptura dicit Benedicta anima omnis simplex, dicente alibi Scriptura—Maledictus omnis homo qui non permanet in omnibus quæ scripta sunt in libro legis ut faciat ea. Hinc" inquit "ostenditur" &c. Marius Mercator concludes p. 354 Hos igitur in ejusmodi amplissimis erroribus deprehensos (Pelagium scilicet et Cælestium) ad satisfactionem ecclesiæ Julianus et cæteri sui participes vel modo condemnent. Et si quos confidunt adversus catholicam fidem non recte sentire, nominatim designare non dubitent, et ecclesiastico ordine a nobis accipient pro nostra possibilitate responsum, aut ab eo certe quem dicunt a sensu catholico deviare [sc. ab Augustino]. Sicut enim superius præfati sumus, jam multi qui Cælestium et Pelagium cum eo fuerant secuti, Juliani quoque participes et socii facti, derelicto eo Pelagioque damnato, sedi se apostolicæ submittentes—a sanctis patribus digni habiti miseratione suscepti sunt. Marius Mercator is published fol. Paris. 1679, and by Baluzius 8vo Paris. 1674.

^h Fabricius B. G. tom. 7 p. 419. 548 treats of *Hesychius of Jerusalem*. Phot. Cod. 275 ἀνεγνώσθη Ἡσύχιον πρεσβυτέρου Ἱεροσολύμων εἰς Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου καὶ Δαβὶδ τὸν θεοπάτορα. Another *Hesychius* is described by Photius Cod. 51 ἀνεγνώσθη Ἡσύχιον πρεσβυτέρου ΚΠ. εἰς τὸν χαλκοῦν ὄφιν λόγοι δ'. ἔστι δὲ ὁ λόγος κ. τ. λ.—ὁ δὲ ἄνθρωπος, ὡς ἔστιν ἐκ τοῦδε αὐτοῦ τεκμηριῶσαι τοῦ συντάγματος, τῶν ὀρθοδοξούντων ἐστίν. Conf. Fabric. B. G. tom. 7 p. 547.

* ⁱ Having mentioned the narrative of the martyrs in mount Sinai slain by an incursion of the Blemmyes

- 224 *Theodorus* or *Theodotus Ancyranus*. His discourse against *Nestorius* at the council of Ephesus A. D. 431 is given in *Acta Concil.* tom. 3 p. 1545 Θεοδότου ἐπισκόπου Ἀγκύρων ὁμιλία λεχθεῖσα ἐν Ἐφέσῳ πρὸς Νεστόριον ἐν ἡμέρᾳ Ἰωάννου τοῦ εὐαγγελιστοῦ. *Gennadius* c. 55 *Theodorus Ancyranus Galaticæ episcopus scripsit adversum Nestorium adhuc Ephesi positus librum redargutionis et confutationis dialectica quidem arte ordinatum sed auctoritate sacrarum Scripturarum detextum. Multis enim adsertionibus usus est antequam Scripturarum testimonia poneret.*
- 225 *Cyrillus* succeeds *Theophilus* at Alexandria Oct. 18 A. D. 412: *Tables* p. 583. Opposed to the Nestorians: A. D. 428 p. 611. Influences the council of Ephesus against *Nestorius* in 431: p. 615. *Cyril* died in 444.^k
- 226 *Philippus Sidetes*. *Tables* A. D. 426 p. 607.^l
- 227 *Leporius*. *Gennad.* c. 59 *Leporius adhuc monachus, postea presbyter, præsumens de puritate vite, quam arbitrio tantum et conatu proprio non Dei se adjutorio obtinuisse crediderat, Pelagianum dogma carperat sequi. Sed a Gallicanis doctoribus admonitus et in Africa per Augustinum a Deo emendatus scripsit Emendationis suæ libellum, in quo et satisfacit de errore et gratias agit de emendatione. Simul et quod male senserat de incarnatione Christi corrigens catholicam sententiam tulit, dicens manentibus in Christo duabus naturis unam credi Filii Dei personam.* The time of *Leporius* is determined by the times of *Pelagius* and *Augustine*, between the years 413 and 430.
- 228 *Philostorgius*¹. His history ends at A. D. 425: *Tables* p. 605. He mentions his parents and his time IX. 9 ἐν Βορισσῷ (κώμη δὲ τῆς δευτέρας Καππαδοκίας ἀπὸ χωρίου) πρεσβύτερος Ἀρύσιος ᾧκει, υἱὸς μὲν τέσσαρας ἔχων θυγατέρας δὲ μίαν ἣς Εὐλάμπιος μὲν ἢ ὀνομασία. Φιλο-

—ἐκεῖ δὴ καὶ τὰ κατ' αὐτὸν καὶ τοὺς παῖδας μετρίως διέξι-
σιν—*Nicephorus* adds ἀριστοὶ δὲ αὐτῷ καὶ ἕτεροι λόγοι
πεπύνηται—ὦν οἶμαι πάντων τὰ πρῶτα φέρεσθαι ὃν Πρὸς
Ἕλληνας ἐπιγράφει, καὶ τὰ Πρὸς Εὐλόγιον. κεφάλαια δὲ
συντάττει ἄλλα μὲν εἰς πλάτος ἡπλωμένα· πολλὰ δὲ συν-
τεμνὼν εὐσύνοπτον οἶον καὶ πρόχειρον τὸν πνευματικὸν καρ-
πὸν.—Μάρκος δὲ καὶ αὐτὸς πολλὰ μὲν συγγράμματα κατα-
λελοιπεν, ἀσκητικὴ πρότερον πολιτεία ἐγγυμνασάμενος. *De*
Nilo *Photius* *Cod.* 276 ἀνεγνώσθη τοῦ μακαρίου Νείλου
ἐκ τοῦ εἰς τὸ πάσχα λόγον πρῶτον· οὗ ἡ ἀρχὴ “Ἀναστά-
σεως λόγοις τὴν τῆς ἀναστάσεως ἡμέραν τιμήσωμεν”— p.
1532 ἐκ τοῦ λόγου δευτέρου. p. 1536 ἐκ τοῦ εἰς τὴν
ἀνάληψιν α' λόγου. p. 1537 ἐκ τοῦ εἰς τὴν αὐτὴν ἐορτὴν
γ' λόγου. For the works of *Nilus* see *Fabricius* tom.
10 p. 3—17.

^k *Noris.* tom. 1 p. 404 “*Teste Athanasio ex Cy-
rilli sorore Isidora nepote sedit magnæ Alexandriæ
civitatis XXXII annis archiepiscopus* [sc. A. D. 412
—444]—*Athanasius conquestus de injuriis sibi a*
Dioscuro post Cyrilli avunculi mortem irrogatis ait
omnia hæc adversum me—perpetrata in totis octo hodie
annis eo circumveniente me &c. *Hic libellus recitatus*
est III Id. Oct. Marciano Aug. consule A. D. 451—
Chalcedone.—*Quare Cyrillus decessit* A. D. 444.”
Theophanes p. 84 A places the death of *Cyril* at a
wrong date: *Theodosii* 39^o [A. D. 446] τούτῳ τῷ ἔτει
Κύριλλος Ἀλεξανδρείας καὶ Πρόκλος ΚΠ. εὐσεβῶς ἐκοιμή-
θησαν—Κύριλλον δὲ Διόσκορος ὁ δυσσεβὴς διεδέξατο.

The character of *Cyril* is given by *Isidorus Pelu-*
siota *Ep.* I. 310. 370 quoted by *Nicephorus* XIV. 53

p. 567 πολλοὶ γάρ σε κωμφοῦσι τῶν συνειλεγμένων εἰς
Ἐφεσον [in A. D. 431] ὡς οἰκείαν ἀμυνόμενον ἔχθραν
ἀλλ' οὐ τὰ Ἰησοῦ Χριστοῦ ὀρθοδόξως ζητοῦντα. ἀδελφίδους
ἔστι, φασί, Θεοφίλου, μιμούμενος ἐκείνου τὴν γνώμην. ὥς-
περ γὰρ ἐκείνος μανίαν σαφῆ κατεσκεδάσε κατὰ τοῦ θεοφό-
ρου καὶ Θεοφίλου Ἰωάννου [N^o 192], οὕτως ἐπιθυμῇ καυ-
χῆσασθαι καὶ οὗτος, εἰ καὶ πολὺ τῶν κρινομένων ἐστὶ τὸ
διάφορον. His conduct to the Novatians has been
described already at N^o 155.

^l *Phot.* *Cod.* 40 ἀνεγνώσθη Φιλοστοργίου, Ἀρειανοῦ τὴν
θρησκείαν, ὡς δῆθεν ἐκκλησιαστικὴ ἱστορία. ἱστορεῖ δὲ τὰ
ναντία σχεδὸν ἅπασιν τοῖς ἐκκλησιαστικοῖς ἱστορικοῖς, ἐξαιρεῖ
τοὺς ἀρειανίζοντας ἅπαντας, λοιδορίας πλύνει τοὺς ὀρθο-
δόξους, ὡς εἶναι τὴν ἱστορίαν αὐτοῦ μὴ ἱστορίαν μᾶλλον
ἀλλ' ἐγκώμιον μὲν τῶν αἱρετικῶν ψόγον δὲ γυμνὴν καὶ κατη-
γορίαν τῶν ὀρθοδόξων. ἔστι δὲ τὴν φράσιν κομψὸς κ. τ. λ.
—ἱστορεῖ δὲ τὰ ἀπὸ τῆς Ἀρείου περὶ τὴν αἵρεσιν σπουδῆς
τε καὶ κατάρξεως μέχρι τῆς Ἀετίου τοῦ δυσσεβεστάτου ἀνα-
κλήσεως.—καὶ ἡ μὲν ἱστορία αὐτοῦ δι' ἐνὸς βιβλίου τόμοις
δξ συμπληρουμένη μέχρι τοῦδε πρόεισι τοῦ χρόνου. ἔστι
δὲ ὁ ἀνὴρ ψευδολόγος τε καὶ οὐδὲ μυθολογίας ἀπεχόμενος.
ἐξαιρεῖ δὲ ἐν μὲν λόγοις μάλιστα Ἀέτιον καὶ Εὐνόμιον—ἐν
τερασίοις δὲ καὶ βίῳ Εὐσέβιον τὸν Νικομηδείας [N^o 116],
ὃν καὶ μέγαν ὑποκαλεῖ, καὶ Θεοφίλον τὸν Ἰνδὸν καὶ ἄλλους
πλείονας, κατηγορεῖ δὲ Ἀκακίου μάλιστα τοῦ Καισαρείας
τῆς κατὰ Παλαιστίνην ἐπισκοπήσαντος [N^o 131].—καὶ
ταῦτα μὲν μοι ἤδη ἀνέγνωστο, μετ' οὐ πολὺν δὲ ἐν ἄλλῳ
βιβλίῳ καὶ ἕτεροι αὐτοῦ λόγοι ἐξ, ὡς συμπληροῦσθαι αὐτῷ
τὴν σύμπασαν πραγματείαν ἐν λόγοις ιβ'.

στόργιον δὲ ἐγείνατο τὸν ταῦτα γεγραφότα· ὁ δὲ ταύτης ἀνὴρ Καρτέριος ὄνομα τὴν Εὐνομίου δόξαν ἐτίμα. X. 6 αὐτὸν [sc. *Eunomium*] φησι Φιλοστόργιος εἰκοστὸν ἔτος ἄγων ἐν ΚΠ. παραγεγονῶς θεάσασθαι. *Eunomius* was at CP. in the reign of *Theodosius*, before his exile, within A. D. 380 and 388. Within this period he was seen by *Philostorgius*, who was accordingly 20 years of age between the years 380 and 388.

229 *Synesius*^m. Tables A. D. 399 p. 547. His discourse *περὶ βασιλείας* in 399: Ibid. Suidas p. 3451 A. Συνέσιος Πενταπόλεως τῆς ἐν Λιβύῃ Θηβαΐδος, φιλόσοφος, ἐπίσκοπος Πτολεμαίδος τῶν ἱερατικῶν γενόμενος. ἔγραψε βιβλία διάφορα γραμματικά τε καὶ φιλόσοφα, καὶ λόγους βασιλικούς κ. τ. λ.—καὶ τὰς θαυματομένας ἐπιστολάς. Conf. Eudociam p. 388 Evagrium I. 15 Nicephorum H. E. XIV. 55.

230 *Isidorus Pelusiota*. The disciple of *Chrysostom*. See Nicephorus XIV. 53 quoted at N° 223. *Isidorus* condemned *Cyril* for his conduct in the council of Ephesus. See above N° 225.¹¹

231 *Victorinus Massiliensis*. Gennad. c. 60 *Victorinus rhetor Massiliensis ad filii sui Etherii personam commentatus est in Genesin, id est, a principio libri usque ad obitum patriarchæ Abraham tres diversos edidit libros Christiano quidem et pio sensu, sed utpote sæculari literatura occupatus homo, et nullius magisterio in divinis scripturis exercitatus, levioris ponderis sententiam figuravit. Moritur Theodosio et Valentiniano regnantibus*. Within A. D. 425—450.

232 *Cassianus*. Described in the Tables A. D. 401 p. 551 and in this Volume c. 5 p. 239 g. He still lived in 433. Tables p. 619.^o

233 *Socrates*^p. Instructed by *Helladius* and *Ammonius*: Tables A. D. 389 p. 521. *Socrates* is described at A. D. 395 p. 533. His history terminates at A. D. 439: p. 625.

^m *Synesius* Ep. 66 *Theophilo Alexandrino* marks the period of his appointment to the episcopate: p. 206 Ἰωάννη τῷ μακαρίτῃ—τιμάσθω γὰρ παρ' ἡμῶν ἡ μνήμη τοῦ τελευτήσαντος. p. 207 Α τουτὶ μὲν ἔτος ἤδη τρίτον ἐξήκει μετὰ τὴν ἀμνηστίαν καὶ τὰς διαλλαγάς. [that is, after the appointment of *Atticus* to CP. who is named p. 206 D]—ἐγὼ μὲν οὖν οὔτε πάρρωθεν ἐνετράφημ τῷ νόμῳ τοῖς ἱεροῖς οὔτε ἤδη μοι καθήκει πολλὰ μεμαθηκέναι πέρυσιν οὕτω γεγονότι τοῦ καταλόγου. *Chrysostom* therefore was now dead; three years had passed since that event, and *Synesius* had been scarcely a year a bishop. But as *Chrysostom* died in Sept. A. D. 407, the episcopate of *Synesius* is fixed to the close of A. D. 409.

His brother *Euoipius*, to whom so many of his letters are addressed (see Ep. 3 p. 160), was his successor in the episcopate and was present at the council of Ephesus in 431: *Acta Council*. tom. 3 p. 996 D.

The sentiments of *Synesius* upon the office of a bishop are explained in his letter to his brother Ep. 105 p. 247—249 ἀνόητος ἂν εἴην εἰ μὴ πολλὴν χάριν εἰδείην Πτολεμαίοις—quoted by Nicephorus XIV. 55 p. 571 C. Photius Cod. 26 ἀνεγνώσθη ἐπισκόπου Κυρήνης, Συνέσιος αὐτῷ ὄνομα, Περὶ προνοίας, Περὶ βασιλείας καὶ Περὶ ἄλλων τινῶν· τὴν μὲν φράσιν ὑψηλὸς καὶ ὄγκον ἔχων, ἀποκλίνων δὲ καὶ πρὸς τὸ ποιητικώτερον. ἀνεγνώσθησαν δὲ αὐτοῦ καὶ ἐπιστολαὶ διάφοροι, χάριτος καὶ ἡδονῆς ἀποστάζουσαι.—ἦν δ' οὗτος ἐξ Ἑλλήνων, φιλοσοφία σχολάζων κ. τ. λ. The mistake of Photius in calling him the bishop of Cyrene has been noticed by Fabricius and others.

ⁿ *Isidori* Ep. I. 311 Θεοδοσίῳ βασιλεῖ was written at the time of the council of Ephesus A. D. 431: εἰ μὲν αὐτὸς λαμβάνῃ καιροῦ παρῆναι τοῖς κρινομένοις ἐν Ἐφέσῳ, προσέσθαι τούτοις εὐ οἶδα τὸ ἀμειπτον κ. τ. λ.

^o Mosheim Ecclesiastical History Vol. I p. 425. 427 affirms of *Cassianus* that he took a middle course between *Pelagius* and *Augustine*. His followers were *Faustus* (N° 264), *Vincentius Lirinensis*, and *Gennadius Massiliensis*. His opponents were *Augustine* and *Prosper*.

^p Photius Cod. 28 ἀνεγνώσθη Σωκράτους ἐκκλησιαστικῇ ἱστορίᾳ ἐφεξῆς οὕσα τῆς Εὐσεβίου· ἀρχεται μὲν γὰρ ἀπὸ τῆς Κωνσταντινίου βασιλείας καὶ κάτεισιν ἕως τῆς τοῦ νέου Θεοδοσίου βασιλείας. ὁ δὲ συγγραφεὺς παρὰ Ἀμμωνίῳ καὶ Ἑλλαδίῳ τοῖς Ἀλεξανδρεῦσι γραμματικοῖς φοιτῶν ἔτι παῖς ὢν τὰ τῆς γραμματικῆς ἐδιδάσκετο, Ἑλληνοῖσι οὖσι καὶ διὰ στάσιν ἐκπεσοῦσι τῆς πατρίδος καὶ ἐν ΚΠ. διατρίβουσιν. περιέχει δὲ ἡ βίβλος χρόνον ἑτῶν ρμ'. ἡ δὲ πᾶσα ἱστορία ἐν τόμοις αὐτῷ συντίθεται ἑπτὰ. ἡ δὲ φράσις οὐδὲν ἔχει ἀξιολογον, ἀλλὰ καὶ ἐν τοῖς δόγμασιν οὐ λίαν ἐστὶν ἀκριβής.

Socrates I. 13 conversed with a Novatian who remembered the council of Nice: Αὐξάνων τις τῆς Ναυατιανῶν ἐκκλησίας πρεσβύτερος μακροβιώτατος γέγονεν· ὃς καὶ τῇ ἐν Νικαίᾳ συνόδῳ κομιδῇ νήπιος ὢν ἄμα τῷ Ἀκεσίῳ παρέβαλλε καὶ τὰ κατὰ Ἀκσίον [see N° 155] ἐμοὶ διηγέσατο· οὗτος ἐξ ἐκείνων τῶν χρόνων ἄχρι τῆς βασιλείας τοῦ νέου Θεοδοσίου ἐξέτεινε, καὶ νεωτέρῳ μοι σφύδρα τυγχάνοντι τὰ περὶ Εὐτυχianoῦ διηγέσατο. Valesius ad Socratem I. 10 remarks that the interval is 83 years, and on this account with some reason calls in question

- 234 *Sozomenus*. Flourished in the reign of *Theodosius II*, to whom he dedicates in 439. His preface was written after A. D. 443: p. 629. The history of *Sozomen* begins at the year 324: Tables p. 377: and terminates at 415: Tables A. D. 439 p. 625. 627.^q
- 235 *Philippus presbyter*. The disciple of *Hieronymus*. Died in A. D. 456: p. 653.
- 236 *Petronius Bononiensis episcopus*. See his time attested by *Eucherius*. Tables A. D. 432 p. 619.
- 237, *Eucherius*. Described at A. D. 432 p. 617. The time of his death is examined at 456 p. 653 and is there referred to A. D. 451. Placed in 449 in a Chronicle quoted in the Tables at A. D. 456 p. 655. See below at N° 241. A year below the date of Gennadius.
- 238 *Vincentius Lirinensis*. His work *adversus hæreticos* in A. D. 434: Tables p. 621.
- 239 *Syagrius*. Gennad. c. 65 *Syagrius scripsit de fide adversum præsumptuosa hæreticorum vocabula quæ ad destruenda vel ad immutanda Sanctæ Trinitatis nomina usurpata sunt &c.*—*Sub hujus Syagrii nomine VII de fide et regulis fidei libros prætitulatos inveni. Sed quia linguam variant non omnes ejus credidi esse.* *Syagrius* is placed by Gennadius between *Vincentius* (N° 238) and *Salvianus* (N° 246).
- 240 *Dracontius*. *Isidorus Hispalensis* c. 24 *Dracontius composuit heroicis versibus hexæmeron creationis mundi, et luculenter quod composuit scripsit*^r. *Eugenii epistola ad Chindasuinthum regem: Clementiæ vestræ jussis, serenissime princeps, plus volendo deserviens quam valendo Dracontii cujusdam libellos multis videns erroribus involutos, Christo Domino tribuente valorem, pro tenuitate mei sensuli subcorrexī*^s &c.

Dracontii satisfactio ad Guntharium regem Wandalorum, dum esset in vinculis. This king according to Arevalus was the brother of *Genseric*, who is described in the Tables at A. D.

the testimony of *Auzanon*. *Socrates* knew the Arian bishop *Timotheus* cir. A. D. 410: VII. 6 p. 343 τῷ δὴ Τιμοθέῳ καὶ αὐτὸς ἐντετύχηκα καὶ ἔγνων ὅπως τοῖς ἐπερωτῶσιν ἑτοιμος ἦν ἀποκρίνασθαι. and the Novatian bishop *Paulus* in 419: VII. 17 p. 354 A. He passes VII. 32 a moderate judgment upon *Nestorius*, whose errors he ascribes to ignorance: p. 374 A ἐγὼ δὲ ἐντυχὼν τοῖς παρὰ Νεστορίου λόγοις δοθεῖσιν ἀγνοοῦντα ἐφευρίσκω τὸν ἄνδρα κ. τ. λ. *Socrates* V. 19 received from *Eudæmon*—Εὐδαίμων τὸς τῆς ἐκκλησίας πρεσβύτερος Ἀλεξανδρεὺς τὸ γένος—a transaction of the time of *Nectarius*, within A. D. 382—398: ταῦτα παρὰ τοῦ Εὐδαίμονος ἀκούσας ἐγὼ τῇ γραφῇ τῇδε παραδοῦναι ἐθάρρησα.

Socrates V. 22 p. 282—291 treats fully and clearly of various customs which prevailed in the different churches in his time. He gives VII. 36 a remarkable list of bishops who had been translated to other sees.

At II. 47 he has the date *Ol.* 285. 1 *Tauro et Florentio* *cons.* [A. D. 361] where the Olympic year is right. But in the following the Olympic years are wrong.

IV. 38 *Ol.* 289. 4 *Valente VI Valentiniano II* A. D. 378. The true Olympic year was 289. 2.

V. 26 *Ol.* 294. 1 *Olybrio et Probino* A. D. 395 instead of *Ol.* 293. 3.

VI. 23 *Ol.* 297. 2 *Basso et Philippo* May 1 A. D. 408. The true year *Ol.* 296. 3.

VII. 48 A. D. 439 *Ol.* 305. 2 instead of 304. 3. See the Tables p. 625.

^q Photius Cod. 30 ἀνεγνώσθη Σαλαμάνου Ἑρμείου Σωζομένου σχολαστικοῦ ἐκκλησιαστικῇ ἱστορίᾳ ἐν λόγοις θ. προσφωνεῖ δὲ τὴν ἱστορίαν πρὸς Θεοδόσιον τὸν νέον. ἀρχεται δὲ ἀπὸ τῆς ὑπατείας Κρίσπου καὶ τοῦ πατρὸς Κωνσταντίνου [A. D. 324] καὶ κάτεισι μέχρι τῆς τοῦ νέου Θεοδοσίου βασιλείας. οὗτος δὲ δίκας ἦν λέγων ἐν ΚΠ. [conf. *Sozomenum ipsum* II. 3 p. 446 A] ἔστι δὲ Σωκράτους ἐν τῇ φράσει βελτίων, διαφωνεῖ δὲ αὐτῷ καὶ κατὰ τινὰς ἱστορίας.

^r On the position of *Dracontius* in that Catalogue see Areval. prolegom. ad *Dracontium* p. 7.

^s De *Eugenio* *Ildefonsus* c. 14 *Eugenius alter post priorem pontifex subrogatur. Hic cum ecclesiæ regie clericus esset egregius, vita monachi delectatus est.—Libellos quoque Dracontii de creatione mundi conscriptos, quos antiquitas protulerat vitiatos,—subtrahendo immutando vel meliorando ita in pulchritudinis formam coëgit ut pulchriores de artificio corrigentis quam de manu processisse videantur auctoris. Et quia de die septimo idem Dracontius omnimodo reticendo semiplenum opus visus est reliquisse, iste et sex dierum recapitulationem singulis versibus renotavit et de die septimo quæ illi visa sunt eleganter dicta subjunxit. Clarus habitus fuit temporibus Cinthasuindi et Reccesuindi regum fere XII annis tenens dignitatem simul et gloriam sacerdotis. Chintasuinthus began to reign A. D. 642: *Pagius* tom. 2 p. 827. His son *Reccesuinthus* died in A. D. 672: *Idem* tom. 3 p. 64. Within that period *Eugenius* flourished, about 220 years after *Dracontius*.*

428 p. 610. Under him "anno circiter 425 *Dracontius* in Bætica sub Vandalorum ditioe vivebat et carmina quæ nunc habemus dum vinculis detineretur conscribebat." Arevalus prolegom. p. 74.

- 241 *Hilarius*. Gonnad. c. 69 *Hilarius Arelatensis episcopus, vir in Sanctis Scripturis doctus, paupertatis amator et erga inopum provisionem non solum mentis pietate sed et corporis sui sollicitus labore fuit &c.*—*Ingenio vero immortalis aliqua et parva edidit quæ eruditæ animæ et fidelis linguæ indicio sunt; in quibus præcipue et ad multorum utilitatem necessario opere Vitam sancti Honorati prædecessoris sui composuit. Moritur Valentiniano et Marciano regnantibus.* He presided at a council in A. D. 439: *Synodus Regiensis in secunda provincia Narbonensi* Pagius tom. 2 p. 278. *Acta Concil.* tom. 4 p. 537 *Ego Hilarius episcopus—his definitionibus sub die III Kal. Dec. Theodosio Aug. XVII et Festo VV. CC. consulibus subscripsi.* He died in 449: *Chronicon Tironis Prosperi* (if this is to be trusted; quoted in the *Tablos* p. 655 at the year 456) apud *Prosperum Opp.* tom. 2 p. 150 *Anno [sc. a morte Honorii] XLVI Eucherius Lugdunensis episcopus et Hilarius Arelatensis egregiam vitam morte consummant.* *Honorius* died A. D. 423. But this date A. D. 449 is confirmed by *Leo Romanus* Ep. 36 marked in the *Tables* p. 639. *Ad episcopos per Arelatensem Galliæ provinciam constitutos.*—*Quod ergo in Arelatensium civitate, defuncto sanctæ memoriæ Hilario, virum etiam nobis probatum fratrem Ravennium, secundum desideria cleri honoratorum et plebis unanimiter consecrastis.*—*Data II Kal. Sept. Asterio et Protogene coss.*
- 242 *Theodoretus Cyri episcopus*^t. His History ends in A. D. 429: p. 613. It was written within 443—450: p. 631 A. D. 444. *Theodoret* was deposed by the council of Ephesus—the

^t He was the disciple of *Chrysostom*. See *Nicephorus* quoted above at N° 223. *Theodoret* speaks of his early life Ep. 81 tom. 4 p. 1140 Νόμῳ ὑπάρῳ [sc. cos. A. D. 445].—πρὸ αὐτῆς τῆς συλλήψεως ὑπέσχοντό με τῷ Θεῷ προσφέρειν οἱ φύσαντες, καὶ ἐκ σπαργάνων κατὰ τὰς ἐπαγγελίας ἀνέθηκαν [conf. *Hist. Rel.* c. 13 tom. 3 p. 1213, 1215], τροφῆς τοιαυτῆς ἡξίωσαν. ἐν μοναστηρίῳ τὸν πρὸ τῆς ἐπισκοπῆς διατελέσας χρόνον ἄκων τὴν τῆς ἐπισκοπῆς ἐδεξάμην χειροτονίαν. πέντε καὶ εἴκοσι διατέλεσα ἔτη οὔτε κατεντευχθεὶς ὑπὸ τινος οὐδὲ αἰτιασάμενος ἕτερον. Ep. 80 *Eutrechio præfecto* tom. 4 p. 1138 ἀρχιερεὺς δὲ πέντε καὶ εἴκοσι ἐπισκοπήσας ἔτη, καὶ τὸν πρὸ τούτου χρόνον ἐν ἀσκητηρίῳ βιώσας, οὐκ ἐνοχλήσας ποτὲ δικαστήριον οὐδὲ παρὰ τοῦ πάππου γραφὴν ὑπομείνας. As he was appointed bishop in 423, these epistles are fixed to A. D. 448. Wherefore in Ep. 81 we must either interpret ὑπάρῳ consulari or read with *Baronius* ὑπατικῷ. *Theodoret* had been approved by *Theodotus* and *Joannes*: Ep. 83 *Dioscoro episcopo* p. 1146 ἐξ μὲν γὰρ ἔτη διατέλεσα διδάσκων ἐπὶ τοῦ τῆς μακαρίας καὶ ὁσίας μνήμης Θεοδότου τῆς Ἀντιοχείας ἐπὶκόπου [Tables A. D. 429 p. 613] δε καὶ βίῳ λαμπρῷ καὶ τῇ τῶν θεῶν δογμάτων ἐκεκόμετο γνώσει· τρίς καὶ δέκα πάλιν ἕτερα ἐπὶ τοῦ τῆς ὁσίας καὶ μακαρίας μνήμης Ἰωάννου τοῦ ἐπισκόπου, δε τοσοῦτον ἐγάννυτο διαλεγομένων ἡμῶν ὡς ἀμφὺ τῷ χεῖρι κινεῖν καὶ διανίστασθαι πολλάκις. He mentions his works Ep. 145 *monachis CP.* tom. 4 p. 1245 ἐπειδὴ δὲ ἔργον εἶχονεν τοὺς ὑπὲρ τῶν ἀποστολικῶν δογμάτων ἀγῶνας καὶ τοῖς τοῦ κυρίου ποιμνίοις τὴν διδασκαλικὴν προσφέροντες πόαν, καὶ πρὸς τοῦτοις πέντε καὶ τριάκοντα συνηγράψαμεν βιβλούς, τὴν τε θεῖαν γραφὴν ἐρμη-

νεύοντες καὶ τὸ τῶν ἀλρέσεων διελέγοντες ψεῦδος. He again mentions his works Ep. 113 *Leoni* in A. D. 449: p. 1191 ἔστι γὰρ μοι τὰ μὲν πρὸ εἴκοσι ἐτῶν συγγεγραμμένα τὰ δὲ πρὸ ὀκτωκαίδεκα τὰ δὲ πρὸ πεντεκαίδεκα τὰ δὲ πρὸ δυοκαίδεκα· τὰ μὲν πρὸς Ἀρειανούς καὶ Εὐνομιανούς τὰ δὲ πρὸς Ἰουδαίους καὶ Ἕλληνας τὰ δὲ πρὸς τοὺς ἐν Περσίδι μάγους, ἄλλα περὶ τῆς καθύλου προνοίας, ἕτερα δὲ περὶ θεολογίας καὶ τῆς θείας ἐνανθρωπήσεως. ἡρμήνευται μοι διὰ τὴν θεῖαν χάριν καὶ τὰ ἀποστολικὰ συγγράμματα καὶ τὰ προφητικὰ θεσπίσματα. In this epistle to *Leo* in 449 he speaks of his old age: p. 1192 τὸ συκοφαντούμενον καὶ μάτην πολεμούμενόν μου γῆρας τῆς ὑμετέρας ἀξιώσαι κηδεμονίας.

Gennadius c. 89 *Theodoretus Cyri civitatis episcopus—dicitur scripsisse multa; ad meam tamen notitiam ista sunt quæ venerunt &c. Sunt et ejus decem H. E. libri* [conf. *Fabric. et Cyprian. ad locum* p. 40] *quos imitatus Eusebium Cæsariensem scripsit, incipiens a fine librorum Eusebii usque ad suum tempus, id est, a vicennialibus Constantini usque ad imperium Leonis senioris, sub quo et mortuus est. Marcellin. Leone Aug. III solo cos.* [A. D. 466] *Theodoretus episcopus Cyri civitatis scripsit de incarnatione Domini adversus Eutychem presbyterum et Dioscorum &c.* A metachronism of many years. If, according to *Gennadius*, he reached the reign of *Leo*, he probably died in A. D. 457, many years before the date at which *Marcellinus* supposes him to be writing against *Eutyches*.

The diocese of *Theodoret* contained 800 parishes: Ep. 113 p. 1190 ἐν ὀκτακοσίαις ἐκκλησίαις ἔλαχον ποιμαίνειν τοσαύτας γὰρ ἡ Κύρος παροικίας ἔχει.

- ληστρικὴ σύνοδος in which *Dioscorus* presided—when he had held his episcopate 26 years: Ep. 113 *Leoni episcopo Romano* tom. 4 p. 1189. 1190 ὁ γὰρ τῆς Ἀλεξανδρείας δικαιοτάτος πρόεδρος [sc. *Dioscorus*] οὐκ ἠρκέσθη τῇ ἀνόμῳ ταύτῃ καὶ ἀδικωτάτῃ καθαιρέσει τοῦ—Φλαβιανοῦ—ἡμᾶς δὲ—κατέκρινεν ὥς ἠθέλησεν.—ἐγὼ δὲ ὀδύρομαι μὲν τῆς ἐκκλησίας τὸν κλύδωνα, τὴν δὲ ἡσυχίαν ἀσπάζομαι· ἐξ γὰρ καὶ εἴκοσιν ἔτη τὴν ἐγχειρισθεῖσάν μοι παρὰ τοῦ Θεοῦ τῶν ὄλων ἐκκλησίαν ἰθύνας κ. τ. λ. But he was deposed in 449; which determines his appointment to 423. *Theodoret* was restored by the council of Chalcedon in 451: p. 643. See the law of *Marcian* in A. D. 453 p. 647. He is condemned in the 5th council A. D. 553: p. 800.
- 243 *Euthérius Tyanorum episcopus*. De *Eutherio* conf. Schulzo ad *Theodoret*i Opp. tom. 5 p. 1113—1174. It appears from the following testimony referred to Ibid. p. 1114 that *Euthérius* was present at the council of Ephesus A. D. 431. Acta Concil. tom. 3 p. 1093 ἀναφορὰ Νεστορίου καὶ τῶν σὺν αὐτῷ ἐπισκόπων πρὸς τοὺς βασιλέας περὶ τῶν πεπραγμένων παρὰ τῇ ἁγίᾳ συνόδῳ γραφεῖσα πρὸ τοῦ παραγενέσθαι ἐν Ἐφέσῳ τὸν Ἀντιοχείας.—καὶ εἰσιν οἱ ὑπογράψαντες Νεστόριος ἐπίσκοπος ΚΠ. κ. τ. λ.—Εὐθέριος ἐπίσκοπος Τυάνων.
- 244 *Leo Romanus*. Appointed bishop in 440: Tablos p. 626. Described at A. D. 447: p. 635. *Leo* detects the Manichees in 443: p. 629. Ambassador to *Attila* in 452: p. 645. intercedes with *Genseric* in 455: p. 651. Death of *Leo* in 461: p. 663.^v
- 245 *Proterius Alexandrinus episcopus*. Successor to *Dioscorus* in 451, slain in 457: Tablos A. D. 452 p. 647 A. D. 453 p. 649.^w *Proterius ad Leonem de Pascha* A. D. 454 p. 649.
- 246 *Salvianus*. A. D. 440 p. 627.
- 247 *Eutyches*. A. D. 448 p. 635.
- 248 *Victor Africanus*. Gennad. c. 77 *Victor Cartennæ Mauritanicæ civitatis episcopus scripsit adversus Arianos librum unum longum quem Genserico regi per suos audiendum obtulit, sicut ex proœmio ipsius libri didici. Et de pœnitentia publicani librum unum in quo et regulam vivendi pœnitentibus juxta Scripturarum auctoritatem instituit, et ad Basilium quendam super morte filii consolatorium librum spe resurrectionis perfecta instructione munitum. Homilias etiam composuit multas, quas a fratribus salutis propriæ sollicitis in libros digestas servari cognovi.* The reign of *Genseric* places *Victor* within A. D. 440—476.
- 249 *Cerealis Afer*. Gennad. c. 96 *Cerealis episcopus natione Afer interrogatus a Maximino Arianorum episcopo si paucis posset vel divinæ Scripturæ testimoniis absque disputationis duntaxat assertione fidem catholicam assignare; quam ille in nomine Domini, suffragante sibi veritate, non paucis testimoniis, sicut Maximinus irridens petierat, sed copiosis tam veteris quam novi Testamenti indiciis approbavit et libello edidit.* The Arian bishop *Maximinus* is mentioned at A. D. 440 p. 626 in the reign of *Genseric*; from whence we collect the time of *Cerealis*.
- 250 *Possideus*. The friend and biographer of *Augustine*: Tables A. D. 430 p. 614. 615.^x
- 251 *Arnobius junior*. De hoc conf. Norisium Hist. Pelag. Opp. tom. 1 p. 448—450. In the Roman synod held by *Gelasius* cir. A. D. 494 apud Acta Concil. tom. 5 p. 390 (quoted apud

^v His letters are marked in the Tables at the years 443—460, namely at 443 p. 629, at 444 p. 631, at 446 p. 633, 447 p. 635, 448 p. 637, 449. 450 p. 639, at 451 p. 645, at 452 p. 647, at 453. 454 p. 649, 457 p. 657, at 458 p. 659, at 459, 460 p. 661.

^w *Isidorus Hispal.* c. 10 *Proterius Alexandrinæ antistes ecclesiæ scripsit ad Leonem Romanæ sedis episcopum de festivitate Paschali. Hunc autem Leonis Augusti temporibus Dioscori hæretici successores auctore Timotheo seditione facta crudelissime peremerunt*

ipsumque Timotheum sibi pro Alexandrino episcopo constituerunt.

^x *Isidorus Hispal.* c. 8 *Possidius Africanæ provinciæ episcopus stilo persecutus est vitam sancti Augustini. Cui etiam operi subjecit Indiculum scriptorum ejus, enumerans quanta idem beatissimus doctor scripserit; ubi plus quam quadringentorum librorum volumina supputantur. Homiliarum vero et epistolarum questionumque infinitus modus est, ut pene vix possit quisquam articulo suo aliena tanta scribere quanta ille proprio labore composuit.*

Noris. tom. 4 p. 923 A) *Arnobius* is named among apocryphal authors: *Opuscula omnia Fausti Manichæi apocrypha, opuscula Commodiani apocrypha,—opuscula Arnobii apocrypha, opuscula Tichonii* [N° 194] *apocrypha, opuscula Cassiani presbyteri Galliarum* [N° 232] *apocrypha,—opuscula Fausti Regensis Galliarum* [see N° 232 note °] *apocrypha*. *Arnobius* therefore flourished before *Gelasius* of *Rome*. That he lived after *Leo* is shown by *Cave* tom. 1 p. 449 from his commentary on the *Psalms* in which *Leo* is quoted. Therefore between A. D. 461 and 494.

252 *Muscæus*. Tables A. D. 458 p. 657.

253 *Basilus Seleuciæ episcopus*^y. The name of *Basilus* is in the council of CP. against *Eutyches* in 448: *Acta Concil.* tom. 4 p. 1021 B. And in the *λειτουργική σύνοδος* in favour of *Eutyches* in 449: *Acta Concil.* tom. 4 p. 1184 B. and also in the council of Chalcedon A. D. 451: *Ibid.* p. 1736 C. and annexed to the epistle *episcoporum Isauriæ ad Leonem imp.* *Ibid.* tom. 4 p. 1872 A—1875 D—in A. D. 457 or 458, the 1st or 2nd year of *Leo*.

254 *Claudianus Viennensis*. Gonnad. c. 83 *Claudianus Viennensis ecclesiæ presbyter, vir ad loquendum artifex et ad disputandum subtilis, composuit tres quasi de statu vel de substantia animæ libros in quibus agit intentione tota quatenus ostendat aliquid esse incorporeum præter Deum. Scripsit et alia nonnulla, inter quæ et hymnum de passione Domini cujus principium est "Pange lingua gloriosi."—Fuit autem frater Mamerti Viennensis episcopi.* The friend of *Sidonius Apollinaris* (N° 266).^z

255 *Cæcilius Sedulius*. *Isidorus Hispal.* c. 7 *Sedulius presbyter edidit tres libros dactylico heroico metro compositos, quorum primus signa et virtutes veteris Testamenti potentissime resonat, reliqui vero gestorum Christi sacramenta et miracula intonant.* *Trithemius* c. 142 *Sedulius—claruit sub Theodosio anno 430.* *Arevali prolegom.* p. 13 "Hæc habemus e MSS. Codd. Quidam exhibet libros suos scripsit tempore *Valentiniani et Theodosii*. alius in tempore *impp. minoris Theodosii filii Arcadii et Valentiniani filii Constantii*. alius in tempore *Valentini et Theodosii*. alius tempore *Theodosii et Valentiniani*. *Sedulius* therefore flourished, as *Arevalus* determines, within A. D. 424^a—450. His works were collected by *Asterius*, who was consul in A. D. 494. See above c. 2 p. 204 at the year 494.

256 *Prosper Aquitanus*. Addressed *Augustine* on the *Pelagians* A. D. 428.^b For his *Chronicle* see the Tables A. D. 378 p. 491 A. D. 433 p. 619 A. D. 445 p. 631 and 455 p. 651. *Prosper* still lived in A. D. 463: p. 665.

257 *Victorius Aquitanus*. Tables A. D. 457 p. 657.^c

^y According to *Photius* the friend of *Chrysostom*: *Phot. Cod.* 168 ἀνεγνώσθησαν τοῦ μακαρίου Βασιλείου ἐπισκόπου Σελευκίας λόγοι κ' κ. τ. λ.—ἔοικε δὲ οὗτος μῦθον εἶναι ἢ ὁ Καισαρείας μέγας Βασίλειος ὁ τῷ τρισμακαρίστῳ Ἰωάννῃ τῷ Χρυσοστόμῳ φίλος γεγονώς καὶ ὁμωρόφις, πρὸς δὲ καὶ ὁ Περὶ ἱεροσύνης λόγος συντάκται· πολλὰ γὰρ ἴχνη τῶν ἐκείνου καὶ λόγων καὶ νοημάτων, καὶ μάλιστα τῶν κατὰ τὴν θείαν γραφὴν, ἐν τοῖς τοῦ Βασιλείου λόγοις ἐπιφαίνεται, ὡς ἂν ἀπὸ τῆς αὐτῆς πηγῆς τῶν μαθημάτων ἀρυσσάμενων ἀμφὸς τὰ πρόσφορα.—ἔστι δὲ Βασίλειος οὗτος ὁ καὶ μέτροις ἐκτείνας τὰ τῆς πρωτομάρτυρος Θέκλῃς ἔργα καὶ ἄλλα καὶ νικητήρια· καὶ ἄλλα δὲ αὐτοῦ συγγράμματα φέρονται. See *Cave* tom. 1 p. 441 who reasonably doubts the account that *Chrysostom* addressed *Basil* of *Seleucia*. That treatise was composed before A. D. 386,—*Basil* was still living in A. D. 458.

^z Apud *Sidonium* Ep. IV. 2 *Claudianus Sidonio* *papa* S. is a letter from *Claudian* himself. *Sidonius* Ep. IV. 11 writes the epitaph of *Claudian*: *Sidonius Petreio suo salutem. Angit me nimis damnum sæculi mei, nuper erepto avunculo tuo Claudiano.—Ejus hoc carmen est "Germani decus et dolor Mamerci"* &c.—*Ecce quod carmen cum primum affui super unanimi fratris ossa conscripsi.*

^a Rather A. D. 425.

^b Apud *Augustinum* Ep. 225 ed. Ven. *Prosper Augustino de reliquiis Pelagianæ hæreseos in Gallia—clam succrescentibus.* *Augustin.* Opp. tom. 7. 2 p. 646 ed. Lugdun. On *Prosper's* cycle of 84 years see c. 2 p. 182 o 185 c 191 o 194 a.

^c On his list of consuls see c. 2 p. 181 seq.

- 258 *Gennadius CP. episcopus.* Appointed successor to *Flavianus* in 458, died in 471: p. 675. Memorials of *Gennadius* at A. D. 470 p. 673.
- 259 *Isaac Antiochenus.* A. D. 459 p. 661.
- 260 *Sabas.* Born Jan. A. D. 439, died in December A. D. 532 in his 94th year^d.
- 261 *Samuel Edessenus.* Tables A. D. 467 p. 669.
- 262 *Vincentius presbyter.* Gennad. c. 80 *Vincentius presbyter, et ipse natione Gallus, in divinis Scripturis exercitatus linguam habens usu loquendi et majore lectione politam, commentatus est in psalmos. Cujus operis legit aliqua homini Dei Cannatae, me audiente, promittens simul, si Dominus vitam et vires daret, se in toto psalterio eodem studio laboraturum.* Therefore still living in A. D. 493.
- 263 *Idatius Lemicanus.* Memorials of himself are in the Tables A. D. 407 p. 569 A. D. 427 p. 609. His captivity A. D. 460 p. 661. Conclusion of his Chronicle A. D. 468 p. 669. 671. It began at the 1st year of *Theodosius* and included the 12th of *Leo* A. D. 379—468: Tables A. D. 429 p. 609.
- 264 *Faustus Regii Galliarum episcopus.* We collect that he still lived in 493 when *Gennadius* wrote^c.
- 265 *Gelasius Cyzicenus.* Described in the Tables A. D. 475 p. 683. 685.
- 266 *C. Sollius Apollinaris Sidonius.* A youth in 449: Tables 449. 3 p. 637. Married the daughter of *Avitus*: 456. 3 p. 655. He is at *Arelate* in 461: p. 663. at *Rome* in 467: p. 669. *Panegyricus Avito* A. D. 456 p. 653. *Panegyricus Majoriano* A. D. 458 p. 657. 659. *Panegyricus Anthemio* A. D. 468 p. 669. 671.^f
- 267 *Euthalius.* A. D. 458 p. 659.
- 268 *Theodulus.* A. D. 478 p. 691.

^d According to *Cyrillus in vita Sabæ apud Norisium* tom. I p. 584 *A. Sabas* was born *Theodosio A. XVII cos.* and in January: *Cyrillus apud Norisium* p. 583 *D Incipiente 91º ætatis anno Sabæ—Theodosius jam senex et plenus dierum—ad cælum transiit mense Januario die XI indictione VII. sc. Jan. 11 A. D. 529. Sabas* died according to *Cyrillus apud Sam. Basnage* tom. 3 p. 698 *ætatis suæ anno 94º post consulatum Lampadii et Orestis II sexto præsentis a Deo protecti imperii 5º Decembris mensis indictione decima. Sc. Dec. 5 A. D. 532, when the 6th of Justinian was current. But in December of 532 the eleventh indiction was current, as Basnage observes; and may be restored to the text of Cyrillus. The 94th year commenced, as we learn from the preceding epochs, in Jan. A. D. 532. As I have not access to the work of Cyrillus himself, I give the evidence from the reports of Norisius Pagi and Basnage.*

^c *Gennad. c. 85 Faustus ex abbate Lerinensis monasterii apud Regium Gallie episcopus factus, vir in divinis Scripturis satis intentus, ex traditione symboli occasione accepta composuit librum de Spiritu Sancto &c.—Edidit quoque opus egregium de gratia Dei qua salvamur et libero humanæ mentis arbitrio &c.—Legi ejus et adversus Arianos et Macedonianos parvum libellum in quo coessentialem prædicat Trinitatem, et alium adversus eos qui dicunt esse in creaturis aliquid incorporeum.—Est et ejus epistola in modum libelli ad diaconum quendam Gratum nomine edita, qui a fide ca-*

tholica discedens ad Nestorianam abiit impietatem.—Sunt vero et alia ejus scripta, quæ, quia necdum legi, nominare nolui. Viva tamen voce egregius doctor et creditur et probatur. Scripsit postea ad Felicem præfectum prætorii et patriciæ dignitatis virum filium Magni consulis [A. D. 466], jam religiosum, epistolam ad timorem, Dei hortatoriam &c. On Faustus see above Nº 232 note o Nº 251 Tables A. D. 497 p. 715.

^f *Sidonius* after A. D. 468 became a bishop: *Gennad. c. 92 Sidonius Arvernorum episcopus scripsit varia et grata opuscula et sanæ doctrinæ. Homo siquidem tam divinis quam humanis ad integrum imbutus acerque ingenio scripsit ad diversos diverso metro vel prosa compositum epistolarum insigne volumen, in quo quid in literis posset ostendit. Verum in Christiano vigore polens etiam inter barbaræ ferocitatis duritiem quæ eo tempore Gallos oppresserat catholicus pater et doctor habetur insignis. Floruit ea tempestate qua Leo et Zeno Romanis imperabant.* The period assigned is within A. D. 457—490. But *Sidonius* began to be eminent in the reign of *Marcian* and died in the reign of *Zeno*. *Sidonius* Ep. IX. 12 (quoted by *Savaron* in *Vita* c. 10) attests that he was at least 12 years a bishop: *Desidiæ nostræ verecundia comes ad hoc sententiam inclinat ut me postquam in silentio decurri tres Olympiadas tam pudeat novum poema conficere, quam pigeat.* Written therefore at least 12 years after A. D. 468.

- 269 *Victor Vitensis*. A. D. 488 p. 703.
- 270 *Joannes Antidchenus*. Still living in A. D. 493 : Tables p. 711.
- 271 *Eugenius*. A. D. 483 p. 696 A. D. 493 p. 711. Died in 505 : p. 721.
- 272 *Gelasius Romanus*. He was appointed March 2 A. D. 492 and died Nov. 19 A. D. 496 : Tables p. 709 p. 713.^g
- 273 *Pomerius*. A. D. 493 p. 711.
- 274 *Gennadius*. A. D. 493 p. 709. 711.
- 275 *Basilus Cilix*. His work is described from Photius at A. D. 500 p. 717 A. D. 520 p. 739.
- 276 *Cæsarius Arelatensis episcopus*. Already bishop in A. D. 506 : Tables p. 723. Present at a council at Arelate in 524 : Acta Concil. tom. 5 p. 765 *Cæsarius in Christi nomine episcopus definitionem hanc—relegi et subscripsi. Not. sub die VIII Idus Junias Opilione V. C. consule* [June 6 A. D. 524]. and at the synod of Arausio in 529 : Acta Concil. tom. 5 p. 814 *Cæsarius in Christi nomine episcopus constitutionem nostram relegi et subscripsi. Not. sub die V Non. Julias Decio Juniore V. C. consule* [July 3 A. D. 529].^h
- 277 *Ennodius*. A. D. 510 p. 727.
- 278 *Alcimus Avitus*. Described in the Tables at A. D. 496 p. 712. 713. See 497 p. 715. Managed a conference in 501 : p. 717. 719. Still living in A. D. 517 : p. 733. 735.
- 279 *Fulgentius Ruspensis*. Tables A. D. 497 p. 715. Auctor vitæ apud Basnage tom. 3 p. 605 *Beatum spiritum feliciter in manus Domini tradidit, annum sui episcopatus agens XLV vitæ autem totius LXV*. He died Jan. 1, and, as Basnage calculates tom. 3 p. 704, A. D. 533. which would fix the episcopate at A. D. 508—532.
- 280 *Theodorus anagnostes*. Suidas p. 1864 B Θεόδωρος ἀπὸ ἀναγνωστῶν τῆς μεγάλης ἐκκλησίας ΚΠ. ἔγραψεν ἱστορίαν ἐκκλησιαστικὴν ἀπὸ τῶν χρόνων Κωνσταντίνου ἕως τῆς βασιλείας Ἰουστινιανοῦ. Nicephorus H. E. I. 1 p. 35 after mentioning *Sozomenus Theodoretus Philostorgius Socrates* proceeds ἐντεῦθεν πάλιν ὁ Βυζάντιος ἀναγνωστῆς Θεόδωρος καὶ ὁ Κίλιξ Βασίλειος [Nº 275] καὶ ὁ ἀπὸ ἐπάρχων Εὐάγριος [Nº 317] τὰ τῶν ἀνωτέρω χρόνων καὶ πρὸ αὐτῶν ὑπερβάντες οἱ μὲν τοὺς οἰκείους χρόνους τοῖς ἐκείνων παρέξενσαν, τὸ τῆς πραγματείας δυσχερὲς ὑπολογισάμενοι· ἄλλοι δὲ καὶ τὸν βλὸν τῷ συγγράφειν ἀπολιπόντες τὴν τῆς ἐπιβολῆς ὑπόστασιν ἤκιστα συνετέλεσαν. *Theodorus* therefore flourished in the reign of *Justinian*. Fragments of *Theodorus* down to the reign of *Anastasius* (conf. p. 583) are in Valesius p. 551—584.
- 281 *Fulgentius Ferrandus*. Victor Tun. *Post cons. Basilii V. C. anno VI* [A. D. 546 *Victori*] *Ferrandus Carthaginis ecclesiæ diaconus clarus habetur*. *Facundus* IV. 3 *Pelagius et Anatolius Romani diaconi—laudabilis in Christo memoriæ Ferrando Carthaginensi diacono scripserant &c.* *Ferrandus* therefore was already dead when *Facundus* wrote ; and *Facundus*

^g His epistles are quoted at A. D. 493 p. 709 A. D. 494 p. 711 A. D. 495 p. 713.

^h Venantius Fortunatus V. 2, 68

*Regula Cæsarii præsulis alma fui
Qui fuit antistes Arelas, de sorte Lirini,
Et mansit monachus pontificale decus.*

This work of *Cæsarius* is mentioned by Greg. Tur. H. Fr. IX. 39 *Cæsarii Arelatensis episcopi Constituta*. c. 40 *Arelatensem urbem expetunt de qua regula sancti Cæsarii atque Cæsariæ beatæ suscepta*. Gennad. c. 86 *Cæsarius Arelatensis urbis episcopus, vir sanctitate et virtutibus celebris, scripsit egregia et grata et valde monachis necessaria opuscula. De gratia quoque et libero arbitrio edidit testimonia divinarum Scriptura-*

rum et sanctorum patrum judiciis munita, ubi docet hominem nihil de proprio agere boni posse nisi cum divina gratia præveniret. Quod opus etiam papa Felix per suam epistolam roboravit [A. D. 528 *Felices epistola III* apud Acta Concil. tom. 5 p. 799 *Cæsario. Data III Non. Februar. P. C. Mavortii V. C.*] *et in latius promulgavit. Floruit hic eo tempore quo et Faustus* [Nº 264], *Anastasio* *remp. administrante*.

Fabricius observes ad *Gennadium* p. 39 that in 493 when *Gennadius* wrote *Cæsarius* was not yet bishop, and the letter of *Felix* not yet written. Whence he concludes that this chapter (which is also absent from most MSS.) was added by some other writer.

wrote cir. A. D. 547: Tables p. 783. The disciple of *Fulgentius Ruspensis*. See the testimonies quoted by Basnage tom. 3 p. 704.

282 *Aprigius*. Tables A. D. 531 p. 753.

283 *Cyrillus Scythopolites*. The author of the life of *Sabas* quoted above at N° 260. This work—*βλος τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Σαβᾶ*—was written about A. D. 555.ⁱ

284 *Justinus Hispanus*
285 *Justus Hispanus* } A. D. 534 p. 759.

286 *Cosmas Indicopleustes*. A. D. 548 p. 787. 789.

287 *Aurelianus Arelatensis episcopus*. A. D. 546 p. 785.

288 *Julianus Halicarnassensis*. Banished with *Severus* in 539.^j

289 *Benedictus Casinensis*. Petrus diaconus, bibliothecarius Casinensis, c. 1 p. 165 ed. Fabric. *Benedictus monachorum institutor, vir egregius,—provincia Nursiæ exitit oriundus ex patre Euproprio nomine, matre Abundantia, avo Justiniano, nutrice Cyrilla. Postquam XII monasteria Christo adjuvante construxit temporibus Justiniani imperatoris—Casinum advenit &c. Scripsit autem jam senex in eodem Casinensi cœnobio monachorum regulam &c. Fuit autem temporibus Anastasii Zenonis Justinii et Justiniani imperatorum. Honor. III. 30 Benedictus abbas monasterii Casini scripsit regulam monachorum, per totum mundum promulgatam, qui omnium justorum spiritu plenus scribitur. Conf. Anon. Mellicensem c. 20. Gregorius Romanus procem. dial. I. II Opp. tom. 2 p. 208 Liberiori genere ex provincia Nursiæ exortus Romæ liberalibus literarum studiis traditus fuerat^k.*

ⁱ Oudin tom. I p. 1420 “Cyrillus Scythopolitanus vitas sanctorum Euthymii archimandritæ et sancti Sabæ magnæ Lauræ abbatis scripsit post concilium quintum Oecumenicum A. D. 548 in quo Origenistæ damnati sunt, atque ut has vitas duas scriberet relicto monasterio proprio venit ad magnam Lauram, ubi per biennium illas dum componeret permansit. Non itaque ante A. D. 550 utramque hanc vitam complevit.” He quotes *Cyrillus* himself: *Cum congregata fuisset CP. quinta sancta synodus, et Origenis et Nestorii dogmata fuissent ab ea percussa anathemate, et qui novam Lauram tenerant Origenistæ illinc essent expulsi—permittente mihi admirabili Jo. Silentario, eo inquam qui erat episcopus,—discedo a cœnobio et ipse quoque versor in hac Laura. Cum autem ad eam transissem, secutus paternas literas quæ a me portabantur ut componerem historiam BB. Euthymii et Sabæ, duos quidem annos deinceps continuos quievi in Laura et captum opus sum persecutus.* But Oudin, who censures Cave p. 1419 for inaccuracy, is himself inaccurate; for the fifth general council was not held in A. D. 548 but in A. D. 553. See the Tables p. 800. To the other testimonies may be added *Cyrillus* himself as quoted by Norisius tom. I p. 653 “Cyrillus Scythopolitanus in vita Sabæ recte dicit expulsus post octo menses a quinta synodo peracta ex nova Laura Origenistis quietem datam monachis S. Sabæ et universæ provinciæ anno XXIII^o a morte Sabæ. Hic decessit A. D. 531 indict. X Dec. 5. Adde 22 annos; habebis annum 553.” &c. It has been shewn however at N° 260 that the other characters of time, the year of *Justinian*, the year *II* post

consulatum, require Dec. 5 A. D. 532; from whence the 23rd year commenced in December A. D. 554, eighteen months, instead of eight months, after the termination of the Council in June A. D. 553. We may probably read in the numbers of *Cyrillus* anno XXII^o a morte Sabæ; which will express December 553. Upon *Cyrillus* see Fabricius B. G. tom. 11 p. 97. 98.

^j Victor Tun. *Apione V. C. consule* [A. D. 539]. *Severus Antiochenus hæresis princeps, a quo Severiani vocantur, et Julianus Halicarnassensis episcopi apostolicæ fidei et Chalcedonensis synodi impugnatores exilio Alexandria Justiniani jussione mittuntur, ubi adversus sequaces Chalcedonensis synodi scribentes ex duabus unam in Christo naturam esse dixerunt, quam dudum Severus corruptam et Julianus adstruit incorruptam. Alexandria Ægyptus et Libya in utrisque est Christi inimicis divisa; Theodosiani enim Severum et Gaianitæ Julianum secuti sunt. Sed a Theodosianis aliæ duæ hæreses exierunt, una Agnoitarum et altera Tritheitarum. Agnoitæ siquidem perversitati a quo exierunt id adjiciunt, quod Christi divinitas ignoret futura quæ sunt scripta de die et hora novissima, Tritheitæ vero, sicut tres personas in Trinitate, ita quoque tres adstruunt Deos esse.*

^k Gregorius Ibid. (quoted by Basnage Annales tom. 3 p. 760) *Hujus ego omnia gesta non didici, sed pauca quæ narro quatuor discipulis illius referentibus agnovi; Constantino scilicet reverendissimo valde viro, qui ei in monasterii regimine successit; Valentiniano quoque, qui annis multis Lateranensi monasterio præfuit; Symplicio, qui congregationem illius post eum*

290 *Theodorus Cæsareæ episcopus*. Favoured the Origenists in the reign of *Justinian*: Liberatus c. 24 apud Acta Concil. tom. 6 p. 457 *Reserato aditu in adversarios ecclesiæ ut mortuus damnaretur, Theodorus Cæsareæ Cappadociæ episcopus, dilectus et familiaris principum, secta acephalus* [at de hoc conf. Norisium tom. 1 p. 593 B 617 D], *Origenis autem defensor acerrimus et Pelagio æmulus, cognoscens Origenem fuisse damnatum, dolore damnationis ejus, ad ecclesiæ conturbationem damnationem molitus est in Theodorum Mopsuestenum* [Nº 219] *eo quod Theodorus multa opuscula edidisset contra Origenem exosusque et accusabilis haberetur ab Origenistis, et maxime quod synodus Chalcedonensis (sicut probatur) laudes ejus suscepit, in tribus epistolis. Cujus damnationem memoratus Theodorus tali machinatione perfecit &c. Theodorus was anathematized by Vigilius in August 551: See the Tables p. 793. Marked again by Vigilius in the Tables A. D. 552 p. 797.¹*

291 *Zacharias rhetor*. His Ecclesiastical History treated of the times of *Marcian Leo* and *Zeno*. According to Evagrius he favoured the Nestorians, and was not always accurate^m. The

tertius rexit; Honorato etiam [conf. Dial. II. 15 p. 240], *qui nunc adhuc cellæ ejus in qua prius conversatus fuerat præst.* Paulus Diac. Langob. IV. 18 *Circa hæc tempora* [sc. regnante *Agilulfo*] *cænobium beati Benedicti patris, quod in Castro Cassino situm est, a Langobardis noctu invaditur. &c.—Fugientes—monachi Romam petierunt, secum codicem sanctæ regulæ quam præfatus pater composuerat, et quædam alia scripta,—deferentes. Cæterum post beatum Benedictum Constantinus, post hunc Simplicius, post quem Vitalis, ad extremum Bonitus congregationem ipsam rexit, sub quo hæc destructio facta est.* On the narrative of Gregory in Dial. I. II see Basnage tom. 3 p. 760. 761. The year of the death of *Benedictus* is not clear: Petavius apud Basnage p. 760 “Faustus ejus discipulus, ut testis est Sigebertus, scriptum reliquit eum obiisse XII Kal. April. pridie Paschatis; idemque Leo Hostiensis refert, sed addit A. D. 542 indictione secunda obiisse Benedictum. Quæ sunt *δοῦρατα*. Nam indictio quinta fuit anno 542. Reliqui characteres inextricabiles sunt.” *Authari* king of the Lombards died Sept. 5 A. D. 590 and *Agilulfus* began to reign in May A. D. 591. Compare c. 1 of this volume p. 151 with Paulus Diac. Langob. III. 36. The destruction therefore of the monastery by the Lombards was after the latter date.

¹ *Cyrillus Scythopolitanus* apud Norisium tom. 1 p. 556 D *Postquam enim fuit ecclesia recens liberata ab hæresibus—et fuit in ea quies et tranquillitas, malignus in eam rursus invidum injiciens oculum movet adversus eam quosdam Nonni asseclas, Domitianum inquam et Theodorum, qui, cum jam olim sentirent ea quæ Origenes, ubi etiam assumpserunt auxilium temporis et rerum alter quidem Galatarum Theodorus autem Cæsareæ Cappadociæ creati sunt antistites, magnam suam ostendunt potestatem.* The anathema of *Vigilius* dated Aug. 14 A. D. 551 (quoted in the Tables p. 793) begins in this manner p. 1314. 1315 *Quoniam tu, Theodore Cæsareæ Cappadociæ civitatis episcopo, qui hactenus ab ordinationis tui tempore unius anni spatio in ecclesia, cujus gubernacula susceperas, non passus es residere, sed auctoritate nominis episco-*

palis abusus universalis ecclesiæ scandala generare non cessas, &c.—Nos vero longanimitate nostram, divina largitate concessam, tam circa te quam circa seductos abs te, pene hoc quinquennio elapso monstravimus. Primum quidem in eo quod—condescendentes quorundam animis quos aliqua dissipatione credimus temperandos, quia tu jam eos pluribus annis inquietissimus stimulator accenderas &c. From whence we learn that in August 551 *Theodorus* had been several years a bishop. *Theodori archiepiscopi Cæsariensis epistolæ* are mentioned in Fabricius tom. 1 p. 703.

Liberatus c. 23 apud Acta Concil. tom. 6 p. 457 (quoted by Noris. tom. 1 p. 566) describes the edict of *Justinian* against *Origen*: *Pelagius æmulus existens Theodoro Cæsareæ Cappadociæ episcopo, volens ei nocere eo quod esset Origenis defensor, una cum Menna archiepiscopo CP. flagitabat a principe ut juberet fieri quod illi monachi supplicabant, ut Origenes damnaretur ipsaque capitula talia docentia. Annuit imperator facillime, gaudens se de talibus causis judicium ferre. Jubente eo dictata est in Origenem et illa capitula anathematis damnatio, quum subscribentes una cum Menna archiepiscopo apud CP. reperti deinde directa est Vigilio Romano episcopo, Zoilo Alexandrino, Euphræmio Antiocheno et Petro Hierosolymitano. Quibus eam accipientibus et subscribentibus, Origenes damnatus est mortuus, qui vivens olim fuerat antea damnatus.* The edict of *Justinian* is still extant apud Acta Concil. tom. 6 p. 312—353. The date of this edict is not certain, but Norisius tom. 1 p. 568 and Pagius tom. 2 p. 565 both agree that it was issued about A. D. 543.

^m *Zacharias* apud Evagrium H. E. II. 2 affirms that *Nestorius* was still living and favoured by the council of Chalcedon A. D. 451: *Ζαχαρίας μὲν ἐμπαθὼς ὁ ῥήτωρ καὶ Νεστόριον ἐκ τῆς ὑπερορίας μετέπειπτον γενέσθαι φησί· τὸ δὲ γὰρ μὴ ταῦθ' οὕτως ἔχειν τεκμηριῶ τὸ πανταχοῦ τῆς συνόδου τὸν Νεστόριον ἀναθεματίσθαι. δηλοῖ δὲ ἐν μάλα καὶ Εὐστάθιος ὁ τῆς Βηρυτῶν ἐπίσκοπος γράφων πρὸς Ἰωάννην ἐπίσκοπον—ἐπὶ λέξεως ὧδε· “Ἐπατήσαντες δὲ πάλιν οἱ ζητοῦντες Νεστορίου τὰ λείψανα τῆς συνόδου κατεβόων “οἱ ἅγιοι διὰ τί ἀναθεματίζονται;”*

Ecclesiastical History of *Zacharias* is said to be still extantⁿ.

- 292 *Primasius Adrumetinus episcopus*. Summoned to CP. in A. D. 551: Victor Tun. *Post cons. Basilii anno XI Reparatus archiepiscopus Carthaginensis ecclesiae Firmus Numidarum episcoporum primates et Primasius et Verecundus concilii Byzaceni episcopi pro fidei causa ad urbem regiam ejusdem* [sc. Justiniani] *praecepto principis evocantur*. He joins with *Vigilius* in the condemnation of *Theodorus* in Aug. A. D. 551 (Tables p. 793): *Acta Concil. tom. 5 p. 1316 C. Ibid. p. 1358 C Primasius Dei gratia episcopus civitatis Adrumetinae,—concilii Byzaceni, huic constituto quod beatus papa Vigilius in causa trium capitulorum protulit consentiens subscripsi*. But he afterwards changed his opinion: Victor Tun. *P. C. Bas. anno XII* [A. D. 552] *Reparatus archiepiscopus—officio sumptibusque privatus Eucayda exilio relegatur.—Firmus Concilii Numidiae primas donis principis corruptus damnationi eorundem capitulorum assensum praebeuit.—Primasius quoque Aquimetensis monasterio relegatus. Sed Boetio primate Byzaceni concilii morte praevento, ut ei succederet, memoratae damnationi protinus assensit reversusque ad sua quae prius defendebat validissimis persecutionibus impugnavit.—Sed in quibus peccavit latere non potuit. Siquidem postquam a catholicis sui concilii antistitibus pro suis praevaricationibus condemnatus infelici morte exstinguitur*. He died therefore before A. D. 566, when *Victor* wrote^o.

ὡς ἀναγκάστησαν τὸν βασιλέα τοῖς δορυφόροις ἐπιτρέψαι μακρὰν αὐτοὺς ἀπελάσαι.” Πῶς οὖν ὁ Νεστόριος μετεκαλείτο, τῶν ἐντεῦθεν μεταστὰς, οὐκ ἔχω λέγειν. He is quoted *Evagr. II. 8 p. 302 A* on the death of *Proterius* A. D. 457: τῷ μὲν τοι γε Ζαχαρία τὰ περὶ τούτων διηγουμένην δοκεῖ πεπράχθαι μὲν τὰ τούτων πλείω ἐξ αἰτίας δὲ Προτερίου μεγίστας ταραχὰς τῇ Ἀλεξανδρείᾳ ἐμπούσαντος· οὐκ ἐκ τοῦ δήμου ταῦτα τετολμήσθαι ἀλλ’ ἐκ τινων στρατιωτικῶν, ἐξ ἐπιστολῆς Τιμοθέου πιστούμενος πρὸς Λέοντα γεγεννημένης. On *Amphilochius* of *Side* in the time of *Leo*: *II. 10 p. 304 A B* οἱ τῶν ἄλλων δὲ πόλεων ἐπίσκοποι τοῖς ἐν Καλχηδόνι τυπωθεῖσιν ἐνέμειναν καὶ τὴν Τιμοθέου χειροτονίαν ἀπάσαις κατέκριναν ψήφοις· Ἀμφιλόχιος δὲ μόνος ὁ Σίδης ἐπιστολὴν γέγραφε πρὸς τὸν βασιλέα καταβῶσαν μὲν τῆς Τιμοθέου χειροτονίας οὐκ ἀποδεχομένην δὲ τὴν ἐν Καλχηδόνι σύνοδον, εἶπερ καὶ ταῦτα τῷ Ζαχαρίᾳ τῷ ῥήτορι πεπόνηται τῷ καὶ τὴν ἐπιστολὴν αὐτὴν Ἀμφιλοχίῳ ἐντεταχότι ἐν τῷ αὐτοῦ συγγράμματι. On the letter of the emperor *Basiliscus* A. D. 476: *III. 5 p. 338 A* ὡς μὲν οὖν Ζαχαρία γέγραπται τῷ ῥήτορι, ταῦται ταῖς ἐγκυκλίαις συλλαβαῖς [sc. *Basilisci*. Cf. *III. 4*] συντίθεται ὁ Τιμόθεος [sc. *Ælurus*] ἄρτι τῆς ὑπερορίας, ὡς ἔφην, ἐπανηνεγμένος. *Niceph. H. E. XVI. 5 p. 668 B* τῶν δ’ ἐγκυκλίων γραμμάτων διαδοθέντων, ὡς Ζαχαρίας φησὶν, οἱ τὰ Εὐτυχοῦς φανταζόμενοι καὶ τὸν μονήρη βίον μεταδιώκοντες, ὥσπερ τὴν ἑρμαῖφ περιτυχόντες κ. τ. λ. Another rescript of *Basiliscus* is given apud *Niceph. XVI. 6 p. 669 C* ἀλλὰ Ζαχαρίας μὲν ὁ τὴν δλην πραγματείαν ἐκπαθῶς συγγραψάμενος παρήκε τῇ κατ’ αὐτὸν ἱστορίᾳ τὰ ἀντεγκύκλια· ἐγὼ δὲ πού εὐρὼν τῇ συγγραφῇ παραθήσονται· ἔχουσι δ’ ἐπὶ λέξεως οὕτως· “Αὐτοκράτορες Καίσαρες Βασιλίσκος καὶ Μάρκος” κ. τ. λ. He is quoted on *Timotheus Ælurus* by *Evagrius III. 6* ὁ αὐτός φησι τὸν Τιμόθεον ἐξορμήσαντα τῆς βασιλίδος τὴν Ἐφεσίων καταλαβεῖν. *III. 7* Ἀκάκιον δὲ φησι τὸν τῆς ΚΠ. πρόεδρον ἐπὶ τούτοις περιπαθήσαντα συγκλησάμεν τὸ μοναδικὸν καὶ τὸν δῆ-

μον τῆς βασιλευδύσης, ὡς αἰρετικοῦ τοῦ Βασιλίσκου τυγχάνοντος. On the conduct of the Asiatic bishops after the death of *Basiliscus*: *III. 9* εἶτε οὖν Ζαχαρίας ὁ ῥήτωρ ἐσυκοφάντησε τούτους, εἶτε αὐτοὶ διεψεύσαντο φήσαντες ὡς οὐκ ἠβούλοντο ὑπογράψαι, λέγειν οὐκ ἔχω. *Conf. Niceph. XVI. 9 p. 672 B* ταῦτα μὲν οἱ ἐπίσκοποι. εἴτ’ οὖν Ζαχαρίας ὁ ταύτας ἐμπαθῶς συνταξάμενος τούτοις ἔφθη συκοφαντήσας, εἶτε καὶ αὐτοὶ διεψεύσαντο—ἀκριβῶς συνορᾶν οὐκ ἔχω. *Evagrius III. 12 p. 343* quotes him on the appointment of *Joannes* at *Alexandria* A. D. 482: Ἰωάννης—ἐαυτῷ μνώμενος τὴν ἐπισκοπὴν, ὡς Ζαχαρίας φησὶν, ἐφωράθη ὑπὸ τοῦ βασιλέως· καὶ ὄρκους ὑποσχῶν μὴ ποτε τὸν τῆς Ἀλεξανδρέων ἐπιζητήσῃν θρόνον ἀνὰ τὴν οἰκίαν ἐπαναξέυξαι· καὶ θεσπίζει γε βασιλεὺς μετὰ τελευτὴν Τιμοθέου ἐκείνον ἐπίσκοπον γενέσθαι ὃν ἂν ὁ κληρὸς καὶ τὸ κοινὸν ψηφίσοντο. οὐκ εἰς μακρὰν δὲ τελευτήσαντος τοῦ Τιμοθέου, ὁ Ἰωάννης χρήματα δοὺς, ὡς τῷ αὐτῷ Ζαχαρίᾳ γέγραπται, καὶ ἐς τὰ ὁμοσμήνα τῷ βασιλεῖ ἀλογήσας ἐς ἐπίσκοπον τῶν Ἀλεξανδρέων προβάλλεται. And on *Joannes* of *Alexandria* in the time of *Felix* of *Rome* A. D. 483: *III. 18 p. 349* ὁ δὲ Ἰωάννης ὁ ἐν Ῥώμῃ πεφευγὼς Φήλικα τὸν μετὰ Σιμπλίκιον τῆς Ῥώμης ἐπίσκοπον—πέθει, ὡς Ζαχαρίας λέγει, καθαιρετικὸν Ἀκακίῳ διαπεμφθῆναι πρὸς τοῦ αὐτοῦ Φήλικος κ. τ. λ.—καὶ ταῦτα μὲν Ζαχαρία γέγραπται· δοκεῖ δὲ μοι μηδὲν τῶν ἐπὶ τούτῳ πραχθέντων εἰδέναι, μόνην δὲ ἀκοὴν ἡκρωτηριασμένην ἀφηγγῆσασθαι.

ⁿ Harles apud *Fabric. B. G. tom. 7 p. 420* “*Inter Codd. Constantini Varenii erat (ut me per literas docuit cel. Alter) Ζαχαρίου ῥήτορος ἱστορία ἐκκλησιαστική.—Inter Codd. Jo. Sutzii Ζαχαρίου ῥήτορος ἱστορία ἐκκλησιαστική.*” *Conf. Vossium de Hist. Græc. lib. IV part. III p. 524.*

^o *Isidorus Hispal. c. 9 Primasius Africanus episcopus composuit sermones scholastico de hæresibus libros tres directos ad Fortunatum episcopum, explicans in eis*

- 293 *Liberatus*. At Rome A. D. 534: Tables p. 761. His *breviarium*: Tables A. D. 555 p. 805.
- 294 *Agapetus diaconus*. Tables A. D. 527. 3 p. 747.
- 295 *Facundus Afer Hermianensis ecclesiæ episcopus*. Described in the Tables A. D. 545 p. 783.
- 296 *Rusticus diaconus Romanus*. *Rusticus* was the kinsman of *Vigilius* and accompanied him to CP. in 547; but afterwards condemned and opposed him; for which *Vigilius* deprived *Rusticus*: *Vigilius* Valentiniano apud Acta Concil. tom. 6 p. 191 (March 18 A. D. 550? Tables p. 791) *Quod nunc quoque sancti Chalcedonensis concilii adversarii (inter quos etiam Rusticum et Sebastianum comperimus istius auctores scandali, quos olim pro meritis suis a sacra communione suspendimus, in quibus nos, si non resipuerint celeriter, fraternitas tua cognoscat canonicam sententiam prolaturos) qui sub prætextu falsæ defensionis student ut eandem synodum contra prædictas tres synodos [sc. of A. D. 325, 381, 431] dixisse (quod absit) ostendant*^p. *Rusticus* was banished by *Justinian* in 553: *Victor Tun. Post cons. Bas. anno*

quod olim beatus *Augustinus* in libro *hæreseon imperfectum* morte interveniente reliquerat; in primo ostendens quid *hæreticum* faciat, secundo et tertio digerens quid *hæreticum* demonstret. Claruit *Justiniano* regnante. Placed by *Trithemius* c. 154 a century too high: *Primasius episcopus Africanus* et, ut quidam volunt, beati *Augustini* discipulus—multa dicitur composuisse opuscula.—De quibus ego tantum reperi *Contra hæreses ad Fortunatum episc.* lib. III, in *Apocalypsin Johan.* ad *Castorium* lib. V, de libro *Apocal.* beati *Johan.*—Claruit sub *Theodosio imp.* II A. D. 440.

^p The letter of *Justinian* at the opening of the *council apud Acta Concil. tom. 6 p. 20—26, dated IV Non. Maias CP. imperii domini *Justiniani* perp. Aug. anno XXVII P. C. *Basilii* V. C. anno XII [May 4 A. D. 553], recounts the conduct of *Vigilius* and the condemnation of *Rusticus*: p. 23 *Vigilio—cum pervenisset ad hanc regiam civitatem de tribus capitulis subtiliter omnia manifestavimus, et interrogavimus eum quid sapit de hoc; et ipse non semel nec bis, sed etiam sapius in scriptis anathematizavit impia tria capitula. Quod vero ejusdem voluntatis semper fuit de condemnatione trium capitulorum et per plurima alia declaravit et per condemnationem Rustici et Sebastiani aliquando diaconorum antiquioris Romæ; qui, cum primum suscepissent factum ab eo Judicatum, in quo anathematizavit eadem impia capitula [a fragment of the Judicatum is preserved in the margin], postea susceperunt et defenderunt eorum impietatem. Sed etiam Valentiniano episcopo Scythæ et Aureliano Arelati* [Tables p. 791]—scripsit et manifestavit de condemnatione istorum capitulorum, et præcepit eis nihil suscipere quod a condemnatis diaconis scribitur contrarium prædicto Judicato. *Vigilius* himself in his letter to *Rusticus* and *Sebastianus* apud Acta Concil. tom. 6 p. 183—189 relates the proceedings: *Diu vobis, Rustice et Sebastiane, canonibus et decessorum nostrorum congruentem ultionem inferre pro apostolica moderatione distulimus.—Ut excessus vestros ex plurimis paucos interim in quantum possumus designemus, venientibus nobis hic in regiam civitatem* [Feb. A. D. 547] *tu, Rustice, dum aliqua nobis ignorantibus legeres quæ hominem loci tui omnino legere non decebat, et plura*

*committere diceris quæ etiam nostram, si te non prohibuissemus, (quod absit) opinionem atque animam ledere potuisset; dicente quoque de te nobis aliqua Paulo diacono etiam te præsentem, sicut oportuit, et pro affinitate qua nobis a germano quem dileximus jungebaris, et pro eo quod nos te ad Leviticum provexeramus officium, frequenter et secreta paterna monuimus caritate ut, si ea quæ de te dicebantur ex aliqua parte cognosceres, a talibus temperares, ne, quia Dei causam indiscussam non pateremur qualibet ratione relinquere, canonicum per nos in te iudicium proveniret. Tu autem non solum admonitionem nostram audire malevolo spiritu noluisti, sed etiam—ad hoc malitia tua perducta est ut, nostra admonitione contempta, in odium potius prosilires, et occasionem quæres quatenus causa capitulorum—quæ te etiam instante certum est flagitata, ita ut—clamitares dicens non solum nomen et scripta Theodori Mopsuesteni a nobis debere damnari sed et territorium ejus ipsum ubi positus est, et, si ossa ejus evulsa quisquam de sepultura ejiceret et cum eodem territorio incenderet, gratanter acciperes. Et cum necesse esset ut negotium quod fuerat in iudicio nostro perductum te etiam quam maxime inter alios tam sacri ordinis quam sequentis consentiente sententia finiretur, quod constat effectum, et quid de eodem Judicato feceris, quomodo etiam in palatio ut fratri nostro *Mennæ* (ad quem scripseramus) celeriter traderetur institeris, nulli habetur incertum.—Nam et sabbato sancto, quo ipsum te—imminente protulimus Judicatum, in ecclesiam sessum processisse et communicasse et officium tuum implese cognosceris.—Quod etiam succedente dominico die paschæ [Easter-day A. D. 548] similiter effecisti; et diu in eadem perdurando sententia alios ut Judicatum nostrum libenti animo sequerentur nihilominus hortabaris.—Ergo dum et te præ omnibus imminente prolato fuerit Judicatum et tanta in ejus Judicati laude succensus per multum tempus scripseris, fecerisve ut nunquam te crederemus ab hac posse rectitudine deviare, immutatum te subito post hæc quadam animi levitate vulgante opinione comperimus, et cum adversariis ecclesiæ qui contra Judicati nostri seriem nitebantur, et a nobis sunt per Judicati ipsius tenorem a communione suspensi, secrete tractare. Et, dum filius noster *Paulus* diaconus*

*XIII CP. Synodus &c.—Ibi tria sæpe futa capitula cum defendentibus ea damnationi subi-
ciunt &c.—Quorum decretis Rusticus Romanæ ecclesiæ diaconus et Felix Guillensis monasterii
provinciae Africanæ hegumenos contradicentes scripto Thebaida in exilium cum suis sociis
transmittuntur*^q.

297 *Junilius*. Contemporary with *Primasius* (N^o 292) in the reign of *Justinian*: *Trithomius*
c. 155 *Junilius episcopus cujusdam urbis in Africa, nomen autem civitatis invenire non potui,
vir certe in sacris Scripturis valde doctus, et in secularibus disciplinis meo judicio sufficienter
instructus, sensu profundus eloquio dulcis et ornatus, multa dicitur conscripsisse opuscula, sed
ego tantum vidi opus insigne quod scripsit ad Primasium supradictum episcopum, quod præ-
notavit De partibus divine legis, lib. I. De cæteris nullum vidi. Claruit eo tempore quo et
Primasius, A. D. 440.* He places *Junilius* at 440 because he had placed *Primasius* there.
A prochronism of full 100 years. See N^o 292.

298 *Martinus Hispanus Bracarensis episcopus*. Described in the Tables A. D. 561 p. 813 A. D.
572 p. 831.

299 *Victor Tununensis*. His Chronicle begins at A. D. 445: p. 633. and ends at 566: p. 819.
Victor was imprisoned in 555: p. 805. and 556: p. 807. brought before *Justinian* A. D.
564: p. 817.

300 *Agnellus Ravennatensis episcopus*. Epitaphium apud Muratorium p. 1823. 1 *Ravennæ: Hic
r̄q. in p.c. Agnellus arciepsc. q̄s. ann. XIII mense uno dies VIII. qui vixit annos octuginta
tres depositus est sub d. Kal. Aug. ind. II.* He lived in the time of *Narses*: Oudin tom. 1
p. 1443 ex anonymo in vita Agnelli: “Hunc *Narses* maxime dilexit et omnes fortunas
Gothorum quæ intra civitatis muros erant illi attribuit.” *Narses* governed Italy A. D. 554
—567. The second indiction referring to that period will be at A. D. 56 $\frac{2}{3}$. The numbers*
on the epitaph will place the birth of *Agnellus* at A. D. 486, his episcopate at about June
24 A. D. 556, and his burial at Aug. 1 A. D. 569.^r

*ad Italiam discedere voluisset, posteaquam et ad eum
pervenit quod scandalum ecclesiæ, in communione adhuc
nostra positus, secrete et hic et in Africana provincia
—facere nitebaris, tunc tibi caput insistere &c.—ad
hoc es propria voluntate perductus ut tactis evangelii
sacramenta præstares, et verba tua a notario scripta in
nostro teneantur scrinio; quibus inter alia legeris pro-
misisse te nunquam a nostro penitus obsequio discessu-
rum. Posteaquam vero pejor te *Sebastianus*—noscitur
advenisse, ita ut mox tui immemor sacramenti conjura-
tionem inter vos contra statuta canonum, nobis ignoran-
tibus, facientes in apertum uterque prorumperetis scan-
dalum.* He then p. 185—187 goes through the acts
of *Sebastianus*; and proceeds to pronounce sentence
p. 188 *Hæc ergo sustinentes per multa temporis spatia
patientia sacerdotali reseccare distulimus, credentes vos
forsitan resipisci et ab illicitis temperare. Sed quia—
commoniti nolulistis audire et neque ad ecclesiam neque
ad nos reverti—ideo necesse nobis est in vos canonice
vindicare.—Oportet ergo nos jam post tantas admoni-
tiones in vobis, Rustice et Sebastiane, per auctoritatem
beati Petri—regulariter vindicare, propterea ne, si jam
diutius differamus, omnis ecclesiasticus ordo solvatur.
Ideoque, quod a nobis cum gemitu sed cum beati Petri
auctoritate dicendum est, pro suprascriptis excessibus
alienos vos a diaconi esse honore decernimus et omni*

*ministerio officii Levitici prædictum vobis honorem au-
ferentes penitus submovemus, &c.*

The inconstancy and inconsistency of *Vigilius* him-
self, who now defended the three chapters and now
condemned, is well exposed by *Basnage* tom. 3 p. 778.

^q *Rusticus* is the author of a work still extant, *dia-
logus adversus acephalos*. In the preface quoted by
Basnage tom. 3 p. 782 he thus speaks of himself:
*Intentio mihi est ea quæ sæpius in colloctionibus, tam
CP. quam Alexandriæ Ægypti, sive in Antinoo The-
baidis et in adjacentibus locis, seu lecta sive etiam
dicta, vel per me vel per alios defendentes, de fide defi-
nitionem sanctæ synodi Chalcedonensis colligere.*

^r Oudin p. 1444 quotes the epitaph from the ano-
nymous author of the life with the following num-
bers:—*qui sedit annos XIII mensem unum dies octo.
Vixit annos LXXXIV, depositus est sub die Kalenda-
rum Augusti indictione XIII.* which would place his
episcopate at June A. D. 553—July A. D. 566. And
yet the biographer himself apud Oudinum p. 1443
places the appointment of *Agnellus* at A. D. 558—
“*Maximiano defuncto suffectus a. 558.*” which is
inconsistent with his own numbers. Muratori in his
note on p. 1823. 1 attests that *indict. II* and not *in-
dict. XIII* is the right reading. He gives another
inscription p. 1823. 2 “*ex Agnelli vitis archiepisco-*

- 301 *Joannes scholasticus*. Appointed to succeed *Eutychius* at CP. in A. D. 565: p. 817. 819.^s On his death Aug. 31 A. D. 577 *Eutychius* was restored: p. 839. *Philoponus* wrote against *Joannes* about A. D. 568. See c. 1 A. D. 617 p. 164.
- 302 *Venantius Fortunatus*. Described at A. D. 570 p. 827. 829.
- 303 *Conon* ^v
- 304 *Eugenius* } Wrote against *Philoponus*†.
- 305 *Theodosius* }
- 306 *Themistius* }
- 307 *Gregorius Turonensis episcopus*. For his time and works see A. D. 574 p. 833. 835. *Gregory* succeeded *Euphronius* about the close of A. D. 573 and probably died Nov. 17 A. D. 595.
- 308 *Eustratius CP. presbyter*. Lived in the time of the patriarch *Eutychius*, upon whom he composed a funeral discourse in A. D. 582^v still extant in a Latin version. Conf. Fabricium tom. 10 p. 725. A work of *Eustratius* is quoted by Photius^w.
- 309 *Joannes Gerundensis ecclesiæ episcopus, Biclariensis monasterii fundator*. Described at A. D. 569 p. 825. 827. His Chronicle began at the accession of *Justin II*: A. D. 566 p. 820. and ended at 590. See above c. 1 p. 152.
- 310 *Eulogius Alexandriæ episcopus*. Described at A. D. 578 p. 843. His episcopate was at A. D. 580—607.
- 311 *Columbanus*. Boda Hist. Eccles. III. 4 Anno—565^o (*quo tempore gubernaculum Romani imperii post Justinianum Justinus minor accepit*) venit de Hibernia presbyter et abbas habitu et vita monachi insignis, nomine Columbanus, in Britanniam prædicaturus verbum Dei provinciis septentrionalium Pictorum.—Venit autem in Britanniam Columbanus regnante Pictis Bridio filio Meilochon—9^o anno regni ejus; gentemque illam verbo et exemplo ad fidem Christi convertit; unde et præfatam insulam ab eis in possessionem monasterii faciendi acceperit. neque enim magna est, sed quasi familiarum quinque juxta æstimationem Anglorum. Quam successores ejus usque hodie tenent; ubi et ipse sepultus est cum esset annorum 77, post annos circiter 32 ex quo ipse Britanniam prædicaturus adiit. Fecerat autem priusquam in Britanniam veniret monasterium nobile in Hibernia—ex quo utroque monasterio per plurima exinde monasteria per discipulos ejus et in Britannia et in Hibernia propagata sunt; in quibus omnibus

porum Ravennatum." *Salvo domno papa Agnello de donis Dei et servorum ejus quæ obtulerunt ad honorem et ornatum sanctorum apostolorum et reliqua pars de summa cervorum qui perierant et Deo auctore inventi sunt hæc absida Musivo exornata est.* The Catalogue of bishops of Ravenna by this later *Agnellus* is quoted in Noris. tom. 4 p. 915. 916. The bishop *Agnellus* has left a work described by Oudin p. 1444 "*Scriptis Agnellus Ravennatensis episcopus Epistolam de ratione fidei ad Arminium, quam reperies tomo 5 Bibl. Patrum Colon. 1618.*"

* Add Zonaras XIII tom. 2 p. 69 D—70 A Ἰουστινιανὸς περὶ τὰ τελευταῖα αἰρέσει ἀλώσιμος γεγονὼς τῇ τῶν ἀφθαρτοδοκητῶν, οἱ οὐ φθαρτὴν τὴν σάρκα προσλαβεῖν τὸν κύριον ἀλλ' ἀφθαρτον ἄμα τῇ προσλήψει εἶναι αὐτὴν δογματίζουσιν, οὕτω πιστεύειν ἅπαντας ἔσπευδεν, ἀντιλέγοντα δ' αὐτῷ καὶ ἀντιδιαθέμενον τὸν πατριάρχην Εὐτύχιον ὑπερόριον ἔθετο εἰς Ἀράσειαν καὶ προεχειρίσθη πατριάρχης δ' ἀπὸ σχολαστικῶν Ἰωάννης Ἀντιοχείας ὡν ἀποκριτάριος.

† See Photius and Nicephorus quoted in c. 7 p. 332 *Philoponus* N^o 381 Works n. 20. 22.

^v *Eutychius* died Ap. 6 A. D. 582: Tables p. 841 Appendix c. 1 p. 150.

^w Phot. Cod. 171 ἀνεγνώσθη βιβλίον Εὐστρατίου πρεσβυτέρου τῆς μεγάλης ἐκκλησίας, φράσει μὲν συγκεῖμενον οὐκ ἐπαινετῇ λογισμοῖς δὲ οὐ λίαν ψεκτοῖς· σαφὴς δ' ὁ λόγος. ἡ δὲ πρόθεσις τῷ ἀνδρὶ τρία ταῦτα συστήσαι, ἐν μὲν ὅτι μετὰ τὴν ἀπαλλαγὴν τοῦ σώματος αὐτίκα ἐνεργοῦσιν αἱ τῶν ἁγίων ψυχαὶ οὐ μόνον δὲ τῶν ἁγίων ἀλλὰ καὶ ἀπλῶς, κατὰ τὴν οἰκίαν ἐκάστη ἀξίωσιν, πᾶσα ἀνθρωπίνη ψυχὴ· καὶ ὅτι ἐπιφαινόμεναι πολλοῖς πολλάκις καὶ κατὰ διαφόρους τρόπους αἱ ψυχαὶ αὐταὶ κατ' ἰδίαν ὑπαρξὶν ἐπιφαίνονται, ἀλλ' οὐχὶ δυνάμεις τις θεία εἰς τύπους σχηματιζομένη τῶν ἁγίων ψυχῶν τὰς ἐνεργείας ἐπιδείκνυσιν—τρίτον δὲ αὐτῷ κεφάλαιον σπουδάζεται ὅτι πάντως αἱ ὑπὲρ τῶν ἐν πίστει τελευτῶντων τοῖς ἱερεῦσιν ἐπιτελούμεναι θυσίαι καὶ προσφοραὶ ἢ ἄλλως δήσεις καὶ ἱκεσίαι καὶ ἐλεημοσύναι ὑπὲρ αὐτῶν παρὰ τῶν πιστῶν ἐλευθερίαν καὶ πταισμάτων ἄφεσιν καταπράττονται τοῖς ὑπὲρ ὧν ἐπιτελεῖται ταῦτα κ. τ. λ.

idem monasterium insulanum in quo ipse requiescit corpore principatum tenet. According to these dates *Columbanus* was born about A. D. 520 and died A. D. 597.*

- 312 *Licinianus*. Isidor. Hispal. c. 29 *Licinianus Carthaginiensis Spartariæ episcopus, in Scripturis doctus, cujus quidem nonnullas epistolas legimus; de sacramento denique baptismatis unam et ad Eutropium abbatem, postea Valentiaë episcopum, plurimas. Reliqua vero industricæ et laboris ejus ad nostram notitiam minime pervenerunt. Claruit temporibus Mauricii Augusti [A. D. 583—601]. Occubuit CP. veneno (ut ferunt) extinctus ab æmulis.*
- 313 *Severus*. Isidor. Hispal. c. 30 *Severus Malacitanæ sedis antistes collega et socius Liciniani episcopi edidit Libellum unum adversus Vincentium Cæsaraugustanæ urbis episcopum, qui eâ catholica fide in Arianam pravitatem fuerat devolutus. Est et alius ejusdem de virginitate ad sororem libellus qui dicitur Annulus. Cujus quidem fatemur cognovisse titulum ignorare eloquium. Claruit temporibus prædicti imperatoris [see N° 312], quo etiam regnante vitam finivit.*
- 314 *Leander*. Presided in the synod of Toledo May 8 A. D. 589: *Joannes Biclari. Summa synodalis negotii penes sanctum Leandrum Hispalensis ecclesiæ episcopum et beatissimum Eutropium monasterii Servitani abbatem fuit.* The time of that synod is given above c. 1 A. D. 589 p. 152. *Leander* was succeeded in the episcopate by his brother *Isidorus*. See c. 1 A. D. 612 p. 162 A. D. 636 p. 174. By whom he is described.
- 315 *Columbanus Luxoviensis*. *Jonas in vita Columbani apud Bedæ opera tom. 3 p. 200—221 Columbanus qui et Columba ortus est in Hibernia insula.* In his 20th year he visited Britain: c. 3 p. 202 *Vicesimum ætatis annum agens arrepto itinere cum XII comitibus Christo duce ad littus maris accedunt.* c. 4 *A Britannicis finibus progressi ad Gallias tendunt.* In the reign of *Sigebert*: c. 5 p. 203 *Pervenit ergo fama beati Columbani ad aulam Sigeberti regis, qui eo tempore duobus regnis Austrasiorum Burgundionumque inclutus regnabat Francis.* Therefore before A. D. 575, when *Sigebert* died. He founds *Luxovium*: c. 9 p. 205. At the accession of *Theodebert* and *Theoderic* A. D. 596 he was now celebrated: c. 17 p. 210 *Oreverat nam-*

* Another *Columbanus*, a contemporary, also passed from Ireland into Britain and from thence into Gaul. See N° 315.

The ruins of Iona, which were visited by Johnson in 1773, gave occasion to the noble sentiment which he has so finely expressed in his *Journey to the Hebrides* p. 395.

† *Isidorus Hispal. c. 28 Leander genitus patre Severiano Carthaginiensis provinciæ Hispaniæ, professione monachus et ex monacho Hispalensis ecclesiæ provinciæ Beticæ constitutus episcopus, vir suavis eloquio ingenio præstantissimus vita quoque tantum atque doctrina clarissimus, ut etiam fide ejus atque industria populi gentis Gothorum ab Ariana insania ad fidem catholicam reverterentur. Hic namque in exilii sui peregrinatione, composuit duos adversus hæreticorum dogmata libros &c.—Scripsit et epistolas multas ad papam Gregorium—ad ceteros quoque coepiscopos plurimas promulgavit familiares epistolas, et, si non satis splendida verbis, acutas tamen sententiis. Floruit sub Reccaredo [A. D. 586—601]—cujus etiam temporibus mirabili obitu actualis vitæ terminum clausit. Trithemius c. 216 Leander episcopus Hispalensis ex monacho &c.—Cujus prædicatione et industria Hermigildus [conf. Greg. Rom. dial. III. 31] filius Levigildi regis Gothorum*

Ariani ad fidei orthodoxæ confessionem reductus in vigilia paschæ a patre hæretico interfectus martyris coronam accepit. Cujus frater Richardus [sc. Recaredus] mox ut defuncto patre regnum suscepit instante et prædicante Leandro [conf. Greg. Rom. Ep. I. 43] hæresi renunciavit et totam gentem Wesegothorum sibi subditam ad fidem catholicam convertit.—Claruit A. D. 590 sub Mauricio imp. Moritur sub Richardo Gothorum principe. The 40 years assigned to his successor (see c. 1 p. 162) would place his death at A. D. 596 or 597. According to Trithemius he died before June A. D. 601. On the year of his death Basnage observes tom. 3 p. 943: *Tempus obitus non exploratum satis est. Legitur in ipsius epitaphio Obiit felicitis memoriæ Leander episcopus die III Kal. Mart. era DCXLI. Periisset igitur Feb. 27 A. D. 603. Quam sane chronologiam admittere non possumus, cum regnante etiamnum Recaredo perierit.—Liquido constat ex Gregorianis epistolis palloque ad Leandrum misso A. D. 599 adhuc egisse inter homines. Ad annum 601 vitam Leandri extendere chronologiæ regulis non prohibemur.* But that epistle of *Gregory* Ep. IX. 121 p. 1026 has no date, and A. D. 601 for the death of *Leander* would leave only 35 years to his successor instead of "near 40 years."

que jam passim fama sancti viri in universas Galliae et Germaniae provincias. He is expelled by *Theodegic* 20 years after *Luxovium* had been founded: c. 19 p. 213 *Egressus cum suis vicesimo anno post incolatum eremi illius per urbem Vesontionum Augustodunumque ad Avallonem Castrum pervenit.* As there were 21 years between the death of *Sigebert* his first patron and the accession of *Theoderic*, we must suppose *Luxovium* to have been established some time after the death of *Sigebert*. *Columbanus* took refuge with *Clothaire*: c. 23 p. 215 *Post ad Clotharium Helperici regis filium, qui in Austrasiis Francis regnabat, pergit.* Then visited *Theodebert*: c. 26. After the death of *Theodebert* he entered Italy: c. 29 p. 220 *Beatus ergo Columbanus, cum vidisset—devictum a Theoderico Theodebertum, relicta Gallia atque Germania Italiam ingreditur, ubi ab Egilolfo Longobardorum rege honorifice receptus est.* He received from the king of the Lombards the valley in which he founded *Bobium*, where he died a year after the foundation. c. 29 p. 221 *Expleto anni circulo in antedicto cœnobio Bobiensi vita beata functus animam membris solutam cœlo reddidit IX Kal. Decembris.* *Theodebert* was slain in A. D. 612, and the transactions which followed, inclusive of a year passed at *Bobium*, may bring the death of *Columbanus* to Nov. 23 A. D. 614.^z

- 316 *Gregorius Romanus.* *Paulus Diac. in vita Gregorii* p. 1 *Gregorius hac urbe Romana patre Gordiano matre vero Silvia editus non solum de spectabili senatorum prosapia verum etiam religiosa originem duxit. Nam Felix istius apostolicæ sedis antistes [A. D. 526—530]—ejus atavus fuit.* *Gregory* was appointed Sept. 3 A. D. 590: *Tables* A. D. 578 p. 841. and died March 12 A. D. 604. See above c. 1 p. 158.^a

^z *Sigebertus* c. 60 *Columbanus abbas Luxoviensis in Hibernia Scotorum insula natus et in Gallias pro Christo peregrinatus tanto sapientiæ thesauro est ditatus ut adhuc adolescens librum Psalmorum elimato sermone scriberet, et alia multa ederet vel ad canendum digna vel ad docendum utilia.* *Anonymus Mellicensis* c. 25 *Columba qui et Columbanus abbas, qui ex Hibernia oriundus, postquam cum discipulis suis Gallo et aliis plura terrarum loca pertransiit, plures ad fidem Christi—perduxit plura etiam diversis in locis monasteria construxit. Scripsit manu sua monachorum regulam, ad quos etiam unam exhortatoriam brevem licet sed de contemptu mundi copiose disserentem dictavit epistolam.* *Trithemius* c. 223 *Columbanus primus fundator et abbas Luxoviensis cœnobii, natione Scotus, vir eximie sanctitatis meriti et doctrinæ, pater multorum millium monachorum et monasteriorum plurium fundator, divini verbi seminator egregius, ex Hibernia veniens in Galliam et Germaniam, velut olim Druidum princeps, cultus divini et cœnobio auxit et famulos. Cum adhuc junior esset, magnum studium literis sanctis impendit adeo ut elegantî stylo scripserit in totum psalterium commentariorum lib. I et quasdam ad fratres epistolas. Moritur sub Mauricio imperatore A. D. 598 indictione prima XI Kal. Dec.*

Sigeberti Chronicon A. D. 602 *Sanctus Columbanus ex Hibernia in Burgundiam venit ibique permissu Theoderici regis cœnobium Luxovium edificare cepit. Idem anno 614 Sanctus Columbanus a Theoderico rege instinctu Brunechildis aviæ expellitur Francia. qui post, relicto Gallo discipulo suo in Alemannia, cœnobium Bobium construxit in Italia.*

Centuriæ Magdeburgenses Cent. 8 c. 10 p. 402

"*Columbanus* ut scribit *Aventinus* in *Annalibus Boiorum* lib. III A. D. 575 ad Boios et Venedos profectus est ut eos ad fidem Christi converteret." Cent. 7 p. 299 "*Columbanus* natus ex vetere prosapia Scotorum apud Hibernos et Scotos Druidum magister et princeps erat. [this he has from an erroneous interpretation of *Trithemius*].—In Burgundiam cum discipulis venit et Luxoviense cœnobium extruxit. Cum autem *Theoderici* regis Austrasiorum &c.—in exsilium pellebatur. Plura in ea peregrinatione loca Galliae Germaniae et Italiae peragravit. In Bavaria docuit, ut *Aventinus* indicat. *Bobiense* monasterium condidit, Pascha dominico die Asianorum more celebravit, ut patet ex *Beda* III. 25 et *Trithemio*.—Mortuus est in Italia in *Bobiensi* monasterio anno 598. *Beda* in vita ejus." [this date is from *Trithemius* and not from the biographer.] *Cave* tom. 1 p. 542 *Basnage* tom. 3 p. 940 *Oudin* tom. 1 p. 1572, although each omits something, all draw from the life of *Columbanus*, of which, though published in the works of *Bede*, the real author was *Jonas*. A letter of *Columbanus* written at *Bobium* to *Bonifacius* of Rome is quoted apud *Noris*. *Opp.* tom. 4 p. 977 *Columbani literæ ad Bonifacium IV. quas Flamingus Lovanii publicavit.* Referred to also by *Pagius* tom. 2 p. 694. But *Bonifacius IV* was elected Aug. 25 A. D. 608 and died May 7 A. D. 615 *Heraclii* anno 5°. *Pagius* tom. 2 p. 741 ex epitaphio. Those therefore who place the death of *Columbanus* in 598 place it before the death of *Theodebert* whom he survived, and before the episcopate of *Bonifacius IV* to whom he wrote an epistle.

^a The epistles of *Gregorius* are placed in the *Tables*

- 317 *Evagrius*. His time and age examined: A. D. 540 p. 773 A. D. 542 p. 777. 779. His work was completed at the close of A. D. 593: See 553. 3 p. 803, 578. 3 p. 843.
- 318 *Maximus*. Still living when *Isidorus* wrote: *Isidor. Hispal. c. 33 Maximus Cesaraugustanæ civitatis episcopus multa versu prosaque componere dicitur. Scripsit et brevi stylo historiam de iis quæ temporibus Gothorum in Hispaniis acta sunt historico et composito sermone. Sed et multa alia scribere dicitur quæ necdum legi^b.*
- 319 *Leontius scholasticus Byzantius et monachus*. His treatise *περὶ αἱρέσεων* was written according to the probable conjecture of Fabricius B. G. tom. 8 p. 310 after the death of *Philoponus*, of whom he speaks c. 5 § 6. and therefore after A. D. 617.^c *Leontius* also wrote against the *διατητής* of *Philoponus*, which was composed after A. D. 610: See above c. 7 p. 333 *Philoponus* N^o 381 Works n. 26.^d

c. 1 at the years 590 p. 152 591. 592 p. 153; 593. 594. 595 p. 154; at 596—599 p. 155; at 600 p. 156 601. 602 p. 157; at 603. 604 p. 158. *Gregorius* Ep. I. 25 p. 515 *Joanni CP.* characterises the first five councils and their objects: *Sicut sancti evangelii quatuor libros sic quatuor concilia suscipere et venerari me fateor; Nicænum scilicet in quo perversum Arii dogma destruitur, CP. um quoque in quo Eunomii et Macedonii error convincitur, Ephesinum etiam primum in quo Nestorii impietas judicatur, Chalcedonense vero in quo Eutychis Dioscorique pravitas reprobat, tota devotione complector, integerrima approbatione custodio, quia in his velut in quadrato lapido sanctæ fidei structura consurgit.*—*Quintum quoque concilium pariter veneror in quo et epistola quæ Ibe dicitur, erroris plena, reprobat, Theodorus personam Mediatoris Dei et hominum in duabus subsistentiis separans ad impietatis perfidiam cecidisse convincitur, scripta quoque Theodoretii per quæ beati Cyrilli fides reprehenditur ausu dementiæ proluta refutantur.* Ep. V. 18 *Joanni CP.* Jan. 1 A. D. 595 he condemns the assumption of an universal authority: p. 743 *Certe Petrus apostolorum primus—Paulus Andreas Johannes quid aliud quam singularium sunt plebium capita? et tamen sub uno capite omnes membra. Atque, ut cuncta brevi cingulo locutionis astringam, sancti ante Legem sancti sub Lege sancti sub Gratia, omnes hi perficientes corpus Domini in membris sunt ecclesiæ constituti, et nemo se unquam universalem vocari voluit. Vestra autem sanctitas agnoscat quantum apud se tumeat quæ illo nomine vocari appetit quo vocari nullus præsumpsit qui veraciter sanctus fuit.*

^b *Maximus* was not yet bishop in A. D. 599: *Acta Concil. tom. 6 p. 1339. 1340 Concilium Barcinonense die Kal. Nov. anno feliciter XIV^o Recaredi regis* [Nov. 1 A. D. 599].—*Subscriptiones. Maximus ecclesiæ Cesaraugustanæ minister in his constitutionibus subscripsi.* He is bishop in 610: *Acta Concil. tom. 6 p. 1359 Facta constitutio sacerdotum in urbe Toletana sub die X Kal. Nov. anno primo—Gundemari regis* [see above c. 1 p. 161] *æra DCXLVIII* [Oct. 23 A. D. 610]. p. 1363 *Ego Maximus ecclesiæ Casaraugustanæ episcopus subscripsi.* And still living in 615: *Acta Concil. tom. 6 p. 1383 Sub die Idus Ja-*

nuarias anno feliciter tertio—Sisibuti regis [Jan. 13 A. D. 615: see above A. D. 612 c. 1 p. 162] *convenientes in unum episcopi provincie Tarraconensis in locum Egara, id sancta constituit synodus &c.—Subscriptiones. Maximus subscripsi.*

^c This treatise extant in Galland Bibl. patrum tom. 12 ed. Ven. 1788 has this title: *Λεοντίου σχολαστικού Βυζαντίου σχολία ἀπὸ φωνῆς Θεοδώρου τοῦ θεοφιλεστάτου ἀββᾶ καὶ σοφωτάτου φιλοσόφου τὴν τε θείαν καὶ ἐξωτερικὴν φιλοσοφίαν ἀντιφωτίζον γραφήν.* It contains ten πράξεις p. 625—656.

πρᾶξις α' p. 625 ἀνάγκαιόν ἐστι μέλλοντας ἡμᾶς αἱρέσεων ἐπιμνησθῆναι πρῶτον περὶ τεσσάρων τινῶν ἐν ταῖς τῶν πατέρων χρήσεσι διαλαβεῖν· εἰσὶ δ' αὗται οὐσία φύσις ὑπόστασις πρόσωπον.

πρᾶξις β' p. 627 ἀκούλουθόν ἐστι μετὰ τὰ προλαβόντα περὶ αἱρέσεων διαλαβεῖν· εἰσὶ δὲ πᾶσαι πδ', ἃς ἀπαριθμεῖται Ἐπιφάνιος ὁ Κύπρου ἐπίσκοπος.

πρᾶξις γ' p. 632 ἐπειδὴ περὶ Χριστιανῶν δογμάτων ὁ λόγος, ἀνάγκαιόν ἐστι τῶν χρόνων διαιρέσειν ποιήσασθαι.

πρᾶξις δ' p. 635 μετὰ τὴν αἵρεσιν Ἀρείου—ἀνεφύησαν καὶ ἄλλοι δύο αἱρέσεις, ἧ τε Μακεδονίου καὶ ἡ Ἀπολιναρίου.

πρᾶξις ε' p. 639 *The ἐνωτικὸν* of *Zeno*.

πρᾶξις ε' p. 642 He defends the council of Chalcedon.

πρᾶξις ζ' p. 644 Against the monophysites.

πρᾶξις η' p. 649 Also against the monophysites.

πρᾶξις θ' p. 652.

πρᾶξις ι' p. 653 ἄξιόν ἐστι μετὰ τὰ προορηθέντα ἅπαντα καὶ περὶ τῆς δόξης τῶν Γαιανιτῶν καὶ ἄλλων τινῶν διεξελεῖν. § 3 He treats of the ἀγνοηταί. § 4. 5 p. 655 contra *Origenem*.

In πρᾶξις ι' § 6 p. 641 he speaks of *Philoponus*: *ἔτι δὲ καθεζομένου τοῦ Θεοδοσίου ἐν Βυζαντίῳ ἐκινήθη τὸ δόγμα τῶν τριθεϊτῶν, οὗ αἰρεσιάρχης γέγονεν ὁ Φιλόπονος.*—ἔλεγε δὲ ταῦτα κ. τ. λ. Then follows the passage quoted at p. 333 *Philoponus*, Works n. 26.

^d *Leontius* wrote *περὶ αἱρέσεων* while he was σχολαστικός, but he is called μοναχός by Nicephorus who describes his other work. If this is to be understood literally, that *Leontius* was already a monk when he wrote that other work, the treatise *de Sectis* was first written and the work in Nicephorus *eis* λ' κεφαλαίοις against the *διατητής* of *Philoponus* was later.

320 *Isidorus Hispalensis episcopus*. Described in c. 1 of this volume at A. D. 612 p. 162 A. D. 636 p. 174. His *Chronicon Gothorum* comprehending 256 years A. D. 369—625 is described at p. 167. He died in 636.

321 *Maximus monachus*^c. Of a noble family at OP., he received a liberal education, and was at first in the service of the emperor *Heraclius*. But when the monothelite question began to be mentioned (about A. D. 622) he withdrew from the court and became a monk^f. He was a distinguished opponent of the monothelites. His zeal and influence and the treatment which he endured are described by Theophanes in the following passages: p. 275 C 'Ιωάννου τοῦ Ῥώμης κοιμηθέντος [Oct. 11 A. D. 642] Θεόδωρος χειροτονεῖται πάπας ἀντ' αὐτοῦ. Πύρρος δὲ τὴν Ἀφρικὴν καταλαβὼν συνοψίζεται τὸν ἀγιώτατον ἀββᾶν Μάξιμον τὸν αἰδέσιμον ἐν μοναχικοῖς κατορθώμασι καὶ τοῖς ἐκείσε ἐνθέοις ἱεράρχαις, οἵτινες αὐτὸν ἐλέγξαντες καὶ πείσαντες

^c Photius Cod. 192 A ἀνεγνώσθη τοῦ ἐν ἀγίοις Μαξίμου μοναχοῦ τοῦ καὶ ὁμολογητοῦ πρὸς Θαλάσσιον ὁσιώτατον πρεσβύτερον καὶ ἡγούμενον προσπεφωνημένον βιβλίον, ἐν ᾧ γραφικῶν ἀπορημάτων ρξδ' ἀναγράφει λύσεις. ἐν μέντοι τῷ προοίμῳ διαλαμβάνει περὶ τῆς γενέσεως τῶν ἐν ἡμῖν παθῶν, καὶ φησιν ὡς τὸ κακὸν μηδὲν μὴδ' ὁλῶς τῶν ὄντων ὑπάρχον κ. τ. λ. Cod. 192 B ἔτι ἀνεγνώσθησαν αὐτοῦ καὶ ἐπιστολαὶ περὶ διαφύρων ὑποθέσεων ψυχωφελῶν τε καὶ ἀναγκαίων τοῖς ὀρθοῦν τὰ ἤθη—ἐσπουδακόσι τὸν ἀριθμὸν ζ' καὶ κ'. ὧν ἦν μία πολυστιχος ἡ πρὸς τινα φιλόσοφον Ἰωάννην.—τῶν δ' ἄλλων ἐπιστολῶν τρεῖς μὲν εἰσι πρὸς Θαλάσσιον πρεσβύτερον καὶ ἡγούμενον δύο δὲ πρὸς Ἰωάννην κουβικουλάριον δύο δὲ πρὸς Σαφρόνιον μονάζοντα τὸν ἐπὶ κλην Εὐκρατᾶν καὶ μία πρὸς Ἰωάννην σοφιστὴν καὶ μία πρὸς Ἰανίαν ἡγουμένην καὶ μία Θαλασσίῳ ἡγουμένῳ καὶ πρεσβυτέρῳ καὶ μία Ἰορδάνῃ πρεσβυτέρῳ καὶ Στεφάνῳ ἡγουμένῳ καὶ πρεσβυτέρῳ καὶ μία Κυρισικίῳ ἐπισκόπῳ καὶ ἔτι ἑτέρα μία Ἰωάννῃ κουβικουλαρίῳ ὁμοίως καὶ Στεφάνῳ πρεσβυτέρῳ καὶ ἡγουμένῳ καὶ μία Κόνωνι πρεσβυτέρῳ καὶ ἡγουμένῳ ἔτι Θαλασσίῳ ἡγουμένῳ καὶ πρεσβυτέρῳ καὶ δύο Ἰωάννῃ ἐπισκόπῳ ἔτι Ἰωάννῃ κουβικουλαρίῳ περὶ τῆς κατὰ Θεὸν λύπης καὶ Κωνσταντίνῳ Ἰλλουστρίῳ καὶ ἀπὸ σκακελάρων δύο καὶ τῷ ἀββᾷ Πολυχρονίῳ τρεῖς καὶ πρὸς Ἰουλιανὸν Ἀλεξανδρέα ἀπὸ τῆς τῶν ἀκεφάλων αἰρέσεως ἐπιστραφέντα μία καὶ ὡς ἀπὸ Γεωργίου ἐπάρχου Ἀφρικῆς πρὸς μοναστρίαν ἀποκοινησάσας ἐν Ἀλεξανδρείᾳ μία. Cod. 193 ἀνεγνώσθη τοῦ αὐτοῦ ἀγίου Μαξίμου λόγος ἀσκητικὸς εἰς πεῦσιν ἑσχηματισμένος καὶ ἀπόκρισιν.—συνετέτακτο δὲ καὶ ἑτέρα πραγματεία εἰς ὕ κεφάλαια πληθυνομένη, ἡ καὶ προσπεφωνητο Ἐλπίδιῳ τινὶ κ. τ. λ. Cod. 194 ἔτι ἀνεγνώσθη τοῦ αὐτοῦ ἀγίου ἀνδρὸς πρὸς Γεώργιον ἐπαρχον ἐπιστολὴ πολλῆς ὠφελείας καὶ κατανύξεως ῥέμουσα.—ἐν δὲ τῷ αὐτῷ τεύχει συνανεγνώσθη λόγος κεφαλαιῶς ρ' διειλημένος, καὶ ἕτερος ὁμοίως τοῖς ἴσοις ἀπηρτισμένος ἐν οἷς θεολογία τε διαλάμπει καὶ ἡθῶν διακόσμησις διαπρέπει κ. τ. λ.—ἐν ταύτῃ δὲ συνανεγνώσθησαν τοῦ αὐτοῦ ἐπιστολαὶ διάφοροι, ὧν πρώτη μὲν πρὸς Πέτρον Ἰλλουστρίον, ἧς ἐπιγραφή μὲν “Περὶ τοῦ κατὰ Χριστὸν μυστηρίου λόγος ἐπιτομος, καὶ Κατὰ τῶν Σεβήρου δυσμάτων.”—ἑτέρα δὲ πρὸς Κοσμᾶν διάκονον Ἀλεξανδρείας Περὶ κοινῆς καὶ ἰδίου, τουτέστιν οὐσίας καὶ ὑποστάσεως κ. τ. λ.—ἔτι δὲ πρὸς Πύρρον ἔτι πρεσβυτέρου βαθμὸν ἔχοντα καὶ οὕτω τῆς ἀρχιερατικῆς ἐπιθάντα καθέδρας [before A. D. 639]. θεοῦ δ' ἐν αὐτῇ τὸν Πύρρον καὶ εὐσεβῆ γνῶσιν αὐτῷ καὶ ὁσιώτῃ ἐπιμαρ-

τύρεται.—γράφει δὲ καὶ πρὸς Θωμᾶν τινὰ αἰτησόμενον ῥητῶν τινῶν ἀπορουμένων ἐπιλύσεις· τὰ δὲ ῥητὰ τοῦ θεολόγου τέ ἐστι Γρηγορίου [N^o 159] καὶ τοῦ θείου Διονυσίου.—Cod. 195 ἀνεγνώσθη τοῦ αὐτοῦ ἀγίου ἀνδρὸς ἐπιστολὴ. Μαριανῷ πρεσβυτέρῳ προσπεφωνηταὶ ἐν ἡ περὶ τε φυσικοῦ θελήματος ἦτοι θελήσεως διέξευρι καὶ βουλήσεως καὶ βουλῆς ἦτοι βουλευσεως, περὶ τε προαιρέσεως καὶ περὶ τίνων βουλευόμεθα, καὶ περὶ γνώμης καὶ ἐξουσίας καὶ δόξης, καὶ περὶ φρονήματος εἶπουν φρονήσεως.—ἀνεγνώσθη δ' ἐν τῷ αὐτῷ τεύχει διάλογος περὶ τῶν δύο θελημάτων καὶ τῶν δύο ἐπὶ Χριστοῦ ἐνεργειῶν· τὰ πρόσωπα δὲ τοῦ διαλόγου Πύρρος καὶ Μάξιμος, ὧν ὁ μὲν τῆς ὀρθοδοξουσίας προίσταται γνώμης Πύρρος δὲ τοῦ αἰρετίζοντος ἀντεχόμενος φρονήματος ὅμως, ὥσπερ συνεχόμενος τε καὶ συνελαυνόμενος τοῖς ὀρθοδοξοῦσιν ἐνθυμήμασι τε καὶ δόγμασι, τίθεται τῇ εὐσεβείᾳ, ἀνομολογῶν ἑαυτὸν οὐκ ὀρθῶς πεφρονηκέναι τὰ πρότερον· ἐν δὲ τῇ Ῥώμῃ αὐτὸν ὁ λόγος δείκνυσιν ἀφικέσθαι πρὸς τὴν διάλεξιν, μεθ' οὗ ἦν αὐτὸς ἑαυτῷ φυγὴν ἐπιβαλὼν, ὅτε τοῦ ΚΠ. ἐξέπεσε θρόνου. For the works of *Maximus* see Fabric. tom. 9 p. 637—677.

† Auctor vitæ apud Combefis p. II Μαξίμῳ τοίνυν τῷ θεῷ καὶ ὁμολογητῇ πατρὶς μὲν ἡ πρώτη τῶν πάλαιων καὶ μεγάλῃ Κ. πολις ἦν καὶ νέαν Ῥώμην ὁ λόγος οἶδε προσονομάζειν. πατέρες δὲ εὐγενεῖς ἄνωθεν, καὶ τῇ κατὰ κόσμον περιφανείᾳ μὴ πολλῶν δεῦτεροι. p. III ἐπεὶ δὲ οὗτος καὶ ἐπὶ διδασκάλους ἐφόλτα, παιδείας ὡς εἰκὸς παντοίας ἐπιμελούμενος, τί χρὴ καὶ λέγειν ὅσην ἐντὸς ὀλίγου χρόνου γνῶσιν ἑαυτῷ συν-ελέξατο· γραμματικὴν μὲν καὶ τὴν ἄλλην ἐγκύκλιον παιδευσιν ἐξασκήσας ἐπιμελέστατα. p. IV πρὸς τὰ βασίλεια τοῦτον τοῦ τότε κρατοῦντος· Ἡράκλειος δ' οὗτος ἦν· εὐνοία τῇ πάσῃ μετακαλεσαμένου καὶ ὑπογραφέα πρώτων τῶν βασιλικῶν ὑπομνημάτων καταστησάμενον· ᾧ καὶ οἱ αὐτοὶ ἐκείνῳ ἀνδρὶ, καὶ τοσούτου οἴκου, ἐν πᾶσι τε ἐχρήτο τοῖς ἀνὰ χεῖρα, καὶ ὑπουργοῖν καὶ συλλήπτορα τῶν καλλίστων ἐκέκτετο.—ἀλλ' αὐτὸς μικρὰ ταῦτα πρὸς φιλοσοφίαν, καὶ δόξαν καὶ χρήματα καὶ τιμὴν καὶ ὅσα φιλοτιμίας ἦπται τῆς περιττῆς, ἡγησάμενος· ἄλλως τε καὶ τὴν πίστιν τότε καυνοτομουμένην ὁρῶν τῷ πολλᾷ τὴν ἐκκλησίαν τὸ τῶν μονοθελητῶν διαλυμαίνεσθαι δόγμα, καταλείπει μὲν ἅπαντα—πρὸς δὲ τὸν μονάδα βίον—σπουδῇ προσχωρεῖ· τῷ κατὰ τὴν ἀντιπέραν ἡῶνα φροντιστηρίῳ, ὃ τῆς Χρυσοπύλου προσωνόμασται. τότε κατὰ φιλοσοφίαν ἀνθούντι, δοὺς ἑαυτὸν.

‡ Auctor Vitæ p. VI—XII.

πρὸς τὸν πάπαν Θεόδωρον ἀπέστειλαν ἐν τῇ Ῥώμῃ. p. 276 A Θεοδώρου δὲ τοῦ πάπα τελευτήσαντος [May 13 A. D. 649] Μαρτίνος ὁ ἀγιώτατος χειροτονεῖται ἐν Ῥώμῃ. καταλαβόντος δὲ καὶ Μαξίμου ἀπὸ Ἀφρικῆς ἐν Ῥώμῃ καὶ τὸν πάπαν Μαρτίνον πρὸς ζῆλον ἐξάψαντος, σύνοδον ρν' ἐπισκόπων συναθροίσαντες [A. D. 649] Σέργιον καὶ Πύρρον Κῦρον καὶ Παῦλον ἀνεθεμάτισαν. p. 288 C *Constantis* 16^o [A. D. 657] τῷ δ' αὐτῷ ἔτει τὰ κατὰ τὸν ἅγιον Μάξιμον καὶ τοὺς μαθητὰς αὐτοῦ ἐπράχθη ὑπὲρ τῆς ὀρθῆς πίστεως ἀγωνισαμένων κατὰ τῶν μονοθελητῶν· οὗς Κώνστας εἰς τὴν ἑαυτοῦ κατοικοῦσαν μὴ ἰσχύσας μετενέγκαι τὴν θεόσοφον καὶ πολυμαθεστάτην γλῶσσαν τοῦ ἁγίου ἀπέτεμεν μετὰ τῆς δεξιᾶς χειρὸς αὐτοῦ^h. The death of *Maximus* is fixed by his fellow sufferer *Anastasius* to Aug. 13 A. D. 662.ⁱ

- 322 *Ildefonsus episcopus Toletanus*. The successor of *Eugenius II*. Appendix Juliani episcopi Toletani apud Fabricium p. 65 *Ildefonsus memoria sui temporis clarus—novissime Toletanæ sedis adscitus in cathedram præsul post secundum Eugenium in sacerdotium consecratur*^k. He fled from his parents and became a monk: Ibid. *Contemptis parentum rerumque mundanarum affectibus Agaliense monasterium petiit. &c.—Agaliense illico monasterium adiit monachumque se in eo multis fere annis decenter exhibuit.—Rector deinde effectus Agaliensis cænobii monachorum mores exercuit rem discrevit vitamque servavit. Principali post hæc violentia Toletum reducit atque inibi post decessoris sui obitum pontifex subrogatur. Scripsit sane quam plurimos libros luculentiore sermone potissimos, quos idem in tot partibus censuit dicendos &c.—Scripsit autem et alia multa quæ variis rerum ac molestiarum occupationibus impeditus aliqua cæpta aliqua semiplena reliquit. Adscitus autem in pontificatum nono gloriosi *Reccesuinthi* principis anno novem annis et duobus fere mensibus clarus habitus fuit vitæ meritis et retentione regiminis, expletoque *XVIII^o* prædicti principis anno, sequenti die *X**

^h Repeated by Cedrenus p. 435 C τῷ 15' ἔτει. and told by the biographer p. XXV. Zonaras XIV p. 87 C D Κώνστας—Μάξιμον καὶ τοὺς αὐτοῦ φοιτητὰς ἄμφω ἐκόλασεν ἀπηνήστата, καὶ Μαρτίνον τὸν ἀγιώτατον πάπαν τῆς Ῥώμης ὑπερορία κατέκρινεν, ἐν ᾗ καὶ ἀπέθανεν. δς σὺν τῷ αὐιδίμῳ πατρὶ Μαξίμῳ παραγενομένῳ ἐν Ῥώμῃ σύνοδον ἀθροίσας ἀρχιερέων ἀναθέματι τοὺς τὰ τῶν μονοθελητῶν φρονούντας ὑπέβαλε. The barbarous sentence against *Maximus* at CP. is given in Pagi tom. 3 p. 28. It is positively declared that the cruel sentence was executed; and yet 5 years afterwards, as we shall see below, *Maximus* is represented as conversing with those about him and predicting the day of his death. The author of his life accounts for this p. XXVI by supposing a miracle. We may suppose that the executioners were more merciful than the judges.

ⁱ Pagi tom. 3 p. 33 "Tempus mortis S. *Anastasio* presbyteri et apocrisiarii S. *Maximi* abbatis et *Anastasio* ejus discipuli discimus partim ex ejusdem *Anastasio* apocrisiarii epistola—partim ex Hypomnestico quod, sicuti et ea epistola, exstat in Collectaneis *Anastasio*.—Epistola missa est a tertio exilio, id est, *Lazico*. Cum venissemus (inquit *Anastasius*) ad regionem *Lazorum VI Id. Jun. V indictionis* [June 8 A. D. 662] statim separaverunt nos ab invicem, diripientes omnia usque ad unam aciem et filum, et dominum *Maximum* abbatem, neque in subjugali neque in vehiculo sedere valentem,—cum plectentes virgulas ex iis quasi lectulum texissent bajulantes detulerunt et incluserunt in castro *Schemari* vocitato, juxta gentem eorum qui

dicuntur Alani.—Asserit postea *Anastasius* apocrisiarius S. *Maximus*, cum esset custodiæ mancipatus in castro superius memorato, dixisse ad quosdam—*XIII die Augusti mensis hujus instantis quintæ indictionis feria septima assumet me Dominus. Quod et factum est. Igitur XIII die prædicti Augusti mensis præteritæ quintæ indictionis* [Aug. 13 A. D. 662]—*feria septima—perrexit ad Dominum*. In fine ejusdem epistolæ legitur hoc scholion: *Obiit et ipse sanctus pater noster et martyr Anastasius, qui hanc scripsit epistolam, die Dominico hora tertia V Id. Oct.—indictione X* [Oct. 11 A. D. 666]. In Hypomnestico dicitur de S. *Maximo* et *Anastasio*^j ejus discipulo *Pariter et Anastasius discipulus ejus ab XI indictione præteriti cycli* [A. D. 654] *per tria exilia, Bizyes scilicet et Perberei Thracensium regionis, atque prædictum Luzicum, in multis contritionibus—annis decem peractis, ad regnum migravere supernum. S. quidem Maximus, sicut dictum est, mense Augusto die XIII indictione V—discipulus vero ejus Anastasius mense Julio die XXIV indictionis ejusdem* [July 24 A. D. 662]."

^k *Eugenius II* is described by *Ildefonsus* de scriptoribus ecclesiasticis c. 14 *Idem Eugenius alter post priorem [de quo Ildefonsus c. 13] pontifex subrogatur.—Clarus habitus fuit temporibus Cinthasuindi et Reccesuindi regum fere XII annis tenens dignitatem simul et gloriam sacerdotis*. From the times of his successor we learn that he died in the 9th year of the reign of *Reccesuinthus*, and his 12 years current are at A. D. 646—657.

Kal. Feb. domicilio carnis exuatur [sc. Jan. 23 A. D. 667]. The 19th year of *Reccesuinthus* began Jan. 23 A. D. 667, his 1st began Jan. 23 A. D. 649,¹ and the 9^y 2^m of the episcopato of *Ildefonsus* carry back his appointment to Nov. A. D. 657, when the 9th year of *Reccesuinthus* was current^m.

Thus far of Authors who lived within a period of about 630 years, from the times of the Apostles to A. D. 667. The few remaining names added in alphabetical order are of writers quoted in the present work, but either of uncertain age or belonging to later times.

323 *Alexander Lycopolitanus*. Mentioned by Photius adv. Manichæos I. 11 among the writers against the Manichees: *εἰ δέ τισι φίλου καὶ ἀνωθέν ποθεν ἰδεῖν αὐτῶν τὴν δυσσέβειαν*,—*Κύριλλος τε αὐτοῖς ὁ τὰ τῆς ἱερᾶς πόλεως ἐγκεχειρισμένος πῆδαλια* [N^o 154: cf. Fabric. tom. 7 p. 325] *τῆς ἱστορίας καθηγῆσεται, καὶ ὁ πολὺς ἐν θαύμασιν Ἐπιφάνιος*—*Τίτος τε ὁ Βοστρονῶν ἐπίσκοπος* [see above p. 425] *καὶ Σαραπίων ὁ τῆς Θμουέως* [N^o 132] *ὃ τε τῆς πόλεως Λύκων Ἀλέξανδρος* τοὺς ἀρχιερατικοὺς ἐγκεχειρισμένος νόμους. From the title of his work apud Galland Bibl. Veterum Patrum tom. 4 p. 73—87 Venet. 1768 it appears that he was once a gentile: *Ἀλεξάνδρου Λυκοπολίτου ἐπιστρέψαντος ἐξ ἐθνῶν πρὸς τὰς Μανιχαίου δόξας*. And Tillemont Beausobre and Mosheim quoted by Lardner Vol. 8 p. 350. 351, rejecting the account of Photius, think that the work was written by a heathenⁿ.

¹ Jan. 22, as Pagi computes tom. 3 p. 4.

^m *Julianus* the biographer of *Ildefonsus* was also himself afterwards bishop of Toledo: Appendix Felicis episcopi Toletani apud Fabricium p. 66 *Julianus episcopus, discipulus Eugenii II—post beatæ memoriæ Quiricum quarto in loco præceptorem suum sequens urbis regiæ pontificale culmen adeptus est.—Post decessoris sui obitum divinæ memoriæ Ildefonsi a XVII^o ferme anno Reccesuindi principis necnon et per omnē Wambanis imperii tempus usque ad III^{um} regni gloriosissimi Egicanis regis annum in levitici presbyterii ac pontificatus honore consistens celebre nomen obtinuit.—Præsulatus autem honorem et sacerdotii dignitatem annis X obtinuit mense uno diebus VII; quique etiam inevitabilis mortis præventus occasu anno tertio Egicanis principis prid. Non. Mart. æra DCCXXIIX diem vitæ clausit extremam* [March 6 A. D. 690]. *Julian's* 10^y 1^m 7^d carry back his appointment to A. D. 680, and, as 680 was bissextile, to Jan. 29. The succession of bishops was this.

Eugenius II A. D. 646

Ildefonsus Nov. A. D. 657

Quiricus Feb. A. D. 667

Julianus quartus ab Eugenio Jan. 29 A. D. 680.

Quiricus appears in Actis Concil. tom. 7 p. 555. Concilium Toletanum XI. *Collectis in unum Carthaginis provinciæ sacerdotibus in Toletana urbe anno IV—Wambani principis sub die VII Idus Nov.* [Nov. 10 A. D. 675.] p. 571 *Ego Quiricus urbis regiæ metropolitanus episcopus hæc gesta &c. subscripsi.*

The Gothic kings mentioned in the Tables A. D. 569 p. 824 and their successors down to æra 728 are these.

Agila A. D. 549. See above c. 1 p. 145 note k.

Athanagildus A. D. 554. Isidorus quoted at c. 1 p. 145.

Liuva I A. D. 567. Tables p. 824.

Leuvigildus A. D. 568. Ibid.

Recaredus A. D. 586. p. 826.

Liuva II June A. D. 601. See above c. 1 p. 157.

Wittericus A. D. 603. p. 158.

Gundemar A. D. 610. p. 161.

Sisebutus A. D. 612. p. 162.

Recaredus II A. D. 620. p. 165.

Swinthila A. D. 621. p. 165. 166.

Sisenandus A. D. 631. p. 171.

Chintila A. D. 636 before April. Compare Braulio quoted at p. 174. His first year was current June 30 after the death of *Isidorus*: Acta Concil. tom. 6 p. 1483. Concilium Toletanum V. *Apud urbem Toletanam—in hanc convenimus concordiam et gloriosi principis nostri Cinthilæ regis initia.*—p. 1488 *Datum sub die prid. Kal. Julias anno feliciter primo regni nostri Toletæ.* In the subscriptions p. 1487 the name of a bishop of Hispala does not appear.

Tulga Jan. A. D. 640. Pagi tom. 2 p. 824.

Chintasuinthus May 6 A. D. 642. Pagi tom. 2 p. 827.

Reccesuinthus Jan. 23 A. D. 649. See above p. 488.

Wambanes Sept. 19 A. D. 672. Pagi tom. 3 p. 64. His 4th year was accordingly current at Nov. 10 A. D. 675.

Ervigius Oct. A. D. 680. Pagi tom. 3 p. 94.

Egicanes Nov. A. D. 687. Pagi tom. 3 p. 122. His third year was current March 6 A. D. 690 when *Julianus* died.

ⁿ *Alexander* c. 2 thus begins his subject: *Τολὰδε οὖν τις φήμη τῆς ἐκείνου δόξης ἀπὸ τῶν γνωρίμων τοῦ ἀνδρὸς*

324 *Andreas Cæsareæ episcopus.* Quoted in the Tables at A. D. 95 p. 81. Oudinus de scriptoribus eccles. tom. 2 p. 93 “Andreas Cæsareæ Cappadocum archiepiscopus A. D. 840. De quo eximie Cavus æd annum 500 “Videtur—floruisse anno 500.” “Scripsit ad *Macarium* quendam commentarios in Apocalypsin quos Latine vertit Theodorus Peltanus soc. Jesu. Extant Græco-Latine ad finem comment. *Chrysostomi* in Evangelium Joannis in editione Morrelliana tomo VIII.” Ita Cavus—ex Bellarmino, quem etiam non nominatum expressit.”

ἀφίκετο πρὸς ἡμᾶς. δύο ἀρχὰς ἐτίθετο, Θεὸν καὶ “Υλὴν” εἶναι δὲ τὸν μὲν Θεὸν ἀγαθὸν τὴν δὲ “Υλὴν κακὸν” ἀγαθῶ δὲ πλείον τὸν Θεὸν ὑπερβύλλειν ἢ κακῶ τὴν “Υλὴν” τὴν δὲ “Υλὴν λέγει οὐχ ἦν Πλάτων” τὴν πάντα γινόμενην ὅτ’ ἂν λάβῃ ποιότητα καὶ σχῆμα· δι’ ὃ πανδεχὴ καὶ μητέρα καὶ τιθὴν καλεῖ· καὶ Ἀριστοτέλης τὸ στοιχεῖον περὶ ὃ τὸ εἶδος καὶ ἡ στέρησις· ἀλλ’ ἑτερόν τι παρὰ ταῦτα· τὴν γὰρ ἐν ἐκάστω τῶν ὄντων ἄτακτον κίνησιν, ταύτην “Υλὴν καλεῖ· συντετάχθαι δὲ τῷ Θεῷ δυνάμεις ἐτέρας οἷον ὑπηρετίδας, ἀγαθὰς πάσας· καὶ ἄλλας τῇ “Υλῇ ὁμοίως πάσας κακὰς· τὸ δὲ λαμπρὸν καὶ τὸ φῶς καὶ τὸ ἄνω, πάντα ταῦτα σὺν τῷ Θεῷ εἶναι· τὸ ἀμυδρὸν δὲ καὶ τὸ σκότος καὶ τὸ κάτω σὺν τῇ “Υλῇ” εἶναι δὲ καὶ τῷ Θεῷ ὁρέξεις, ἀλλὰ καὶ ταύτας ἀγαθὰς, καὶ τῇ “Υλῇ ὁμοίως, ἀλλὰ πάσας κακὰς.

c. 3. Εἰς ἐπιθυμίαν οὖν ποτε τὴν “Υλὴν ἐλθεῖν εἰς τὸν ἄνω ἀφικέσθαι τόπον· ἀφικομένην δὲ θαυμάσαι τὴν τε λαμπρὴν καὶ τὸ φῶς ὅσον ἦν παρὰ τῷ Θεῷ. καὶ δὴ θέλει τὴν ἀρχὴν ταύτην κατασχεῖν τὸν Θεὸν παρωσαμένην. τὸν δὲ καὶ βεβουλήσθαι. μὲν ταύτην τιμωρήσασθαι, ἀπορεῖν δὲ κακοῦ ὧ καὶ τιμωρήσεται· μὴ γὰρ εἶναι κακὸν ἐν Θεοῦ οἴκῳ. πέμψαι οὖν τινα Δύναμιν τὴν ἐφ’ ἡμῶν καλουμένην ψυχὴν ἐπὶ τὴν “Υλὴν, ἥτις αὐτῇ διὰ πάσης μυχθήσεται· ἔσθαι γὰρ τῆς “Υλῆς θάνατον τὸν μετὰ ταῦτά ποτε τῆς Δυνάμεως ταύτης χωρισμόν. οὕτως οὖν κατὰ πρόνοιαν τοῦ Θεοῦ μεμίχθαι τὴν ψυχὴν τῇ “Υλῇ, ἀνυμνοῦν τι πρᾶγμα ἀνομοίον· ἐν δὲ τῇ μίξει συμπαθεῖν τῇ “Υλῇ τὴν ψυχὴν· ὥσπερ γὰρ ἐν φαύλῳ ἀγγεῖῳ συμμεταβάλλεται πολλάκις τὸ ἐνυπάρχον, οὕτω δὲ καὶ ἐν τῇ “Υλῇ τοιοῦτό τι τὴν ψυχὴν παθοῦσαν παρὰ τὴν οὐσαν ἡλαττώσθαι φύσιν εἰς μετουσίαν κακίας. οἰκτεῖραι οὖν ταῦτο τὸν Θεὸν καὶ πέμψαι τινὰ ἐτέραν Δύναμιν ἣν ἡμεῖς καλοῦμεν Δημιουργίαν· ἥς δὲ ἀφικομένης καὶ τῇ κοσμοποιᾷ ἐπικεχειρηκίας, ἀποκεκρίσθαι τῆς “Υλῆς ἐκείνου τῆς Δυνάμεως ὅσον ἀπὸ τῆς μίξεως οὐδὲν ἦν ἄτοπον πεπονθὸς, καὶ γεγονέναι Ἥλιον καὶ Σελήνην πρῶτον· τὸ δὲ ἐν μετρίᾳ γεγονὸς κακίᾳ ἀστέρας καὶ τὸν οὐρανὸν σύμπαντα. τῆς οὖν “Υλῆς ἥς ἀπεκρίθησαν Ἥλιος καὶ Σελήνη τὸ μέρος ἐκτὸς τοῦ κόσμου ἀπεληλάσθαι, καὶ εἶναι ἐκείνου πῦρ, καυστικὸν μὲν σκοτῶδες δὲ καὶ ἄφγεγες, νυκτὶ προσόμιοι. ἐν δὲ τοῖς ἄλλοις στοιχείοις καὶ φυτοῖς καὶ ζώοις ταῖς ἐν τοῖς αὐτοῖς ἀνωμίλως φέρεσθαι τὴν θείαν Δύναμιν μεμιγμένην. δι’ ὃ δὴ καὶ τὸν κόσμον γεγονέναι καὶ ἐν αὐτῷ Ἥλιον καὶ Σελήνην, ταῖς γενέσεσι καὶ ταῖς φθοραῖς αἰετὴν τὴν Δύναμιν τὴν θείαν τῆς “Υλῆς ἀποχωρίζοντας καὶ πρὸς τὸν Θεὸν παραπέμποντας. c. 4. Ἐπεὶ γὰρ τοι τῷ Δημιουργῷ ἐτέραν Δύναμιν ἐπὶ τὸ φωτεινὸν τοῦ Ἥλιου καθέλκουσαν ταῦτα διαπραγματεύσασθαι, καὶ εἶναι καὶ ἐμφανὲς τὸ πρᾶγμα καὶ, ὡς ἂν τις εἴποι, τυφλῶ δῆλον. ἐν μὲν γὰρ ταῖς αὐξήσεσι τὴν Σελήνην λαμβάνειν τὴν ἀποχωρισμένην Δύναμιν ἀπὸ τῆς “Υλῆς, καὶ πλήρη γίνεσθαι ταύτης τὸν χρόνον τοῦτον· πληρωθείσαν δὲ ἐν ταῖς μειώσεσιν εἰς τὸν Ἥλιον ἀναπέμ-

πειν· τὸν δὲ πρὸς τὸν Θεὸν ἀπείναι [f. ἀφείναι]. ποιήσαντα δὲ τοῦτο ἐκδέχεσθαι πάλιν τὴν ἀπὸ τῆς ἐτέρας πανσελήνου πρὸς αὐτὸν τῆς ψυχῆς μετοίκησιν· καὶ παραλαβόντα ὁμοίως πρὸς τὸν Θεὸν εἰς αὐτομάτως φέρεσθαι· καὶ τοῦτο διὰ παντὸς ἐκποιεῖν. καὶ εἰκόνα δὲ ἐν Ἠλίῳ ἐωρᾶσθαι τοιαύτην οἷον ἐστὶ τὸ τοῦ ἀνθρώπου εἶδος· καὶ ἀντιφιλοτιμήσασθαι τὴν “Υλὴν ποιῆσαι τὸν ἄνθρωπον ἐξ αὐτῆς, κατὰ τὴν διὰ πάσης αὐτῆς τῆς δυνάμεως μίξιν, ἔχοντα καὶ αὐτὸν τι τῆς ψυχῆς· πολὺ μὲν τοι συμβεβλήσθαι τὸ εἶδος εἰς τὸ πλεῖον τι παρὰ τὰ ἄλλα θνητὰ ζῶα τῆς Δυνάμεως τῆς θείας τὸν ἄνθρωπον μετασχεῖν· ὑπάρχειν γὰρ αὐτὸν θείας Δυνάμεως εἰκόνα· τὸν δὲ Χριστὸν εἶναι Νοῦν· ὃν δὴ καὶ ἀφικόμενον ποτε ἀπὸ τοῦ ἄνω τύπου πλείστον τε τῆς Δυνάμεως ταύτης πρὸς τὸν Θεὸν λελυκέναι καὶ δὴ καὶ τὸ τελευταῖον ἀνασταυρωθέντα παρασχέσθαι γνώσιν τοῖφδε τρόπῳ· καὶ τὴν Δύναμιν τὴν θείαν ἐνηρμόσθαι [adde καὶ] ἐνεσταυρωσθαι τῇ “Υλῇ. ἐπεὶ οὖν ἀπόλλυσθαι τὴν “Υλὴν ἐστὶ Θεοῦ δόγμα, ἀπέχεσθαι μὲν ἐμψύχων πάντων σιτίζεσθαι δὲ λάχανα καὶ πᾶν ὃ τι ἀναίσθητον, ἀπέχεσθαι δὲ γάμων καὶ ἀφροδισίων καὶ τεκνοποιίας, ἵνα μὴ ἐπιπλεῖον ἢ Δύναμις ἐνοικήσῃ τῇ “Υλῇ κατὰ τὴν τοῦ γένους διαδοχὴν, μὴ ἐξάγειν δὲ ἑαυτοὺς μηχανωμένους καθαρσιν ὧν ἐλυσήνατο ἡ μίξις τῆς “Υλῆς τῇ Δυνάμει.

c. 5. Τὰ μὲν κεφαλαιωδέστερα ὧν λέγουσιν ἐστὶ ταῦτα. τιμῶσι δὲ μάλιστα Ἥλιον καὶ Σελήνην, οὐχ ὡς θεοὺς ἀλλ’ ὡς ὁδὸν δι’ ἧς ἐστὶ πρὸς Θεὸν ἀφικέσθαι. ἀποχωρισθείσης δὲ ἀκριβῶς τῆς θείας Δυνάμεως, τὸ ἔξω πῦρ φασὶ συμπίεσον ἑαυτὸ τε καὶ τὸ ἄλλο σύμπαν ὅτι δι’ ἂν [l. δι τὴν δὴ ἂν] λείπεται τῆς “Υλῆς συγκαταφλέξειν. οἱ δὲ ἐν τούτοις χαριέστεροι καὶ Ἑλληνικῶν οὐκ ἄπειροι λόγων ἀναμνησκουσιν ἡμᾶς ἐκ τῶν οἰκείων· ἐκ μὲν τῶν τελετῶν τὸν κατατεμνόμενον Διόνυσον τῷ λόγῳ ἐπιφημίζοντες ὑπὸ τῶν Τιτάνων, καθάπερ λέγουσιν αὐτοὶ τὴν θείαν Δύναμιν μερίζουσιν εἰς τὴν “Υλὴν· ἐκ δὲ τῶν ποιήσεων τῆς Γίγαντομαχίας ὅτι μηδὲ αὐτοὶ ἡγνόησαν τὴν τῆς “Υλῆς κατὰ Θεοῦ ἄνταρσιν. ἐγὼ δὲ ὡς μὲν ταῦτα οὐχ ἱκανὰ ψυχαγωγῆσαι τοὺς ἀβασανίστως τὸν λόγον προσιεμένους οὐκ ἂν εἴπωμι· ὅπου γε καὶ τινες τῶν συνηκολακῶν ἡμῶν ἐν τῷ φιλοσοφεῖν μετέστησεν ἡ τοιαύτη ἀπάτη τῶν λόγων πρὸς ἑαυτήν· εἰς ἐξέτασιν δὲ ὅπως ἔχει νῦν ἑμαυτὸν καθὲς ἀπορῶ τί χρήσωμαι. κ. τ. λ. Compare this sketch with the testimonies collected above at p. 424—430.

o Oudin proceeds as follows: “Lambecius tom. 4 commentariorum Bibliothecæ Cæsareæ Vindobonensis p. 180 “Codex MS. Theologicus Græcus 172 est chartaceus mediocriter antiquus in folio constatque foliis 120 et ad Andreæ Taumarum Epidauriotam olim pertinuit. Continetur eo *Andreas Cæsareensis* in Cappadocia archiepiscopi commentarius in Apocal. —Cujus præfatio—incipit hoc modo: ‘Ἀνδρέου ἀρχιεπισκόπου Καισαρείας Καππαδοκίας ἐπιστολή. Κυρίῳ μόν

325 *Andreas Cretensis*. Ἀνδρέας Ἱεροσολυμίτης^p, ἀρχιεπίσκοπος Κρήτης. Placed by Cave tom. 1 p. 582 at A. D. 635—680, and by Fabricius tom. 11 p. 62 at A. D. 680.^q By Oudin tom. 1 præf. p. 3 tom. 2 p. 174 upon conjecture at A. D. 840 or 850.^r A Catalogue of forty extant homilies of *Andreas* is given by Fabricius tom. 11 p. 84. 85, twenty of which are contained in the edition of Combefis fol. Paris. 1644.^s

326 *Arethas Cæsariensis episcopus*. Quoted in the Tables A. D. 95 p. 81. Oudinus tom. 2 p. 126 “Certam ejus ætatem docuit me B. de Montfaucon Palæographia Græca fol. Paris. 1708, ubi profert codicem lib. 1 c. 6 p. 43 “Codex regius 2271 membr. ad calcem habet ἐγράφη χειρὶ Βαδνους νοταρίου Ἀρέτα ἀρχιεπισκόπου τῆς Καισαρείας Καππαδοκίας ἐτει κόσμου 593β [6422] scil. A. D. 914.” Et libro 4 c. 2 “Eximie notæ est codex regius num. 2271.—Codex “annum et calligraphi nomen in fine profert: ἐγράφη κ. τ. λ.” *Arethas* therefore flourished A. D. 914. [5508 + 914 = 6422].^t

327 *Beda*. He brings down his History to A. D. 731: Ecclesiasticæ historiæ gentis Anglorum

ἀδελφῶ καὶ συλλειτουργῶ. Πολλάκις αἰτηθεὶς παρὰ πολλῶν ἐξ ἀγαπῆς μείζονα τῆς ἐμῆς δυνάμεως ὡς ἐσχηκότων ὑπόληψιν κ. τ. λ. Ipse autem commentarius incipit his verbis: ἀποκάλυψις μὲν ἐστὶν ἡ τῶν κρυπτῶν μυστηρίων δῆλωσις, καταναγκαζομένου τοῦ ἡγεμονικοῦ εἶτε διὰ θείων ἀνειράτων εἶτε κ. τ. λ.” Oudin. p. 95 “Ufus Codex *Originis*, duo *Methodii monachi* unus *Andree Cretensis*, quinque autem *Andree Cæsareensis archiepiscopi*. p. 98 Dico hunc *Andream* sub seculi tantum noni medium scripsisse his argumentis ductus. I Auctor ex aliis transcribit atque transscribere se profitetur, quod seculis ecclesiæ quinque et sex primis inauditum fuit seculique noni proprium. Ergo hic auctor spectat ad seculum nonum. Auctor ait in prologo *Constat namque beatos illos viros patresque nostros Gregorium theologum, Cyrillum Alexandrinum, multosque his vetustiores, Papiam Irenæum Methodium et Hippolytum divinum fideque dignum esse* &c.—Perpetuus est in citatione veterum. c. 3 citat *Epiphanium* et *Irenæum*. c. 13 *Methodium*. c. 16 *Eusebium* H. E. IX. 8. c. 18 *Irenæum*. c. 33 *Methodium*. c. 34 *Antonium in vitis patrum*. c. 36 *Methodium* et *Hippolytum*. c. 44 in fine *Dionysium Areopagitam*. c. 47 *Vitas patrum* quoad historiam de angelis custodibus. c. 49 Ambigere videtur an poena dæmonum et damnatorum æterna futura sit, licet nihil definiat. c. 53 *Hippolytum* citat et *Irenæum*. c. 63 *Irenæum* et magnum *Methodium*: ὁ δὲ μέγας Μεθόδιος ἐν τῇ περὶ ἀναστάσεως λόγῳ αὐτοῦ ἐξέθετο οὕτως κ. τ. λ. [sc. *Methodius Olympi Lyciæ episcopus* N° 110 Tables p. 343]. c. 66 *Epiphanium*. Qui igitur hos omnes ut fidei suæ regulam profert ab illorum temporibus se multis annorum centuriis esse remotum indicat.”

2 “Attribuit hic auctor commentarium in Apocal. *Gregorio Nazianzeno*. Cum ergo hujus commentarii nullus veterum meminerit, inde conjicimus auctorem hunc esse recentioris Græciæ, scribentem post commentarium in Apocalypsin *Gregorio Naz.* suppositum; qui mos Græcorum recentiorum fuit.”

3 “Allegat hic auctor c. 44 *Dionysium Areopagitam*—ubi supponit opera *Dionysii Areopagitæ* quæ a

Severianis conficta fuisse a catholicis credebantur.”

4 “Hæc scribendi ratio ex laciniis patrum simul junctis seculo nono primum incepit. et usque ad seculi noni finem continuavit.” Oudin instances a collection made by *Walafridus Strabus* in 830, by *Jonas* in 830, by *Photius* adhuc laicus after 850, by *Anastasius bibliothecarius* in 870. and concludes “Jure igitur, cum *Andreas* eadem methodo commentarium suum in Apocalypsin scripserit, anno 840 vel circiter assignandus videtur.”

As I have not been able to procure a copy of the Greek original, I have been constrained to use for *Andreas* the Latin version of Peltanus.

^p Fabricius B. G. tom. 11 p. 62 “*Andreas*, natus Damasci, aliquamdiu antequam CP. proficisceretur Hierosolymis monachi vitam vixit, unde Hierosolymitanus in quibusdam codd. dicitur.”

^q Fabricius: “A Theodoro patriarcha Hierosol. ad sextam synodum anno 680 celebratam CP. subsidio adversus Monotheletas missum esse Græci ipsi in synaxario adfirmant constitutumque in illa urbe diaconum et orphanotrophum;—ab eo tempore archiepiscopum Cretensem factum ex multis testimoniis constat.”

^r An abstract of Oudin’s arguments, which are far from satisfactory, is given by Harles ad Fabricium tom. 11 p. 63.

^s Fabricius p. 84 “*homiliarum XXI editarum et ineditarum XIX*.” In reality 20 are published. The list of Fabricius at p. 68—71 agrees with Combefis as far as N° 15. 16. 17. Then follow in Combefis, though not so numbered in his edition,

18 οὐδὲν ὡς ἀληθῶς—p. 229.

19 τὴν σύλληψιν σήμερον—p. 252.

20 χορευέτω πάντα κτίσις—p. 258.

These two last are marked in Fabricius p. 85 as *ineditæ*.

^t The commentary of *Arethas* quoted in the Tables p. 81 is published with *Æcumenius* in ed. Veron. 1532 p. 878—998, and in ed. Cramer 8vo. Oxon. 1840 p. 176—582.

V. 24 tom. 3 p. 147 *Hic est in præsentiarum universæ status Britannicæ, anno adventus Anglorum in Britanniam circiter 285° Dominicæ autem incarnationis anno 731°.* He gives an account of himself at the close of his history Opp. tom. 3 p. 151 as follows: *Hæc de Historia Ecclesiastica Britannorum et maxime gentis Anglorum prout vel ex literis antiquorum vel ex traditione majorum vel ex mea ipse cognitione scire potui, Domino adjuvante digessi Beda famulus et presbyter monasterii beatorum apostolorum Petri et Pauli quod est ad Wirimudam et Ingiruum. Qui natus in territorio ejusdem monasterii, cum essem annorum septem, cura propinquorum datus sum educandus reverendissimo abbati Benedicto ac deinde Coelfrido, cunctumque ex eo tempus vitæ in ejusdem monasterii habitatione peragens omnem meditandis Scripturis operam dedi, atque inter observantiam disciplinæ regularis et quotidianam cantandi in ecclesia curam semper aut discere aut docere aut scribere dulce habui. Decimo nono autem vitæ meæ anno diaconatum, tricesimo gradum presbyteratus, utrumque per ministerium reverendissimi episcopi Joannis jubente Coelfrido abbate suscepi. Ex quo tempore accepti presbyteratus usque ad annum ætatis meæ 59um hæc in Scripturam sanctam meæ meorumque necessitati ex opusculis venerabilium patrum breviter annotare sive etiam ad formam sensus et interpretationis eorum superadjicere curavi.*

If we suppose that this account of himself was subjoined by *Beda* in A. D. 732, the 59 years current will carry back his birth to A. D. 574. He died May 26 A. D. 735, in about his 62nd year^w.

328 *Hermias*. Ἑρμείου φιλοσόφου διασυρμὸς τῶν ἔξω φιλοσόφων. His time is unknown. See Fabricius B. G. tom. 7 p. 114 Lardner Vol. 2 p. 246.

329 *Joannes Damascenus*. Suidas p. 1790 Ἰωάννης ὁ Δαμασκηνὸς ὁ ἐπικληθεὶς Μανσοῦρ, ἀνὴρ καὶ αὐτὸς ἐλλογιμώτατος, οὐδενὸς δεύτερος τῶν κατ' αὐτὸν ἐν παιδείᾳ λαμπράντων. συγγράμματα αὐτοῦ πάνυ πολλὰ καὶ μάλιστα φιλόσοφα· εἰς τε τὴν θείαν γραφὴν Παράλληλοι κατ' ἐκλογὴν, καὶ οἱ Ἀσματικοὶ Κανόνες λαμβικοί τε καὶ καταλογάδην. συνήκμαζε δ' αὐτῷ καὶ Κοσμᾶς ὁ ἐξ Ἱεροσολύμων,

^v Repeated from *Bede* himself by Sigebertus c. 68 Anon. Mellicensis c. 31 Trithemius c. 242, where Anon. Mellicensis, rightly has *annum ætatis suæ quinquagesimum nonum*, but Sigebertus *annum LVIII*, perhaps an error of the transcriber for *LVIII*.

^w Sigebertus adds c. 68 *Obiit anno 734 Dominicæ incarnationis Leone Romanis imperante—super Anglos regnante Edilberto*. But Sigebert in *Chronico* places the death of *Beda* at A. D. 731. Honorius IV. 1 *Beda monachus et presbyter Anglicæ provincie scripsit infinita &c.—Sub Leone floruit Romæ moritur et sepelitur*. Trithemius c. 242 *Beda monachus et presbyter &c.—Moritur sub Leone imperatore A. D. 732 indicatione XV ætatis suæ anno 72 pridie Kal. Jun.* Wilhelmus Malmesburiensis I. 54 p. 81 places the death of *Beda* *anno dominicæ incarnationis 734° ætatis suæ 59°*. He died *die Ascensionis*. Idem I. 61 p. 91, which fell in that year upon May 26: Pagi tom. 3 p. 219 “*Sanctus Cuthbertus qui ejus morti interfuit—ait Gravatus quidem est infirmitate maxima anhelitus &c. usque ad diem Ascensionis Dominicæ id est VII Kal. Junii vitam ducebat*. And Pagi shews that these characters determine the year to A. D. 735 “*quo Pascha XV Kal. Maii ascensio VII Kal. Junii celebrata sunt*.”

Lists of the works of *Beda* are given by Sigebertus

c. 68 Anon. Mellicensis. c. 31 Trithemius c. 242. The eight volumes of the works of *Beda* fol. Colonia Agrippinæ 1688 contain 139 titles. All these are recited from the Cologne edition of 1612 by Henry in his *History of Britain* Vol. 4 p. 421. But among them the *Lives of the Saints* in tom. 3 p. 153—265, No 50—59 in Henry's Catalogue, were not all written by *Bede*; and Oudin tom. 1 p. 1682—1709 in his review of the Cologne edition assigns these to their proper authors in this manner:

- | | |
|--|-------------------------------|
| 50 <i>Vitam Cuthberti</i> | } scripsit Beda. |
| 51 <i>Felicis Nolæ episcopi</i> | |
| 52 <i>Vedasti</i> . Gallus anonymus. | |
| 53 <i>Columbani Luxoviensis</i> | } Jonas Luxoviensis monachus. |
| 54 <i>Attalæ</i> | |
| 55 <i>Patricii libris II</i> . Probus; ut ex fine operis constat. [sc. p. 242 a me humili Probo &c.] | |
| 56 <i>Eustasii Luxoviensis</i> . Jonas. | |
| 57 <i>Bertolfi Bobiensis</i> . Jonas. | |
| 58 <i>Arnolphi Metensis episcopi</i> . Paulus Diaconus. | |
| 59 <i>Burgundoforæ abbatissæ</i> . incertus auctor. | |

These also are spurious.

60 *Justini martyrium, carmine*.

61 *Martyrologium*.

Conf. Oudinum p. 1692.

ἀνὴρ εὐφύεστατος καὶ πνέων μουσικὴν ὅλως τὴν ἐναρμόνιον. *Joannes* flourished A. D. 730—755 within the reigns of *Leo Isaurus* and of *Constantine*.*

330 *Isidorus Pacensis episcopus*. Still living in A. D. 754: Pagi tom. 3 p. 294 "*Isidorus episcopus Pacensis hoc anno Chronicon suum absolvit, ut ostendit clausula ab eo ad finem operis sui subjuncta: Fiunt igitur ab exordio mundi usque ad æram cæptam 792am*" &c. ora 792 = A. D. 754. Oudin tom. 1 p. 1794 "*Isidorus Pacensis orditur ab æra 653 [A. D. 615] sive ab anno Heraclii 7^o quo Mahumetes Saracenorum dux Syriam Arabiam et Mesopotamiam occupavit, desinitque in æram 798 [immo 792] id est A. D. 754, quo tempore se scripsisse testatur sub finem operis.*"

331 *Nicephorus Callisti*. Described above c. 1 p. 149 A. D. 579 p. 160 A. D. 610.

332 *Æcumenius*. Author or compiler of commentaries upon the Acts of the Apostles the Epistles and the Apocalypse. His commentary on the Apocalypse bears this title apud Cramer p. 173 ἐκ τῶν Οἰκουμένῳ τῷ μακαρίῳ ἐπισκόπῳ Τρίκκης Θεσσαλίας θεοφιλῶς πεποιημένων εἰς τὴν ἀποκάλυψιν Ἰωάννου τοῦ Θεολόγου.

Æcumenius was later than A. D. 914, for he quotes not only *Photius* who flourished A. D. 858, and *Andreas* cir. A. D. 840, but *Arethas*, who lived in A. D. 914.^a How long after the time of *Arethas* *Æcumenius* lived is not known.

* Theophanes p. 342 B *Leonis Isauri anno 12^o [A. D. 728] ἐν τῇ κατὰ Συρίαν Δαμασκῷ Ἰωάννης ὁ Χρυσορρόας, πρεσβύτερος καὶ μοναχὸς, ὁ τοῦ Μανσοῦρ, διδάσκαλος ἀριστος βίῳ καὶ λόγῳ προέλαμπεν*. p. 350 B *Constantini 2^o [A. D. 742] τοῦτον [sc. Petrum, slain by the Moslems] ἐγκωμίῳ λόγων τετίμηκεν ὁ θσος πατὴρ ἡμῶν Ἰωάννης ὁ καλῶς ἐπικληθεὶς Χρυσορρόας διὰ τὴν ἐπανθοῦσαν αὐτῷ τοῦ πνεύματος ἐν τε λόγῳ καὶ βίῳ χρυσαυγὴ χάριν*. ὁν Κωνσταντῖνος ὁ δυσσεβὴς βασιλεὺς ἐτησίῳ καθυπέβαλεν ἀναθέματι διὰ τὴν ὑπερβάλλουσαν ἐν αὐτῷ ὀρθοδοξίαν κ.τ.λ. Conf. Cedrenum p. 456 C. Sigebertus c. 75 *Joannes monachus et presbyter de Damasco Syriae vita et doctrina clarus cognomento Chrysorrhœas, animatus scriptis Gregorii papæ quibus impugnabat impietatem Leonis imperatoris, scripsit et ipse Græcis Græce contra Leonem imperatorem*. To the same purpose Trithemius c. 248, who adds *Claruit sub Leone imperatore anno 730*. Auctor vitæ apud Leonem Allatium inter Damasceni Opp. tom. 1 prolegom. p. III οὗτος ἦν ἐπὶ τῆς βασιλείας Λέοντος τοῦ Ἰσαύρου καὶ Κωνσταντίνου τοῦ υἱοῦ αὐτοῦ [A. D. 717—774] ἐκ Δαμασκού τῆς πόλεως ἐκ γένου περιφανοῦς καὶ τῇ ὀρθοδόξῳ διαπρέποντος πίστει. Nicephorus in breviario p. 42 D Κωνσταντῖνος σύνοδον ἱερέων ἀθροίζει ὁκτὼ καὶ τριάκοντα καὶ τριακοσίους τὸν ἀριθμὸν θυχάνουσας. ταύτης ἐξῆρχε Θεοδόσιος ὁ τῆς Ἐφεσίων πόλεως ἀρχιεπίσκοπος.—ἄρον δὲ πίστει ἐκτίθενται ἐν ᾧ ὑπέστημηναντο ἅπαντες κακῶς καὶ δυσσεβῶς συμφρονήσαντες τὴν τῶν ἱερῶν εἰκονισμάτων καθαίρειν ἐκφωνήσαντες, καὶ ὥσπερ νηπιωδῶς ἐπ' ἀγορᾷ ταῦτα ἀνεθεμάτιζον. μεθ' ὧν καὶ Γερμανὸν τὸν ἀρχιερέα τοῦ Βυζαντίου γεγονότα Γεώργιον τε τὸν ἐκ Κύπρου τῆς νήσου ὁρμώμενον καὶ Ἰωάννην τὸν ἀπὸ Δαμασκού τῆς Συρίας τὸ ἐπὶ κλην Μανσοῦρ. Theophanes p. 359 A *Constantini 13^o [A. D. 753] τοῦτ' ἐπὶ τῷ ἔτει Κωνσταντῖνος ὁ δυσσεβὴς κατὰ τῶν ἁγίων καὶ σεπτῶν εἰκόνων παράνομον*

συνέδριον τλὴ' ἐπισκόπων συνέλεξε ἐν τῷ τῆς Ἱερείας παλατίῳ—οὐ καθ' ἑαυτοὺς τὰ δόξαντα δογματίσαντες—ἀπὸ δεκάτης τοῦ Φεβρουαρίου μηνὸς ἀρξάμενοι διήρκεσαν ἕως ἡ' τοῦ Αὐγούστου τῆς αὐτῆς ζ' ἰνδικτιῶνος [Feb. 10 Aug. 8 A. D. 754]—ἀναθεματίσαντες Γερμανὸν τὸν ἀγιώτατον καὶ Γεώργιον τὸν Κύπριον καὶ Ἰωάννην τὸν Χρυσορρόαν Δαμασκηνὸν τὸν Μανσοῦρ, ἄνδρας ἁγίους καὶ αἰδεσίμους διδασκάλους. At the time of this synod, Aug. 754, *Damascenus* was still living. Conf. Fabricium tom. 9 p. 686 note d. Upon *Damascenus* conf. Brucker Hist. Phil. tom. 3 p. 534. 723.

γ But the 7th of *Heraclius* commenced Oct. 5 A. D. 616 and was current *er. Hispan.* 654. And the Moslems did not invade Syria till the 22nd of *Heraclius* A. D. 632 *er. Hispan.* 670.

z *Isidorus in Chronico* is quoted by Fabricius de Ildefonso p. 59 *Wamba Gothorum rex anno regni sui quarto in æra 723 [A. D. 685] in Toletana urbe—concilium salutis parat, presidente tunc sanctissimo Ildefonso [N^o 322] mellifluo in libris de virginitate nostræ Domine Mariæ, ut anchora fidei*.

a Prolegom. in *Æcumenium* ed. Veron. fol. 3 οὗτος γὰρ ἀνὴρ πᾶσαν τὴν Χρυσοστόμου πραγματείαν—εἰς βραχὺ συστυλάμενος ταύτη καὶ τῶν ἄλλων ἁγίων τὰς ἐξηγήσεις προσέθηκε, τὸ ὄνομα ἐκείνου τῇ ἐπιγραφῇ προμηνύσας, οἷον Κυρίλλου Γενναδίου Θεοδωρίτου Γρηγορίου Βασιλείου Ζευηριανοῦ καὶ τῶν τοιούτων· ἐξαίρετως δὲ Φωτίου τινὸς, ἀφ' οὗ ὄσαι μετεκομίσθησαν ἐξηγήσεις τοῦ σκοποῦ, κατὰ γε ἐμὲ, μάλιστα πάντων τυγχάνουσιν.—τὰ δὲ εἰς τὴν Ἀποκάλυψιν τοῦ μακαρίου Ἰωάννου συνετέθη μὲν ὑπὸ Ἀνδρέου τοῦ τῆς Καισαρείας Καππαδοκίας ἐπισκόπου, ἀλλ' εἰς σύνοψιν καὶ βραχύτητα συνεπτύχθη τὸ ὕστερον ὑπὸ Ἀρέθα τινὸς τῆς αὐτῆς πόλεως ἐπισκόπου, ὥς καὶ ἡ ἐπιγραφὴ μηνύει ῥητῶς.

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Some specimens of *Origen* and *Hieronymus*, which were too long to be inserted in the notes of this chapter, have been reserved for this place and shall be added here by way of Supplement. It is proposed briefly to survey the work of *Origen* *περὶ ἀρχῶν*, and perhaps some other passages, and then to subjoin abstracts of the treatises of *Hieronymus* against *Rufinus* and against the Pelagians.

ORIGENIS *περὶ ἀρχῶν*.

THIS work is extant in the Latin translation of *Rufinus*, which was made in A. D. 398. But this version by the admission of *Rufinus* himself was far from faithful or exact^a. Another and more accurate version was made by *Hieronymus*, of which some fragments only remain. The original work of *Origen* is lost, although still extant in the time of *Photius*. But considerable fragments are preserved, chiefly in the *Philocalia*, which contains selections from the works of *Origen*, and in *Justinian* apud *Acta Concil.* tom. 6 p. 345—354 in his edict against the Origenists which has been described above at N° 290 p. 479. Of *lib. I. II* but few Greek fragments remain. In *lib. III* almost a third part, and in *lib. IV* one half of the original has been preserved. The rest exists only in the inaccurate version of *Rufinus*.

Origen in his preface observes c. 2 p. 12^b *Cum multi sint qui se putant sentire quæ Christi sunt, et nonnulli eorum diversa a prioribus sentiant, servetur vero ecclesiastica prædicatio per successionis ordinem ab apostolis tradita et usque ad præsens in ecclesiis*

^a *Rufinus* in prologo p. 8—10 *Scio quamplurimos fratrum scientiæ Scripturarum desiderio provocatus poposcisse ab aliquantis viris et Græcarum literarum peritis ut Origenem Romanum facerent et Latinis auribus eum donarent. Inter quos etiam frater et collega noster [sc. Hieronymus] ab episcopo Damaso deprecatus cum homilias duas de Cantico Canticorum in Latinum transulisset ex Græco [see above N° 204 Works n. 28] ita in illo opere ornate magnificeque præfatus est ut cuius legendi Origenem et avidissime perquirendi desiderium commoveret—asserens eum quod cum in cæteris libris omnes vincat in Cantico Canticorum etiam ipse se vicerit. Pollicitur sane in ipsa præfatione se et ipsos in Cantico Canticorum libros et alios quamplurimos Origenis Romanis auribus largiturum. Sed ille, ut video, in stylo proprio placens rem majoris gloria sequitur, ut pater verbi sit potius quam interpret. Nos ergo rem ab illo quidem ceptam sequimur et probatam, sed non æquis eloquentiis viribus tanti viri ornare possumus diota; unde vereor ne vitio meo id accidat ut is vir quem ille alterum post apostolos ecclesiæ doctorem scientiæ et sapientiæ merito comprobatur [see Hieronymus N° 204 Works n. 20. 60] inopia sermonis nostri longe inferior videatur. Quod ego sæpe considerans reticebam, nec deprecantibus me frequenter in hoc fratribus annuebam. Sed tua vis, fidelissime frater Macari [see above p. 453 m], tanta est, cui obistere ne imperitia quidem potest. Propter quod—cessi, ea tamen lege atque eo ordine ut, quantum fieri potest, interpretando sequar regulam præcessorum, et ejus præcipue viri [Hieronymi] cujus superius fecimus mentionem; qui, cum ultra LXX libellos Origenis quos homileticos appellavit, aliquantos etiam de tomis in Apostolum scriptis, transulisset in Latinum, in quibus cum aliquanta offendicula inveniuntur in*

permanens, illa sola credenda est veritas quæ in nullo ab ecclesiastica et apostolica discordat traditione.—c. 4 p. 13 Species vero eorum quæ per prædicationem apostolicam manifeste traduntur istæ sunt. Primo quod unus Deus est qui omnia creavit atque composuit, quique, cum nihil esset, esse fecit universa.—Et quod hic Deus in novissimis diebus, sicut per prophetas ante promiserat, misit Dominum nostrum Jesum Christum primo quidem vocaturum Israel secundo vero etiam gentes post perfidiam populi Israel. Hic Deus justus et bonus pater Domini nostri Jesu Christi legem et prophetas et evangelia ipse dedit, qui et apostolorum Deus est et Veteris et Novi Testamenti. Tum deinde quia Jesus Christus ipse qui venit ante omnem creaturam natus ex patre est. Qui cum in omnium conditione patri ministrasset, per ipsum enim omnia facta sunt [Joann. I. 3], novissimis temporibus seipsum exinaniens [Philipp. II. 7] homo factus incarnatus est cum Deus esset, et homo factus mansit quod erat Deus. Corpus assumpsit nostro corpori simile, eo solo differens quod natum ex virgine et Spiritu Sancto est. Et quoniam hic Jesus Christus natus

*Græco, ita climavit omnia interpretando atque purgavit ut nihil in illis quod a fide nostra discrepet Latinus lector inveniat. Hunc ergo etiam nos licet non eloquentiæ viribus disciplinæ tamen regulis in quantum possumus sequimur, observantes scilicet ne ea quæ in libris Origenis a seipso discrepantia inveniuntur atque contraria proferamus, cujus diversitatis causam plenius tibi in Apologetico [see above p. 453] quem Pamphilus pro libris ipsius Origenis scripsit edidimus, brevissimo libello superaddito, in quo evidentibus (ut arbitror) probamentis corruptos esse in quamplurimis ab hæreticis et malevolis libros ejus ostendimus; et præcipue istos quos nunc exigo ut interpreter, id est, *περὶ ἀρχῶν*.—Sicubi ergo nos in libris ejus aliquid contra id invenimus quod ab ipso in cæteris locis pie de Trinitate fuerat definitum, velut adulteratum hoc et alienum aut prætermisimus aut secundum eam regulam protulimus quam ab ipso frequenter invenimus affirmatam. Si qua sane velut peritis jam et scientibus loquens, dum breviter transire vult, obscurius protulit, nos, ut manifestior fieret locus, ea quæ de ipsa re in aliis ejus libris apertius legeramus adjecimus explanationi studentes. nihil tamen nostrum diximus, sed, licet in aliis locis diota, tamen sua sibi reddidimus. Hoc autem idcirco in præfatione commonui ne forte calumniatores iterum se criminandi putent invenisse materiam.*

^b The other works of *Origen* are quoted from ed. Berolin. 12° 1831—1848. But for the treatise *περὶ ἀρχῶν* I quote the pages of Oberthur 8vo tom. 3 Wirsburgi 1781, because the 21st volume of the Berlin edition (which contains the work *περὶ ἀρχῶν*) was not yet published when this abstract was made.

et passus est in veritate, et non per phantasiam communem hanc mortem sustinuit, vere mortuus; vere enim a mortuis resurrexit et post resurrectionem conversatus cum discipulis suis assumptus est. Tum deinde honore ac dignitate Patri ac Filio sociatum tradiderunt Spiritum Sanctum. In hoc non jam manifeste discernitur utrum natus an innatus vel filius etiam Dei ipse habendus sit necne. Sed inquirenda jam ista pro viribus sunt de sacra Scriptura et sagaci perquisitione investiganda.—c. 5 p. 14 Est et illud definitum in ecclesiastica prædicatione, omnem animam rationabilem esse liberi arbitrii et voluntatis; esse quoque ei certamen adversus diabolum et angelos ejus contrariasque virtutes, ex eo quod illi peccatis eam onerare contendunt, nos vero, si recte consulti que vivamus, ab hujusmodi onere nos exuere conemur. Unde et consequens est intelligere non nos necessitati esse subjectos, ut omni modo etiamsi nolimus vel mala vel bona agere cogamur.—De anima vero utrum ex seminis traduce ducatur ita ut ratio ipsius vel substantia inserta ipsis seminibus corporalibus habeatur, an vero aliud habeat initium, et hoc ipsum initium si genitum est aut non genitum, vel certe si extrinsecus corpori inditur necne, non satis manifesta prædicatione distinguitur. c. 6 p. 15 De diabolo et angelis ejus contrariisque virtutibus ecclesiastica prædicatione docuit quoniam sunt quidem hæc; quæ autem sint aut quomodo sint non satis clare exposuit. Apud plurimos tamen ista habetur opinio quod angelus fuerit iste diabolus, et apostata effectus quamplurimos angelorum secum declinare persuaserit.—Est præterea et illud in ecclesiastica prædicatione, quod mundus iste factus sit et a certo tempore cæperit, et sit pro ipsa sui corruptione solvendus. Quid tamen ante hunc mundum fuerit, aut quid post mundum erit, jam non pro manifesto multis innotuit. Non enim evidens de his in ecclesiastica prædicatione sermo profertur. *c. 8 p. 15 Tum demum quod per Spiritum Dei Scripturæ conscriptæ sint, et sensum habeant non eum solum qui in manifesto est sed et alium quendam latentem quamplurimos.—c. 9 p. 16 Queremus si vel alio nomine res ipsæ quam Græci φιλοσοφῆ ἀσώματος, id est, incorpoream, dicunt in Scripturis Sanctis invenitur. Deus quoque ipse quomodo intelligi debeat inquirendum est, corporeus et secundum aliquem habitum deformatus, an alterius naturæ quam corporis sunt, quod utique in prædicatione nostra manifeste non designatur. Eadem

quoque etiam de Christo et de Spiritu Sancto requirenda sunt, sed et de omni anima atque omni rationabili natura nihilominus requirendum est. c. 10 p. 17 Est etiam illud in ecclesiastica prædicatione, esse angelos Dei quosdam et virtutes bonas qui ei ministrant ad salutem hominum consummandam. Sed quando isti creati sint vel quales aut quomodo sint non satis in manifesto designatur. De sole autem et stellis utrum animantia sint an sine anima manifeste non traditur.

I. 1, 1—9 De Deo.

2, 1—13 De Christo.

3, 1—8 De Spiritu Sancto. Origen p. 45 understandis Isaiah VI. 3 Sanctus, Sanctus, Sanctus—of the Trinity. So understood also by Athanasius contra Arianos tom. I p. 701 D ed. Patav. Origen. § 5 p. 46 Arbitror ergo operationem quidem esse Patris et Filii tam in Sanctis quam in peccatoribus &c. A passage justly censured by Photius Cod. 8, preserved in the original by Justinian. § 6 p. 48 "Men are not accountable for their acts in infancy."

4, 1—2 De diminutione vel lapsu.

5, 1—5 Of rational creatures. He argues § 4 p. 59 from Ezekiel and from Isaiah that the bad angels were created good, and that the good angels are not impeccable.

6, 1—4 De fine vel consummatione. He expects § 1 p. 63 to be censured by prejudiced persons: Si jam præjudicatum et præventum in aliis animum gerit, hæretica hæc et contra fidem ecclesiasticam putet, non tam ratione convincens quam animi sui præjudicio definiens. Quæ quidem a nobis etiam cum magno metu et cautela dicuntur &c. He seems to think p. 68 that future punishments will not be eternal, but proportioned to the degrees of guilt.

I, 7, 1—5 De incorporeis et corporeis. Origen thinks c. 6, 4 p. 69 that every creature is corporeal: Solius Dei, id est, Patris et Filii et Spiritus Sancti, naturæ id proprium sit ut sine materiali substantia et absque ulla corporeæ adjectionis societate intelligatur subsistere. And yet c. 7, 1 p. 70 he argues that all intelligent beings are incorporeal: Omnes animæ atque omnes rationabiles naturæ factæ sunt vel creatæ, sive sanctæ sint sive nequam, quæ omnes secundum propriam naturam incorporeæ sunt; sed et per hoc ipsum, quod incorporeæ sunt, nihilominus factæ sunt; quoniam

* Thus in the original: ὅτι δὲ μὴν Θεὸς καὶ πατὴρ συνέχουσιν τὰ πάντα φέροντες εἰς ζωὴν τὴν ἑστῶσαν, μεταδίδοντες ἑκάστῳ ἀπὸ τοῦ ἰσίου τοῦ αἵματος. ὅτι γὰρ ἔστιν ἡλικίαν δὲ παρὰ τὴν πατέρα δὲ υἱὸς φέροντες ἐπὶ πάντα τὰ λογικὰ. θεώτερος γὰρ ἐστὶ τοῦ πατρὸς ὅτι δὲ ἔστιν τὸ πνεῦμα τὸ ἅγιον ἐπὶ μόνους τοὺς ἁγίους διδωσέ-

μενον. ὅτι κατὰ τοῦτο μέγιστος ἡ δύναμις τοῦ πατρὸς παρὰ τὸν υἱὸν καὶ τὸ πνεῦμα τὸ ἅγιον. πλείων δὲ ἢ τοῦ υἱοῦ παρὰ τὸ πνεῦμα τὸ ἅγιον καὶ πλείον διαφέρειν μᾶλλον τοῦ ἁγίου πνεύματος ἢ δύναμις παρὰ τὰ ἄλλα ἅγια.

quidem omnia a Deo per Christum facta sunt, &c. He thinks p. 72 the stars animated beings: *animantia et rationabilia*, an opinion justly ridiculed by Photius Cod. 8. Origen proves this by assuming as literal all the texts in which the stars are figuratively mentioned—he who on other occasions takes all Scripture in a figurative sense. He is of opinion 7, 4 p. 73 that the soul of man is not made with the body, but *extrinsecus factis jam corporibus insertum*.

8, 1—3 *De Angelis*. He interprets § 1 p. 76 the “angels of the churches” in Rev. c. 2 to mean real angels, as in his Hom. in Lucam 23 tom. 5 p. 177 and Hom. 12 p. 128. He affirms § 2 p. 77 *uni eidemque conditori diversas naturas rationabilium creaturarum adscribi videtur absurdum, &c.* and holds p. 77. 78 that created intelligences are all liable to err; that the devil was made capable of good, but that he fell through his own perversity of will. And concludes § 3 p. 79 *nulla igitur natura est quæ non recipiat bonum vel malum, excepta Dei natura, quæ bonorum omnium fons est, et Christi.*—*Similiter quoque et natura Spiritus Sancti, quæ sancta est, non recipit pollutionem; naturaliter enim vel substantialiter sancta est. Si qua autem alia natura sancta est, ex assumptione hoc vel inspiratione Spiritus Sancti habet ut sanctificetur, non ex sua natura hoc possidens, sed accidens sibi, propter quod et decidere potest quod accidit^d.*

II. 1, 1—5 *Of the world and material bodies*. He argues § 4 p. 87 that those who assert the eternity of matter have no right to blame those who deny that God was the artificer of the world, because they are themselves guilty of a similar error, in asserting Matter to be coeternal with God. He quotes § 5 p. 88 texts which affirm that the world was made out of nothing; namely 1 Macc. VII. 28 and a sentence *ex libro Pastoris, in primo mandato*, and Psalm 148. 5. He might have illustrated this argument more fully.

II. 2, 1. 2 *De perpetuitate corporeæ naturæ*. He enquires c. 1 p. 88 whether matter although created might not have been created from all eternity. An opinion held by some theologians in modern times.

^d Photius Cod. 8 thus describes the first book of this work: ἀνεγνώσθη Ὁριγένους τὸ Περὶ ἀρχῶν, λόγοι δ', ὧν ὁ μὲν πρῶτος περὶ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος· ἐν ᾧ πλείστα βλασφημίαι, τὸν μὲν υἱὸν ὑπὸ τοῦ πατρὸς ποιοῖσθαι λέγων, τὸ δὲ πνεῦμα ὑπὸ τοῦ υἱοῦ, καὶ διήκειν μὲν τὸν πατέρα διὰ πάντων τῶν ὄντων, τὸν δὲ υἱὸν μέχρι τῶν λογικῶν μόνων, τὸ δὲ πνεῦμα μέχρι μόνων τῶν σσεωσμένων. λέγει δὲ καὶ ἄλλα παραλογέματα καὶ δυσσεβείας πλήρη· μετεμψυχώσεις τε γὰρ ληρωθεῖ καὶ ἐμψύχους τοὺς ἀστέρας, καὶ ἕτερα τούτοις παραπλήσια.

But it may be more reasonably affirmed that whatever was created must have had a beginning. There must have been a time when it was not yet in being. Origen asserts p. 89 that intelligent (created) natures must have bodies; that the Trinity alone is incorporeal.

3, 1—7 *De initio mundi et causis ejus*.

§ 2 p. 91 Given in a fragment of Hieronymus. “If all beings once existed without material bodies, matter may be destroyed, and, as it was formed out of nothing, may be resolved into nothing again. There may also come a time when its use will again be necessary.” § 3 p. 94 A fragment of Hieronymus concludes thus: *Idcirco arbitror pro varietate causarum diversos mundos fieri, et elidi errores eorum qui similes sui mundos esse contendunt*. He thinks § 5 p. 96 that after a succession of ages there will be a *restitutio omnium, cum ad perfectum finem universa pervenient^e*. He well distinguishes § 6 p. 99 between the matter created in Genes. I. 1 and the creation *post biduum* recorded in I. 6—8. He repeats this interpretation II. 9, 1 p. 138 *Hæc ergo sunt quæ in initio, id est, ante omnia a Deo creata esse existimandum est &c.^f*

II. 4, 1—4 *The same God of the Law and the Gospel*.

He has in § 3 p. 106 a false sentiment, thus rendered by Hieronymus: *Restat ut invisibilis sit Deus. Si autem invisibilis per naturam est, neque Salvatori visibilis erit*. Also faithfully given by Rufinus. Origen endeavours to explain and justify his expression at p. 107. He answers the heretics § 4 p. 107. 108 by the same argument which he uses in his comm. in Matth. namely, that God is figuratively spoken of in the New Testament no less than in the Old Testament.

5, 1—4 *De justo et bono*.

He argues § 1 p. 108 against those heretics who held that the Just God of the Law was not Good; that the Good God of the Gospel was not Just.

6, 1—7 *Of the Incarnation*.

Origen § 1 p. 116 misinterprets, or rather misapplies, the text in Joann. XXV. 25.

^e Origen II. 3, 6 p. 97. 98 quotes *Clementis apostolorum discipulus*, and p. 99 *Baruch propheta librum*.

^f II. 3, 6 p. 99 *De hujusmodi opinionibus plenius in eo loco tractavimus, cum requireremus quid esset quod in principio fecit Deus cælum et terram. Perhaps referring to his Commentaries on Genesis. See the Tables A. D. 229 p. 243.*

At II. 3, 7 p. 100 a fragment in Hieronymus may be compared with the version of Rufinus.

II. 7, 1—4 *De Spiritu Sancto.*

He affirms § 1 p. 124 "None of the heretics has held that there were two Holy Spirits." p. 125 *Marcion* and *Valentinus* held *differentias Deitatis*.

8, 1—5 *De anima.*

He observes § 4 p. 135 *videtur quasi medium quoddam esse anima inter carnem infirmam et spiritum promptum*. Hence his expression IV. 11 p. 334 preserved in the Greek original: ὁ ἄνθρωπος συνέστηκεν ἐκ σώματος καὶ ψυχῆς καὶ πνεύματος. The same thought is expressed in Comm. ad Rom. Opp. tom. 6 p. 56 ed. Berolin. *Quod homo spiritus et corpus et anima esse dicatur.—Media proculdubio ponitur anima, quæ vel desideriis spiritus acquiescat vel ad carnis concupiscentias inclinetur.*

9, 1—8 *De mundo et motibus rationabilium creaturarum—et de causis earum*. A false sentiment § 1 p. 136 limiting God's power is extant in the original; partly concealed by *Rufinus*^h.

Origen § 3 p. 139 *Mundum nunc dicimus* &c. by *mundum* means here the Universe. He considers § 5 p. 141 the objection of the followers of *Marcion* *Valentinus* and *Basilides*, who held that souls were of different natures, and argued against the justice of God from the various and unequal conditions in which he placed intelligent creatures. *Origen* replies § 5 p. 142 that God created all intelligent natures equal, but that some fell through the depravity of their own wills. Hence the diversity between intelligent creatures; not from the design of the Creator but from the abuse of their own free will. He refers § 7 p. 143. 144 to the case of *Esau* and *Jacob*, whom he supposes to have existed before their birth in the body, and to have had their lots assigned *ex præcedentis vitæ meritis*. And he thinks the justice of God

will be manifest, if we consider that the causes of the diversity in celestial or terrestrial or infernal beings preceded their corporeal existence: *præcedentes corpoream nativitatem*.

10, 1—8 *De resurrectione et judicio, de igne inferni et panis.*

He repeats § 1 p. 146 some arguments from his treatise *de resurrectione*ⁱ. And argues p. 147 against some heretics who denied the resurrection of the body. § 7 p. 154 Referring to Matth. XVIII. 10 he observes *quoniam unicuique fidelium, etiamsi minimus sit in ecclesia, adesse angelus dicitur* &c. and understands *minimus* figuratively, as he does also in his Homil. in Lucam Opp. tom. 5 p. 98. 177. 218. So again in *περὶ εὐχῆς* c. 11 p. 452 Oberthur τῶν ἐν τῇ ἐκκλησίᾳ μικρῶν. Ibid. c. 28 p. 544 τίς ὁ ἐκαστοῦ ἡμῶν ἄγγελος.

11, 1—7 *De repromissionibus*. He observes § 2 p. 156 "Some think that the pleasures after the resurrection will be carnal." But he argues p. 158. 159 that they will be intellectual. He speaks § 6 p. 161 of the intermediate state: *Puto quod sancti quique discedentes de hac vita permanebunt in loco aliquo in terra posito, quem Paradisum dicit Scriptura divina, velut in quodam eruditionis loco et (ut ita dixerim) auditorio vel schola animarum, in quo de omnibus his quæ in terris viderant doceantur, indicia quoque quædam accipiant etiam de futuris.—Si quis—purior mente et exercitatione sensu fuerit, velocius proficiens cito ad aeris locum ascendet et ad cælorum regna perveniet per locorum singulorum (ut ita dixerim) mansiones quas Græci quidem σφαίρας—appellaverunt scriptura vero divina cælus nominat* &c. In what follows a sentence is quoted by Hieronymus which had been softened by *Rufinus*^k.

^h Et duos quidem Deos amicos esse hæreticos dicere, et duos Christos audivimus; duos autem Spiritus Sanctos nunquam cognovimus ab aliquo prædicari.

ⁱ Thus extant in Justinian apud Acta Concil. tom. 6 p. 345 Επερασμένην γὰρ εἶναι καὶ τὴν θῆναι τοῦ Θεοῦ λατρίαν, καὶ ὃ προσδοκᾷ ἐθελήσας τὴν περιγραφὴν αὐτῆς περιαιρετέον.—πεποίηκε γὰρ τοσαῦτα ὅσων ἡδύνατο περιβράσασθαι καὶ ἔχειν ὑπὸ χεῖρας καὶ συγκρατεῖν ὑπὸ τὴν αὐτοῦ πρόνοιαν. ὥστε καὶ τοσαύτην βλῆν κατασκευάσαν ὅσων ἡδύνατο διακοσμήσθαι. Given in Oberthur tom. 3 p. 136 with some variations. *Rufinus* suppressing a part of the meaning thus gives the passage: *Certum est quod profinito aliquo apud se numero (Deus) eas facit. Non enim, ut quidam volunt, finem putandum est non habere creaturas; quia, ubi finis non est, nec comprehensio ulla nec circumscriptio esse potest. Quod si fuerit, utique nec contineri vel disponari a Deo que facta sunt poterunt. Naturaliter nempe quicquid infinitum fuerit et incomprehensibile erit.*

^k Prius mihi videtur de Resurrectionis sermo movendus, ut sciamus quid est illud quod vel ad supplicium vel ad requiem vel

ad habitudinem veniet; de quo in aliis quidem libris quos de Resurrectione scripsimus plenius disputavimus, et quid nobis de his videretur ostendimus. Sed et nunc propter consequentiam tractatus paucos inde repetere non videtur absurdum.

^k In Hieronymus thus given: *Cumque in tantum profecimus ut nequaquam carnes et corpora, forsitan ne animæ quidem, fuerimus, sed mens et sensus ad perfectum veniens nulloque perturbationum nubilo caligans, intuebitur rationabiles intelligibilesque substantias facie ad faciem.* Which *Rufinus* had translated *Et ita crescens per singula rationabilis natura non sicut in carne vel corpore et anima in hac vita crescebat, sed mentis ac sensus aucta ad perfectam scientiam mens jam perfecta pervenit, nequaquam jam ultra istis carnalibus sensibus impedita sed intellectualibus incrementis, aucta, semper ad purum et (ut ita dixerim) facie ad faciem rerum causas inspicens, potitur perfectione primo illa qua in id ascendit, secundo qua permanet.*

Photius Cod. 8 thus proceeds: ἔστι δ' ὁ μὲν πρῶτος αὐτῆς μυθολογημένος περὶ πατρὸς καὶ (ὡς ἐκεῖνός φησι) περὶ Χριστοῦ

III.¹ 1, 1—22 *Of free will.* Extant in the Greek original, with this title p. 166 *περὶ αὐτεξουσίου καὶ τῶν δοκούντων ἀναιρεῖν τοῦτο γραφικῶν φητῶν λύσις καὶ ἐρμηνεία.* He produces § 6 p. 178 texts which shew that we have liberty of Will and that ye are capable of good works. Origen concludes p. 182 *μυρία μὲν οὖν ἔστιν ἐν ταῖς γραφαῖς σφόδρα σαφῶς παριστῶντα τὸ αὐτεξούσιον.* Some texts are quoted p. 184 which seem to imply the contrary. He answers p. 186—250 the objections founded upon these latter texts. § 12 p. 202 The Devil, who was created innocent, fell through his own pride. § 16 p. 218 *σημειωτέον τὸν τόπον πρὸς τοὺς ἑτεροδόξους λεξιθροῦντας μὲν τὰ ἀπὸ τῆς παλαιᾶς διαθήκης τοιαῦτα, ἔνθα ἐμφαίνεται (ὡς αὐτοὶ τολμῶντες λέγουσιν) ὁμότης τοῦ δημιουργοῦ ἢ ἀμυντικῆ καὶ ἀνταποδοτικῆ τῶν χειρῶν προαίρεσις—ἵνα λέγωσιν οὐκ ἀγαθότητα εἶναι ἐν τῷ κτίσαντι.* Against *Marcion Valentinus* and *Basilides*. Conf. II. 5. II. 7. II. 9.

§ 18 p. 230 He ascribes Psalm 127 to *Solomon*.

§ 20 p. 242 On *Jacob* and *Esau*: *τί ἄτοπον ἀνελθόντας εἰς τὸν περὶ ψυχῆς τόπον πρεσβύτερα αἰτία τοῦ τὸν Ἰακώβ ἡγαπήσθαι καὶ τὸν Ἡσαὺ μισήσθαι γεγόναι εἰς τὸν Ἰακώβ πρὸ τῆς ἐνσωματώσεως κ. τ. λ.;* Translated and quoted by Hieronymus Ep. 59 Avito p. 701. For Hieronymus Avito see above No 204 Works n. 144 p. 462. Origen § 21 p. 244—248 argues that souls had deserved well or incurred wrath in their preexistent state, and that on this account some became vessels of favour and some vessels of wrath (as *Jacob* and *Esau*) after their union with the body. Two fragments of this argument are quoted and translated by Hieronymus l. c.

καὶ περὶ ἁγίου πνεύματος, ἔτι δὲ καὶ περὶ λογικῶν φύσεων· ὁ δὲ δεύτερος περὶ κόσμου καὶ τῶν ἐν αὐτῷ κτισμάτων, καὶ ἔτι ὅτι εἰς Θεὸς νόμος καὶ προφητῶν, καὶ ὅτι ὁ αὐτὸς παλαιᾶς καὶ καινῆς διαθήκης Θεός, καὶ περὶ τῆς τοῦ σωτῆρος ἐνανθρωπήσεως, καὶ ὅτι τὸ αὐτὸ πνεῦμα ἐν Μωϋσῇ καὶ τοῖς ἄλλοις προφήταις καὶ ἁγίοις ἀποστόλοις· ἔτι περὶ ψυχῆς, περὶ ἀναστάσεως, περὶ καλῆς καὶ κακῆς ἐπαγγελίας.

¹ Rufinus in prologo: *Superiores duos περὶ ἀρχῶν libellos, te non solum insuavisentem verum etiam ingenite, diebus quadragesimæ [A. D. 398] interpretatus sum. Sed quoniam illis diebus etiam tu, religiose frater Macari, et vicinus monebas et amplius vacabas, etiam ego amplius operabar; hos vero posteriores duos tardius explicuimus, dum tu ad nos ab extrema et ultima urbis [sc. Romæ] parte rarior exactor uocedias. Verum si meministi quod in præfatiuncula priore commonui, quia indigni essent quidam si nos audissent non aliquid de Origene male loqui, continuo id, ut arbitror, prosecutum probasti. Quod si in illo opere ita inflammati sunt hi qui hominum linguas ad male loquendum excitant demones,—quid in hoc futurum putas, in quo omnes eorum cæcas et occultas vias quibus humanis cordibus irrepunt et animas infirmas ac fragiles decipiunt reuertat? Videbis illico perturbari omnia, seditiones moveri, clamores tota urbe diffundi, ad damnationem vocari eum qui evangelicæ lucernæ lumine diaboliæ ignorantia tenebras fugare conatus est.—Illud autem*

The rest of *lib. III* capp. 2—6 is extant only in the version of *Rufinus*.

III. 2, 1—7 *De contrariis potestatibus.*

Origen § 1 p. 252. 253 collects the texts which mention evil spirits and angels. As 1 (3) Reg. XXII, 1 Chron. XXI, Ecclesiastes X Zachariah III Isaiah XXVII Ezekiel XXVIII Job I Matth. IV Joann. XIII.

He thinks § 2 p. 254 that the devil does not really act upon our bodies; that the first impulse of wrong desires arises in ourselves p. 256; that then the devil enters and prompts to greater degrees of wickedness. And he concludes § 3 p. 258 *esse quædam delicta quæ nequaquam malignis virtutibus perurgentibus committamus, alia vero esse quibus instinctu earum ad nimietatem quandam immoderationemque provocemur.* § 4 p. 259 Some of our thoughts proceed from ourselves, some are excited by the evil spirits, some are inspired by God and holy angels. But these suggestions leave us free to act. We may cast away the evil thought which comes from Satan; we may disobey the good thought which God inspires. § 5 p. 262 Perhaps however man is unable to resist the devil except through divine help. § 5 p. 262 On *Jacob* and the Angel in Genes. XXXII. 24 he understands the angel to be a friendly power and not the antagonist against whom *Jacob* wrestled. § 6. 7 p. 264 The powers that are against us—*contrariæ potestates*—can only act by God's permission; as in the case of *Job*. Calamities come *non quidem a Deo, nec tamen sine Deo.*

3, 1—5 *De triplici sapientia*.

His triple division, founded upon 1 Cor. II. 6. 7, is

necessario commoneo, quod, sicut in prioribus libris fecimus, etiam in istis observavimus, ne ea quæ reliquis ejus sententiis et nostræ fidei contraria videbantur interpretarer, sed velut inserta ea ab aliis et adulterata præterirem. De oraculis vero rationalibus si quid novi dixisse visus sei, quia non in hoc est summa fides, scientiæ gratia et exercitiū, cum forte nobis adversum nonnullas hæreses tali ordine necessario respondendum est, neque in his libellis neque in superioribus prætermisi, nisi si qua forte jam in superioribus dicta repetere etiam in his posterioribus voluit, et brevitatis gratia aliquæ ex his rescire commodum duxi. Rufinus returned from the East in A. D. 397. Conf. Annotationes in Noris. Opp. tom. 4 p. 837. And made his translation of the first two books in Lent A. D. 398.

^m Origen § 1 p. 252 refers to Jude v. 9: *Serpens—de quo in Ascensione Moysi cuius libelli meminit in epistola sua apostolus Judas, Michael archangelus cum diabolo disputans &c.*

Origen § 4 p. 259 *Pastoris liber declarat &c.*—*Eadem quoque Barnabas in epistola sua declarat, cum duas vias esse dicit, unam lucis alteram tenebrarum, quibus et præter ceteros quoque angelos dicit; viam quidem hanc angelos Dei, tenebrarum autem viam angelos Satanae.* For Origen's references to the Pastor, see above No 29 p. 408.

At IV § 36 p. 390 he quotes the book of *Enoch*: *Sed et in libro suo Enoch ita ait "Ambulavi usque ad imperfectum"—quod*

1 The wisdom of this world ; 2 the wisdom of the princes of this world ; 3 the wisdom of God. The wisdom of this world, Grammar, Rhetoric, Geometry, Music, perhaps Medicine. The wisdom of the princes of this world consists in Occult Philosophy, Astrology, the various heterodox opinions of the Greeks upon Divinity. By the princes of this world are meant the guardian angels of kingdoms, as of Greece and Persia in Daniel, and the Prince of Tyre in Ezekiel. § 4 p. 269 With respect to heterodox interpretations of Scripture, *Origen* thinks that the powers hostile to man and to *Christ*—*contrariae virtutes*—have prompted their organs and (as it were) their prophets the heresiarchs to teach various errors contrary to Christian truth ; that those apostate spirits who have forsaken God—*apostata et refuga virtutes quae a Deo recesserint*—have endeavoured through envy by suggesting false doctrines to draw men from attaining the true faith. The minds of men are acted upon by good and by evil spirits ; by the evil in two ways ; either without their own consent or knowledge, like the possessed with devils in the Gospel, or with their own consent, as *Judas Iscariot*. Men are influenced by good spirits as the prophets were, both by angels and by God ; their freedom of will either to obey or to resist the impulse still remaining entire. He enquires § 5 p. 270 why the mind of man is sometimes influenced by good and sometimes by evil spirits ; and he suspects the cause to be of an earlier date than man's corporeal existence. § 5 p. 271 Some are possessed by evil spirits from their very birth, and Divine Providence cannot be freed from injustice except we suppose that these souls had transgressed in their preexistent state, and are now punished in the body. The soul, whether in the body or out of the body, must always possess freedom of will ; and freedom of will tends either to good or evil. The movement to evil before they enter the world appears to be the cause why an evil destiny is allotted to some from their very birth, or even before they have seen the light.

III. 4, 1—5 *De humanis tentationibus.*

He examines § 1 p. 273 what is the principle within us which leads to concupiscence. It is a question with some whether we have two souls, one of a celestial the other of an inferior nature ; or whether the mere union of the soul with the body incites us

to those acts which are agreeable to the body ; or thirdly (as some of the Greeks have thought) whether the soul is divided into parts, one rational, one irrational ; and the irrational part again subdivided into two, the inclination to concupiscence and the inclination to anger. The last tripartite division has no great authority in Scripture ; the other two may be confirmed by some texts of Holy Writ. § 2 p. 273. 274 Of the two souls (according to the first opinion) the celestial comes from Heaven ; such are the souls of *Jacob* of *Jeremiah* of *John the Baptist*. The inferior soul originates with the body and is called *the flesh which lusteth against the Spirit*. It is argued that this *lusting of the flesh* is not merely the body, because many evil impulses, as ambition, avarice, and the like, are not of a carnal or corporeal origin ; these then are more justly assigned to the above mentioned corporeal soul as their cause. p. 275 The inclinations of the inferior soul are intermediate between the flesh and the spirit, inclining to either. When they incline to the carnal desires, they make the man carnal ; when they obey the spirit, they make him spiritual. We have therefore in man a Will of the Spirit, a Will of the Flesh, and a Will of that intermediate principle.

§ 4 p. 277 Those who argue that we have only one soul reason thus. When we feel within ourselves opposite impulses, there is a kind of combat within us impelling us different ways. But when the flesh incites to lust, and our better thoughts resist the impulse, it is not to be imagined that one vital principle contends against another, but only that the body prompts us to fulfil the natural desires. Wherefore *the flesh lusting against the Spirit* they understand to mean that the corporeal necessities withdraw the man from spiritual things. Thus also they understand *the wisdom of the flesh is at enmity with God* ; not that the flesh has really a soul or wisdom, but this is said by a metaphor. As when it is said by a metaphor to *Cain* *The voice of thy brother's blood crieth from the ground*. But when heresies, strifes, envyings, and the like, are described among the works of the flesh, they interpret it thus ; that when the soul by yielding to the passions of the body is become gross, being oppressed with the load of sin, and losing its spiritual sense, it is called *Flesh* and receives the name of that to which its chief care is

ipsum puto posse intelligi quod colles ambulaverit mons propheta persecutus et discipulus impulsus quoque rerum visibilibus

&c.—*Scriptum namque est in eodem libello, dicente Enoch "Universas materias perspezi," &c.*

given. They enquire farther who is the author of this evil principle the lust of the flesh. God is the author both of Spirit and Flesh. If then we affirm that God created something hostile to himself, we affirm an absurdity. If the wisdom of the flesh is hostile to God, and if it is assumed that the principle to which these qualities are ascribed is a separate soul, the Creator will seem to have formed a nature which cannot be subject to him or to his law. And wherein will this doctrine differ from the opinion of those heretics who assert that souls were created with a diversity of natures?

III. 5, 1—8 *Quod mundus ex tempore cœperit.*

§ 1 p. 280 *De ecclesiasticis definitionibus unum habetur præcipue secundum historiæ nostræ fidem, quod mundus hic factus sit et ex certo tempore cœperit, et secundum promulgatam omnibus consummationem sæculi pro sui corruptione solvendus sit.* He adds that the heretics agree with the Church in these opinions.

That the world had a beginning is clear from the account of *Moses*. That it will have an end is shewn by *Jacob Genes. XLIX. 1*, by *David Psalm. 102. 26*, by *St. Paul Rom. VIII. 20* *1 Cor. VII. 31*. Our Lord himself declares the first in *Matth. XIX. 4* and the second in affirming that *Heaven and Earth should pass away*. § 2 p. 281 If any object to this account, we will ask him whether God can comprehend all things or not. If he says (as of necessity he must) that God comprehends all things, it follows that they must have a beginning and an end; for that which had no beginning cannot be comprehended. § 3 p. 282 But they object, if the world began in time, how was God employed before he created it^a? To suppose that God was ever unemployed—that Infinite Goodness was not always doing good, that Omnipotence was not always exercising his power, is impious and absurd. This is their objection to us, when we fix the age of the world from the Scriptures. I answer that before this world existed there was another world, and that there will be another after it. Would you know where a future world is promised? Hear *Isaiah LXVI. 22*. Would you know where former worlds are described? Hear *Ecclesiastes I. 9. 10*, which

testifies not only that there have been former worlds but that there will be future worlds,—not coexistent, but successive^o. § 4 p. 284. 285 Intelligent creatures also had a divine habitation above, in which they dwelt before they descended to the lower and visible world. This visible world and these corporeal tabernacles were formed for their reception. Other beings to administer this lower world are sent by the Creator. Of these the sun the moon the stars occupied the higher region. Other beings, whom we believe to be angels, in certain places and at certain times (known only to the Creator) assist in managing the world. This state of things in the Universe is directed by Providence; while some intelligent natures fall from on high, some gradually descend, some willingly; others precipitated against their will; some willingly take the office of aiding the weak, others are compelled to minister. Whence it follows that various worlds must be created; and after this which we inhabit another very different world will be framed^p.

§ 6 p. 286 But because the souls which dwell on this earth have needed many to help or to direct them, so in the last times, when all things are verging to decay, the aid of the Creator himself was necessary, to restore and repair what had been ruined. Whence the only begotten Son assumed our nature and became man. *Origen p. 287* explains the text of *St. Paul 1 Cor. XV. 28* *then shall the Son be subject to him*, and concludes § 8 p. 288. 289 “But in what mode and at what time that subjection shall be effected is known only to God himself, to his Son and Spirit.”

III. 6, 1—9 *De consummatione mundi.*

The highest happiness of man is, as far as may be, to be like God^q. This may be shewn from Scripture. But it is now to be enquired whether at the end of things we shall have bodies, or be, like God, incorporeal. § 1 p. 290 It cannot be doubted that, if all bodies have a reference to this visible world, the future life will be incorporeal. The words of our Lord himself imply this: *John XVII. 21* *that they also may be one in us*. Either then God will be clothed

^a This question is touched upon by *Simplicius* against *Philoponus*, quoted above in c. 7 No 373 p. 329.

^o This is the version of *Hieronymus*: *Nobis autem placet et ante hunc mundum alium fuisse mundum et, post istum, alium futurum. Vis discere quod post corruptionem hujus mundi aliq̃s sit futurus? Audi Isaiam—Vis nosse quod ante fabricem istius mundi alii mundi in præterito fuerint? Ausculta Beo-*

lasien.—*Quod testimonium non solum futuræ, sed futuræ mundos esse testatur, non quod simul et præter omnes flant, sed alius post alium.*

^p This passage from *Hieronymus Avito p. 702. 703* inserted in *Oberthar p. 284. 285.*

^q *Summum bonum, prout possibile est, similem fieri Deo.*

with a body as we are (which is an irreverent supposition) or else, unless we are to despair of ever attaining to his likeness, we must exist, as he does, incorporeally^r.

§ 2 p. 292—§ 3 p. 293 *God will be all in all.* 1 Cor. XV. 28. This cannot include animal or vegetable bodies^s. We may seek therefore the meaning of this expression. If God is to be all in all, he will be all in each individual; so that every intelligent being will be purified from all evil; for there can be no evil where God is. Thus at the end all things will be restored to what they were at the beginning. But in the opinion of some that perfect beatitude can only continue unimpaired if the intelligent natures who are to enjoy it shall be totally divested of all corporeal admixture. It is not to be doubted that after certain intervals matter will again exist, bodies be created, and worlds formed, on account of the various wills of intelligent creatures who after their perfect beatitude will gradually admit evil thoughts. It must be observed also that many intelligent beings preserve their purity through a second or a third or a fourth world; that others lose almost none of their pristine perfection; that some again fall with a stupendous ruin. God discerns the merits of all and ordains that he who has surpassed all in wickedness shall be the *Satan* of a future world^t.

§ 4 p. 294 But since the apostle mentions a spiritual body, we may enquire into the nature of that spiritual body. It will exceed in glory and purity all that can be imagined from the visible creation. *The last enemy that shall be subdued is death.* This does not mean that death shall be annihilated or his substance perish; but his hostile quality will be destroyed. Death will cease to be an enemy. Nothing is impossible to Omnipotence. No disorders in the thing created which the Creator cannot cure. He

made all things that they might exist; what he has created to exist can never cease to be. Things created may receive a change and be placed according to their merits in a worse or a better state; but substances which God has created with the design that they should exist cannot be annihilated^v. The vulgar suppose that our bodies perish; but we who believe the Resurrection understand only a change. The substance of the body remains, to be raised and renewed a spiritual body. In this state our bodies will be placed at the restitution of all things, when God shall be all in all. This will come to pass not all at once, but by degrees and in parts^w, after the lapse of infinite ages; when after many and gradual improvements death himself shall cease to be an enemy. When therefore all rational spirits shall be restored to this state, then our bodies will be changed into spiritual bodies; the same body which each man now inhabits (and not another or a new body) will be transformed into a better.

§ 7 p. 298 This whole reasoning shews that God created two natures, one visible and corporeal, the other invisible and incorporeal. These two undergo separate changes. The invisible nature, which is the rational and intellectual, is changed through the exercise or abuse of freedom of will; the visible and corporeal undergoes a change of its material substance into other forms at the pleasure of the Artificer.

§ 8 p. 298 It remains to be enquired whether, when God shall be all in all, the whole corporeal nature will receive one form and quality. *In the beginning God created the heaven and the earth.* At the consummation of all things this heaven and earth will be the inheritance of the holy and the meek: Matt. V. 5. At the restitution the saints making gradual advances will first arrive at that earth in which they

^r From the version of Hieronymus Avito p. 703 apud Oberthur p. 290. The passages in Hieronymus—*Nec dubitasti est quin, et omnia corpora ad mundum istum consilium pertineant, quæ appellantur ab apostolo visibilia, futura eis visa incorporealia incorporalia*—does not appear in Rufinus.

^s The original text is preserved by Justinian: *ἀγορεύου τοῦ Θεοῦ πάντα γίνεσθαι ἐν αἰῶνι, ὥστε οὐδὲν ἐνδεχόμενον κακίας καταλείπειν, οὐδὲ Θεὸς πάντα γίνεσθαι ἢ πᾶσι οὐδὲ ἑκάστῳ (ὥς, ὅτι καὶ ἐν αἰῶνι ὁ Θεὸς γίνεσθαι καὶ ἐν ἀλλοίῳ (ὥς) ἀλλ' οὐδὲ ἑκάστῳ, ὅτι καὶ ἐν αἰῶνι ὁ Θεὸς, ὥς πάντα γίνεσθαι. οὐδὲν οὐδὲ ἀλλοίῳ ὥς καὶ ἐν αἰῶνι ὁ Θεὸς, ὥς πάντα γίνεσθαι.*

^t From the version of Hieronymus Avito p. 704 *Nec dubitasti est quin post quadam intervalla temporum rursus materia subiacet et corpora sunt et mundi diversitas construatur propter varias voluntates rationalium creaturarum, quæ post perfectam beatitudinem usque ad finem omnium rerum periculum ad*

inferiora delapsæ vertentur, dum nolunt servare principium et incorruptam beatitudinem possidere. Nec hoc ignorandum, quod multæ rationabiles creaturæ usque ad secundum et tertium et quartum mundum servent principium, nec mutationi in se locum tribuant: alia vero tam parum de pristino statu amissuræ sint ut penè nihil perdidisse videantur; et nonnullæ grandi ruina in ultimum præcipitandæ sint barathrum. Novitque dispensator omnium Deus in conditione mundorum singulis abuti juxta meritum et opportunitates et causas quibus mundi gubernacula sustentantur et inhiantur; ut qui omnes vicerit nequitia et perditus se terre consequaverit in alio mundo qui postea fabricandus est fiat diabolus. Much of this is omitted by Rufinus.

^v § 5 p. 296 *Interitum ea quæ a Deo ad hoc facta sunt ut ælent et permanerent recipere non possunt.*

^w *Paulatim et per partes.*

will be trained for higher destinies. Then *Christ* will assume his kingdom and reign over his saints until he also subjects them to the Father, who hath subjected all things to him; that, when they are fit for God's presence, God may be all in all. Then all corporeal natures will be transmuted into the best of all substances, the substance of the Divinity^z.

IV § 1—27 *Περὶ τοῦ θεοπνεύστου τῆς θείας γραφῆς καὶ πῶς αὐτὴν ἀναγνωστέον καὶ νοητέον· τίς τε ὁ τῆς ἐν αὐτῇ ἀσαφείας λόγος, καὶ τοῦ κατὰ τὸ ῥητὸν ἐν τισιν ἀδυνάτου ἢ ἀλόγου.* § 1—23 in the Greek original; § 24—27 the subject continued in the version of *Rufinus*.

§ 2 p. 304 *Origen* remarks the wide diffusion of Christianity ἐν σφόδρα ὀλίγοις ἔτεσιν.

§ 3 p. 306 Of the prophecies concerning *Christ*.

§ 5 p. 310 *Christ* taught ἐνιαυτὸν πού καὶ μῆνας^z ὀλίγους.

§ 8 p. 322 μετὰ τὸ—εἰρηκέναι περὶ τοῦ θεοπνεύστου εἶναι τὰς θείας γραφὰς, ἀναγκαῖον ἐπεξελθεῖν τῇ τρόπῃ τῆς ἀναγνώσεως καὶ νοήσεως αὐτῶν.

§ 8 p. 324. 326 “The heretics from certain texts of Scripture argued against the goodness of the Creator^a. All these errors arose from interpreting Scripture in a literal sense instead of a spiritual or figurative sense.” *Origen* § 12 p. 338 seeks and prefers a recondite meaning. He mentions § 14 p. 346 the subjects of enquiry which are to be sought for. § 15 p. 350 Scripture is often intentionally obscure; and this not only in the Old Testament but also in the New. § 16 p. 354 The tree of knowledge and other particulars in the history of *Adam* he takes to be allegorical. § 17 p. 356 Some of the Laws of *Moses* are allegorical. § 18 p. 360 Some commands in the New Testament figurative. He points out § 22 p. 376 allegorical meanings in the prophets, as in *Ezekiel* XXVI on the Prince of Tyre.

^z Thus given in Hieronymus Avito p. 705 *Ad extremum intulit* [sc. *libri III*] “*Et erit Deus omnia in omnibus, ut universa natura corporea redigatur in eam substantiam quas omni-lus melior est, in divinam scilicet qua nulla est melior.*” *Origen* apud *Rufinus* p. 299 thus concludes: *Haecenus nobis etiam corporea natura vel spiritualis corporis ratione discussa, arbitrio legentis relinquitur ex utroque quod melius judicaverit eligendum. Nos vero in his finem libri tertii faciamus.*

The third book is thus described by Photius Cod. 8: ὁ δὲ τρίτος περὶ ἀντεφουσίου· πῶς ὁ διάβολος καὶ αἱ ἀντικείμεναι δυνάμεις κατὰ τὰς γραφὰς στρατεύονται τῷ ἀνθρώπινῳ γένει· ὅτι γενητὸς ὁ κόσμος καὶ φθαρτὸς ἀπὸ χρόνου ἀρχάμενος.

^y Photius Cod. 8 upon *Origen* περὶ ἀρχῶν: ὁ δὲ τέταρτος περὶ τέλους· ὅτι θείαι αἱ γραφαί. τέλος, ὅπως θεὸς ἀναγινώσκων καὶ νοεῖν τὰς γραφὰς.

^z See above c. 5 p. 228.

^a § 8 p. 326 ὥθησαν ὡς ἀτελοὺς καὶ οὐκ ἀγαθοὺ τυγχάνοντες τοῦ δημιουργοῦ τὸν σωτήρα ἐπιδεδμημέναι τελειότερον καταγγέλλοντα θεόν.

§ 17 p. 356 In the law of *Moses* it is ordained that every male child which is not circumcised on the eighth day shall be cut off. Upon which *Origen* observes that this is unreasonable—*ἄλογον*—for that it ought to have been enacted that the parents should be punished; for theirs was the neglect.

§ 24 p. 384 (in the version of *Rufinus*) Mosaic institutions figurative. p. 385 Types are noticed^b.

IV § 28 p. 390—§ 37 p. 404 ἀνακεφαλαιώσως *de Patre et Filio et Spiritu Sancto et cæteris quæ superius dicta sunt*^c. In the version of *Rufinus*.

a § 28 p. 391 Of the Father and the Son. § 29 p. 392 *Christ* is omnipresent. § 30 p. 393 All things were created through the Son. On the incarnation *Origen* remarks “It is not to be supposed that the whole Divinity of the Son was enclosed within the limits of his human body and was present nowhere else—acting nowhere else. The Divinity of the Son was fully present in his human body, and yet at the same time inseparably present with the Father. § 31 p. 394 Nor yet do we affirm that a part of the Deity of the Son was with *Jesus* in the body and a part elsewhere; for it is impossible that an incorporeal nature should have parts or be divisible. When the Son assumed flesh, he took both a human soul and a human body: § 31 p. 394.

β § 32 p. 396 § 33 p. 397 *Of the Visible World. of ὕλη or Matter.*

He argues § 34 p. 398 that Quality is the attribute of Matter. § 35 p. 399 All things were created by God except the Father Son and Spirit^d. p. 400 God created all things, limiting them by Number and Measure; Number with reference to intellectual, Measure with reference to material substances. The Father comprehends all things; comprehends his own nature; comprehends the Son. It cannot be

^b At § 25 p. 386 a fragment is inserted from Hieronymus Avito p. 706 *Sicut enim per umbram evangelii umbram legis implevit, sic, quia omnis lex exemplum et umbra est sacramentalium sacramentum, diligenter requirendum utrum recte intelligamus legem quoque sacramentum et sacramentalium superni cultus plenitudinem non habere, sed indigere evangelii veritate, quod in Joannis apostolypsi evangelium legitur. sacramentum, ad comparationem videlicet hujus nostri evangelii quod temporale est, et in transitorio mundo ac seculo predicatum.*

^c The original text of this passage is in Eusebius contra Marcellum I. 4 p. 22 A quoted by Marcellus: ἀπε ἀνωμαλὰ ὄντα περὶ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος ὁ λόγος τῶν τότε παραλελειμμένων διατελεσθῶν περὶ Πατρὸς ὡς ἀδιαιρέτου. ὡς καὶ ἀμείριστος τοῦ γίνεσθαι πατὴρ· ὅς πρὸς πάντας ἀνθρώπους ὡς ὕψοναι τινες. εἰ γὰρ προβαλὴ ὅτι ὁ υἱὸς τοῦ Πατρὸς, καὶ γεννῶν μὴν ἐξ αὐτοῦ ὅποια τὰ τῶν ζώων γεννήματα, ἀνάγκη εἶναι αὐτοὺς τὸν προβαλόντα καὶ τὸν παραβλημένον. Inserted by Oberthar p. 390.

^d *Nihil esse quod factum non sit, præter naturam Patris et Filii et Spiritus Sancti.*

said that the Son comprehends the Father. The Father has a more perfect and a purer knowledge of his own nature than the Son has^e.

§ 35 p. 401 Intellectual nature is subject to change because it is created; for that which once was not and then began to be is by its very nature liable to change. To this intellectual nature moral good or evil belong as accidents and not as parts of its substance. It is also necessary that this intellectual nature should have a body, and, being liable to change, should have various bodies adapted to its various degrees of merit. God therefore necessarily formed corporeal natures which by their change of qualities should be fitted for all the purposes of the Creator. And these corporeal natures must remain as long as those Beings exist who want such receptacles. Now, as rational creatures will always exist, bodies also must always exist, unless it can be shewn that rational creatures can exist without a body. Which I have proved to be very difficult and almost impossible for our understandings to comprehend. If, however, we can shew that a rational nature when divested of body is self-existent, and in a worse condition when encumbered with a body, in a better without it, we cannot doubt that bodies do not exist as primary substances, but only at intervals, being adapted to the various movements of the intellectual natures for whose use they are designed; being sometimes created and then again resolved into nothing when those intellectual natures have purified themselves and become worthy of higher destinies. And this will happen in constant succession^f.

γ § 36 p. 402 *Of the immortality of intellectual natures.* He endeavours to prove it in this manner :

^e This is the version of *Hieronymus*, which stands thus *Avito* p. 707 *Rursumque blasphemans de Filio sic locutus est. "Si enim Patrem cognoscit Filius, videtur in eo quod novit Patrem posse eum comprehendere, ut si dicamus artificis animum artis scire mensuram. Neo dubium quin, si Pater sit in Filio, comprehendatur ab eo in quo est. Sin autem comprehensionem eam dicimus, ut non solum sensu quis et sapientia comprehendat sed et virtute et potentia cuncta leniat qui cognovit, non possumus dicere quod comprehendat Filius Patrem. Pater vero omnia comprehendit. Inter omnia autem et Filius est: ergo et Filium comprehendit. Curiosus lector inquirat utrum ita a semetipso cognoscatur Pater quomodo cognoscitur a Filio; sciensque illud quod scriptum est; "Pater qui me misit major est omnibus" verum esse contendat, ut dicat et in cognitione Filio Patrem esse majorem, dum perfectius et purius a semetipso cognoscitur quam a Filio."* Suppressed by *Rufinus*, who has only this passage: *Illam enim naturam soli sibi cognita est. Solus enim Pater novit Filium, et solus Filius novit Patrem, et solus Spiritus Sanctus persequatur etiam alia Dei.*

Whatever participates with another in the same things is of the same substance with that other. As all eyes participate in light (though not in the same degree) and therefore are of one nature, in like manner all minds participate in intellectual light, although in different degrees and measures; and are therefore of the same nature. If then the celestial spirits partake of intellectual light, and so of the Divine Nature, by partaking of wisdom and holiness, the human soul also partakes of the same light and wisdom, and is of the same nature. And as the celestial spirits are incorrupt and immortal, so doubtless is the human soul. Moreover, since the Trinity, Father Son and Holy Spirit, from whom alone all created nature derives intellectual light, is incorruptible and eternal, it is a necessary consequence that every nature which derives this eternal nature from God should be also incorruptible and eternal. God (the Father Son and Holy Spirit) is conscious of an intellectual nature; angels and heavenly spirits are conscious of it; the mind of man is conscious of it—man who was formed in the image of God. It follows then that God and these natures are in some sort of one substance^g. p. 403 Besides it seems impious to suppose that a mind which is capable of contemplating God should suffer extinction of its being; as if the very power of contemplating God were not sufficient to confer perpetual existence upon an intelligent nature.

§ 37 p. 403 He who ventures to ascribe decay of its being to the soul, which was formed in the image of God, is guilty of an impiety to the Son. For he also is said to be the image of God in Scripture.

Origen observes p. 404 "The soul of man is capable of progressive improvement. Advancing from

^f Given by *Hieronymus Avito* p. 707 μετεμψύχων quoque et abolitionem corporum per hoc rursum sentire convincitur. "Si quis autem potuerit ostendere incorporalem rationabilemque naturam, cum expoliaverit se corpore, vivere per semetipsum, et in pejori conditione esse quando corporibus vestitur, in meliori quando illa deponit, nulli dubium est corpora non principaliter subsistere, sed per intervalla et ob varios motus rationabilium creaturarum nunc fieri, ut qui his indigent vestiantur, et rursum cum illa deprivatione lapsos se ad meliora correxerint, dissolvant in nihilum, et hac semper successione variari." This does not appear in *Rufinus*.

^g From *Hieronymus Avito* p. 708 *Ipsam quoque hominem secundum animae dignitatem unius esse substantiam.* "Intellectualem" inquit "rationabilemque naturam sentit Deus et unigenitus Filius ejus et Spiritus Sanctus, sentiunt angeli et potestates celeræque virtutes, sentit interior homo qui ad imaginem et similitudinem Dei conditus est. Ex quo concluditur Deum et hunc quodammodo unius esse substantiam."

smaller things to greater, from visible to invisible, it arrives at a higher intellectual power. Placed in the body it proceeds from things corporeal, which are

discerned by the senses, to things intellectual, which are not discerned by the senses."

Origen in his treatise *περὶ εὐχῆς*^h c. 5 p. 426—c. 6 p. 434 examines the question on the efficacy of prayer. He states the arguments of those who think prayer unnecessary because God has preordained all events, has predestined some to be rejected, as *Esau*, and others to be accepted, as *Jacob*. You comprehend all in two propositions. 1 If God foresees events and they are predestined, prayer is unavailing. 2 If all things are ordered by the Will of God, and his Will is absolute and not to be changed, then prayer is unavailing.—*Origen* replies by asserting that there are three causes of motion. 1 Matter is moved by some external agent. 2 Plants and living bodies are moved

by their internal structure. 3 Intelligent beings are moved by their internal structure but impelled by their own will. It is evident that men, being both animated and intelligent, possess the third kind of motion, and are impelled by their own wills. But in what manner they will exercise their wills must of necessity be foreknown to God, to whom all future events are foreknown; and in his commands issued beforehand he has a reference to what he knows will be our future conduct. Not that his foreknowledge is the cause of our acts, which, if we were to suppose that God did not foresee them, would nevertheless as certainly come to pass.

Origen in the fragments of his commentary upon St. Paul to Titus apud Opp. tom. 5 p. 283—292 on the text III. 10. 11 *Hereticum hominem post unam correptionemⁱ devota* &c. gives his ideas concerning a heretic to the following effect.—p. 285 He is a heretic who believes that there is one God of the Law and the Prophets and another God of the Gospel. All such are heretics, as the followers of *Marcion* and *Valentinus* and *Basilides*, and those who call themselves *Tethiani*. *Apelles* is a heretic (though he does not wholly deny that the Law and the Prophets are from God) because he holds that the God who created this world created it for the glory of another and eternal God; and that this other and eternal God sent *Jesus* into the world at the request of that creator to correct and amend the world which he had made.

The heretic and the orthodox are defined by *Origen* p. 286—290 in the following propositions.

He is a heretic

1 Who thinks any thing falsely concerning *Christ*, whethers α' after those who call him the son of *Joseph* and *Mary*, as the Ebionites and Valentinians; or β' after those who deny him to be the λόγος and call him a mere man; or γ' after those who confess him to be God but do not believe him to have assumed

man's nature; who affirm that all his acts were apparent only and not real; who affirm that he was not born of a virgin, but first appeared in Judea at 30 years of age; or δ' who believe him to have been born of the virgin, but only in appearance and not actually her son; or ε' who assert that *Jesus* did not exist as a separate nature before his coming in the flesh, but had in himself only the divinity of the Father; or ς' who, from a superstitious fear of either affirming two Gods or else of denying the Son's divinity, assert that the Father and the Son were one and the same person, two names but one *ὑπόστασις*. These are called in Latin the *patripassiani*.

2 Again, those are heretics who affirm that the Holy Spirit of the Prophets and the Holy Spirit of the Apostles were different, because they make one God for the Law and another for the Gospel.

3 Those are heretics who deny that all human souls are of the same nature or substance.

4 Those who attempt to take away free will, holding a pernicious dogma destructive of human virtue, as if it were not in man's choice to do or speak or think any good thing; from whence the human mind would be led to a neglect of divine judgment.

5 It is also an orthodox faith which believes in the punishment of sins and the rewards of a good life in *Christ's* kingdom.

^h This treatise was addressed to *Ambrosius*: c. 2 p. 410 Ἀμβρόσιε θεοσεβέστατε καὶ φιλοπονάτατε, καὶ Τατιανῇ κοσμιωτάτῃ καὶ ἀνδρείοτάτῃ. c. ult. p. 592 ταῦτα κατὰ δύναμιν ἐμὴν—ἡμῶν διήθληται, φιλομαθέστατοι καὶ γνησιώτατοι ἐν θεοσεβείᾳ ἀδελφοί,

Ἀμβρόσιε καὶ Τατιανῇ. For *Ambrosius* (No 73) see the Tables A. D. 235 p. 249.

ⁱ So in the fragments. But the text of Scripture has μετὰ μίαν καὶ δευτέραν νοῦθεσίαν.

6 The orthodox believer will also believe in the resurrection of the dead.

7 He will also believe in the existence of the devil and his angels, and in their efforts against the faithful followers of *Christ*. He will believe that they cannot force man or impose upon him a necessity of sinning, but that they can deceive and persuade him who does not carefully guard his own heart.

8 The orthodox believer will also hold that no

man is delivered over to perdition by God; but that every one who perishes perishes by his own fault, having the free will and power to choose what was good.

9 Concerning the devil himself it is to be believed and held that he fell into disobedience through his own will; that he was created immaculate, and that it was in his own power to have remained in his original state^j.

HIERONYMI ad Pammachium et Marcellinum adversus Rufinum libri tres^k.

Rufinus had translated *Origen* *περὶ ἀρχῶν* in 398. *Hieronymus* was informed of that work by *Pammachius* and *Oceanus*. He addressed a letter to *Rufinus* himself in 400, and composed these books in A. D. 402.^l

Lib. I *Rufinus*^m objects to me that I have translated the work of *Origen* *περὶ ἀρχῶν*. p. 790 and that I formerly commended *Origen*. p. 791 But *Hilarius* also translated from *Origen* 40,000 lines on Job and the Psalmsⁿ. The works of *Ambrosius* are full of *Origen*^o. *Victorinus* the martyr approves^p. Now, because I have censured some doctrines of *Origen*, *Rufinus* has renounced my friendship. p. 792 and is said to have written three books against me^q. To those books, whenever they come to light and reach my hands, I will endeavour to reply. p. 794 They ask why I translated *Origen* *περὶ ἀρχῶν*. My answer is short. Your letters, *Pammachius*, and those of your friends persuaded me. You told me that these books had been fraudulently translated by others. You sent me a copy of that translation, which when I compared with the Greek original, I immediately perceived that what *Origen* had impiously said of the Father and Son and Holy Spirit had been softened by the interpreter; that other doctrines, on the fall

of the angels, on the descent of souls, on the resurrection, on the world of *Epicurus*, on the restitution of all things, had been either so rendered as they stood in the Greek, or had been confirmed from the commentaries of *Didymus* a known vindicator of *Origen*^r. Now one who was not his friend might say "Either change all that is evil or publish all that is good. If you omit some hurtful things which you pretend are interpolations of the heretics, prune away all that is noxious. But if you profess to give a faithful translation, why do you change some things and leave others untouched?" But I, desirous only of vindicating myself, have expressed in my version simply what I found in the Greek, not that the reader might trust my version, but that he might be put upon his guard against trusting the other. My translation had a double use; that *Origen* might be shewn to be heretical, and that *Rufinus* might be shewn to be a false interpreter. True, I have translated formerly seventy books of *Origen*, and much from his *tomes*; but no one ever complained of my labours. What was fit for Latin ears was delivered to them. But why publish to them what Greece condemned? what the world rejected? I, a translator of many works of *Origen*, for many years have given no offence; you, *Rufinus*, are now distinguished by a rash at-

^j p. 200 *Deservisse statum suum in quo fuerat immaculatus; qui utique potuisset in hoc statu in quo ab initio fuit usque ad finem perseverare, si voluisset.*

^k Tom. 2 p. 789—895 Romæ 1866.

^l For the translation made by *Rufinus* see above p. 496. For the correspondence that ensued see at N^o 204 Works of *Hieronymus* n. 106 at A. D. 398, n. 107 in 399, n. 109 in 400, and these books against *Rufinus*, n. 121 in A. D. 402. The notices of time contained in the work against *Rufinus* are explained in the Tables p. 553, where at l. 14 for *Marcellam* read *Marcellinum*.

^m *Hieronymus* Epitaph. *Marcellæ* (Works n. 151 p. 463) tom. I p. 168 describes the rise of Origenism at Rome: *Cum generata spurcæque doctrina Romæ inveniret quos induceret,*

tunc librorum περὶ ἀρχῶν infamis interpretatio—tunc nostrorum διδασκικῶν contradictio, et pharisæorum turbata est schola—ita ut sacerdotes quoque et nonnullos monachorum maximeque sæculi homines in assensum sui traheret, ac simplicitati illuderet episcopi, qui de suo ingenio ceteros aestimabat. *Siricius* of Rome. Then follows *Ibid.* *Non multum tempus in medio; succedit in pontificatu vir insignis Anastasius, quem diu Roma habere non meruit &c.*

ⁿ See above N^o 142 p. 430.

^o See N^o 172 p. 447.

^p See N^o 99 p. 431.

^q For the books of *Rufinus* against *Hieronymus* see above N^o 189 p. 454 note^m.

^r See *Didymus* at N^o 149 p. 442.

tempt. You tell us in your preface that you have translated the book of *Pamphilus the martyr* in defence of *Origen*, and you labour to obtain for *Origen* the sanction of a martyr's approbation. *Eusebius of Cæsarea*, an Arian, composed six books in defence of *Origen*. p. 796 The first book of this work you publish under the name of the martyr *Pamphilus*. If this is the work of *Pamphilus*, which of the six is the first of *Eusebius*? In the very book which you render mention is made of the book that follows. In the second and following books *Eusebius* refers to the first. If the whole six books are written by *Pamphilus*, why did you not translate the others? I do not suppose that you were ignorant that *Pamphilus* left no written work; for *Eusebius* himself, the friend of *Pamphilus*, in his three books of the Life of *Pamphilus* asserts in the third book "He himself wrote nothing except some letters to his friends." p. 797 And this account is given after *Pamphilus* was dead. By that book which you have published with the name of the martyr the consciences of many have been wounded^a. Of what weight are the letters of *Theophilus* and *Anastasius* proclaiming *Origen* a heretic, when you have placed against them the testimony of a martyr in his favour? Acknowledge your fault. Say that *Pamphilus* was not the author. I have myself translated many works of *Eusebius*. p. 798 Am I therefore an Arian because he was an Arian? Are you offended because I translated the books *περὶ ἀρχῶν*? What could I do? I was told from Rome that your commendation of me in your preface involved me in the charge of being an Origenist. I was called upon to reply; my silence would imply an assent to the charge. You will observe that this burden was laid upon me against my will. If you had translated these books without naming me, you might complain with reason that I had translated after you. Now you complain without cause. My translation is my defence. But my translation is directed not against you but against *Origen*. You corrected what you supposed was added by the heretics; I published what all Greece admits to have been written by *Origen* himself.

p. 800 I hear that you ridicule my letter and affirm that I make *Barabbas* my preceptor in Hebrew^t.

No wonder that you can write *Barabbas* for *Barhannina*, when you can write *Pamphilus* for *Eusebius*. Hear then, thou man of wisdom. I did not call him my preceptor, but I wished to shew my diligence in the study of the Scriptures. Was any injury done to you if I followed *Apollinarius* and *Didymus* instead of you? Could I not name in that letter *Gregorius*, in whom I glory as my teacher? I named those only who were in the same charge as myself, that I might shew myself, like them, an admirer of the learning of *Origen* but not of his faith. *Origen* himself, *Clemens*, *Eusebius*, are wont to write "The Hebrews so explained it." p. 801 *Origen* names the patriarch *Huillus*, who lived in his time, and ends the 30th tome upon *Isaiah* with his exposition of the 89th Psalm; which is inscribed "The song of *Moses*." And the eleven others which have no inscriptions he gives to *Moses* with the same expositor.

I hear that *Rufinus*, when the letters of *Theophilus* against *Origen* were read to him, exclaimed that he had never known before that *Origen* had written such things. And yet *Rufinus* had translated him and had published his defence (written by a heretic) under the name of a martyr. Let it be allowed to me then not to have known the books *περὶ ἀρχῶν*, which I had not read before, and to have known only the homilies which I had translated, and in which there was no mischief. Let me hear wherein I am heretical. Let me know his charge. p. 802 For it is not possible that in my commentaries on the Ephesians^v, which I hear he censures^w, I have spoken both well and ill; have drawn both sweet and bitter from the same fountain. What his actual charge is against those books I know not. For the report only of his writings has reached me and not the writings themselves. The style of authors differs according to the subject. *Chrysippus* and *Antipater*, *Demosthenes* and *Æschines*, *Lysias* and *Isocrates* exhibit three different forms of style. Read the rhetorical books of *Cicero* and he will teach you that there is one style of writing for history, another for orations, another for dialogues, another for letters, another for commentaries. I have so followed *Origen* *Didymus* and *Apollinarius* in the commentary on the Ephesians as not to surrender my own faith. Is any one responsible for all the dif-

^a *Hieronymus* many years afterwards recurs to this subject: ad Ctesiphont. p. 901.

^t *Rufinus* in Hieron. p. 147 D apud Hieronymi Opp. tom. 4 *Barabbam ejus de synagoga magistrum*.

^v See *Hieronymus Works* n. 55 p. 459.

^w *Rufinus* in Hieron. p. 130 C *Proferantur ergo isti qui ei soli ex omnibus scriptis suis placeat, id est, in epist. Pauli ad Ephes. libri tres, et in Ecdiclasten (ut puto) unus, &c.*

I ferent interpretations because he records the various expositions of preceding commentators? p. 805 He is angry because I have said that *Origen* justifies falsehood. Now *Origen* does this in the 6th book of his *Stromata*. p. 806 I am told that he also criticises me because in my exposition of the second Psalm I have mentioned the variations in the Hebrew upon one word of that Psalm. Is the orthodox faith in danger, then, if the reader is informed in how many ways a Hebrew line is interpreted? p. 807 Read *Aristotle*, and his commentator *Alexander*^x, and learn what ambiguities there are in words.

p. 807 But since *Paulinianus* has mentioned to me some passages of his censure upon my commentary on the Ephesians^y, I will dwell a little on this point. *Origen* wrote three books upon that epistle; *Didymus* and *Apollinarius* also wrote upon it; whom I translating or imitating will now add what I have said in the preface to that work, &c.—p. 809 I dictated that commentary 18 years ago, when *Origen* was a celebrated name, and the books *περὶ ἀρχῶν* were not yet known to the Latins. And yet at that time I declared my opinion, and shewed what displeased me in *Origen's* doctrines.—*Hieronymus* proceeds to vindicate his commentary p. 810—814 upon five other points on which he is informed that *Rufinus* founds objections. He then passes p. 816 to another charge against him. *Rufinus* objects to me mingled sacrilege and perjury because in my letter to *Eustochium* I had promised to lay aside profane studies in future^z. But I did not engage to forget all that I had learnt already, and besides what I have there related passed in a dream^a. p. 819 I hear also that his follower *Chrysogonus* objects to my sentiments on baptism. They have the treatise to which they object. Let *Rufinus* reply to it.

II *Lib. II* p. 820 Thus far in vindication of myself. I now come to his apology, in which he endeavours to satisfy *Anastasius* of Rome. He would have gone to Rome to refute the charge against him, but that he had now returned to Aquileia after an absence of 30 years, and was unwilling again to leave his parents. Now his parents are dead. He has been two

years at Aquileia and might, if he felt it requisite, II have journeyed to Rome to defend his character in person. He boasts that in the time of the Arian persecution in Africa he was imprisoned for the faith at Alexandria and was exiled. p. 821. 822 What imprisonment? what exile? State to us now your creed on the points disputed; p. 822 on the incarnation, on the resurrection of the body, on the devil, on the state of the soul. p. 826 I know that various opinions on the origin of the soul are expressed by *Tertullian Lactantius* and others. p. 826. 827 *Rufinus* treats the subject in a style full of faults and absurdities, and concludes by professing ignorance, like another *Arcefilaus* or *Carneades*. p. 828 He is cautious of pronouncing, lest, if he condemn *Tertullian* or *Lactantius*, he should also condemn *Origen*. Having set forth his creed, or rather his profession of ignorance, he proceeds to excuse himself for translating the books *περὶ ἀρχῶν*. p. 829 “He has been requested to translate some pieces of *Origen* into Latin. If there were any merits, or any faults, they did not belong to him. Why should the faults of the author be imputed to the translator? He has only rendered the Greek sense in Roman language.”—And do you wonder that men should censure you, when you can say of open blasphemies “If there are any faults?” p. 830 “You were requested to render the Greek into Latin.”—I wish you had done so. You have added, you have omitted, and then you say that the faults and merits belong to the author. In the first book *περὶ ἀρχῶν* you justify by reasons borrowed from *Didymus* the blasphemies of *Origen*. p. 831 Your own preface condemns you as a bad translator. You there tell that you have omitted much, although you are silent upon what you have inserted. You say “I could not change all. I have omitted only what was added by the heretics.” What you have left, then, is *Origen's* own.—*Hieronymus* p. 832 proceeds to survey *Origen's* opinions.

He then resumes his address to *Rufinus* p. 833. No one objects to you that you have translated *Origen*—otherwise the same objection might be made against *Hilarius* and *Ambrosius*—but that you have translated heretical opinions. I myself so translated

^x Compare *Rufinus* in *Hieron.* p. 141 D referring to some former mention of *Alexander*: *Sic tibi Alexandri tui Aristotelis commentarii profuere?*

^y See note w.

^z See above *Hieronymus Works* n. 30 p. 458. The passage of *Hieronymus* tom. 1 p. 212. 213 is quoted by *Rufinus* in *Hie-*

ron. p. 145 D.—G &c. where he absurdly insists upon the merit of abandoning profane studies and the guilt of reading the *εὐαγγέλιον* of *Porphyry*. *Hieronymus* takes a juster view of this subject in his epistle to *Magnus*, *Works* n. 114 p. 461.

^a *Hieron.* ad *Eustoch.* tom. 1 p. 213.

II 70 homilies and some tomes of *Origen* as to keep out of view the evil^b. In the book *περὶ ἀρχῶν* I openly shewed what the reader was to avoid. If you will not hear the admonition of a brother, hear the censure of a bishop. I subjoin a copy of the letter which *Anastasius* addressed to *Joannes* against you.

You say you have proved in your supplement to the Apology which *Pamphilus* wrote for *Origen* that his books had been corrupted by the heretics, and especially the books *περὶ ἀρχῶν*.—*Hieronymus* proceeds p. 834 (822) to quote and examine some parts of the first book of *Pamphilus*, or rather *Eusebius*, *pro Origene*.—There is blasphemy in the very passage which you produce in his defence.—p. 835 (823) *Eusebius*, a most learned man—learned I say, not orthodox—through six volumes labours no other point than to shew *Origen* of his own creed; that is, an Arian. *Didymus* also, who in his opinion of the Trinity is certainly orthodox, acknowledged as genuine those very passages in the books *περὶ ἀρχῶν* which you reject as spurious.

p. 836 But how does he prove that *Origen* has been corrupted by heretics? *Clement* of *Rome* (he says) in the books called the *Recognitions* speaks the language of *Eunomius*. *Clement* of *Alexandria* sometimes calls the Son a creature. *Dionysius* of *Alexandria* disputing against *Sabellius* lapses into Arianism. Hence he concludes that their writings have been interpolated by heretics. p. 837 By this mode of reasoning neither *Marcion* nor *Manes* nor *Arius* nor *Eunomius* can be accused; because whatever they have written amiss has been inserted by their enemies. Certain passages of *Origen* are objected to, and instead of defending him you accuse others, and tell us of the errors of *Dionysius* or of *Clemens*.

p. 838 (826) *Rufinus* affirms that *Origen* himself in a letter to his friends at *Alexandria* complains of corruption in his writings. He subjoins a copy of this letter; and he who charges others with falsifying has himself falsified the meaning of this letter, of which he gives an unfaithful interpretation. *Origen* in that letter inveighs against *Demetrius* and other bishops for excluding him from the Church. But *Rufinus*, concealing the true object of the letter, ascribes to *Origen* what *Origen* never said. *Hiero-*

nymus p. 838. 839 (826. 827) subjoins a part of *Origen's* letter, and a specimen of the fraudulent translation of *Rufinus*. He quotes p. 840 a dialogue between *Candidus* a *Valentinian* and *Origen*, in which *Candidus* misrepresents him. If all the heretical passages in *Origen's* works are not *Origen's* own, but inserted by others (and almost all his tomes are full of such passages), then nothing is *Origen's*.

Rufinus not content with calumniating the Greeks passes to the Latins, and first produces *Hilarius*. We are told that after the council of *Ariminum* [in A. D. 359] his book was corrupted by the heretics; that in a certain synod of bishops he ordered his book to be brought to him from his house—the book containing without his knowledge heretical passages—that when these passages appeared the author was excommunicated and left the synod. p. 841 Now shew me where this synod was held in which you pretend that *Hilarius* was excommunicated. In what city? under what consuls? by the rescript of what emperor? Who were these bishops? of Gaul only, or also of Italy and Spain? You have not produced a single fact; but, that you may defend *Origen*, you bring this charge against that eminent man. He next proceeds to *Cyprian* and informs us that the book of *Tertullian de Trinitate* is read under the name of *Cyprian* by the Macedonian heretics at *Constantinople*. Now in this there are two falsehoods; for neither is the book *Tertullian's* nor is it ascribed to *Cyprian*, but to *Novatian*: whose name it bears and whose style it exhibits, p. 842 (830) He then attacks *Epiphanius* who had pronounced *Origen* heretical in his letter to *Joannes*. He affirms that *Epiphanius* had read by his own acknowledgment 6000 books written by *Origen*, and was therefore indebted to *Origen* for his knowledge. *Rufinus* insinuates that many attempt to deter others from reading *Origen*, that they may themselves steal from him without detection. Thus *Anastasius Theophilus Venerius* and *Chromatius* and the whole synod which condemned *Origen* as heretical are plagiarists from his works. p. 843 (819) But the chief attack is against *Epiphanius*, whose various knowledge of five languages, the Greek the Syrian the Hebrew the Egyptian, and in part even the Latin, is made a subject of accusation. But of the 6000 books

^b *Hieronymus* then in his translations had not been exact in rendering the sense of *Origen*. *Rufinus* in *Hieron.* p. 149 G.—He affirms that *Hieronymus* added and omitted at pleasure: *Hoc genus interpretandi uterque nostrum tenuit.* and that *Hierony-*

mus had set him the example of this free translation: *Verbum de verbo interpretari antea et stultum esse et malitiosum pronuntiasti. In hoc secutus sum te.*

II of *Origen* who believes you? How could *Epiphanius* read what *Origen* never wrote? Compute the lists of his books contained in the third book of *Eusebius* on the life of *Pamphilus*; you will not find the third part of six thousand.

p. 844 With respect to that book which passes under the name of *Pamphilus*, I was deceived by your manuscript and imagined that *Pamphilus* and *Eusebius* had written different works. Whence ten years ago in my Catalogue of authors^c I ascribed that book to *Pamphilus*. But as *Eusebius* himself says that *Pamphilus* left no writings except letters to his friends, and as the book which bears his name is no other than the first of the six books of *Eusebius*, it is clear that you wished to introduce a heresy under the sanction of a martyr's name. I have now read the books *περὶ ἀρχῶν* and many other pieces which I had not read before; that I may now know what to avoid and what to approve. In my youth I translated his homilies.

p. 845 I am told that a letter is circulating in my name in which I am made to say that I repent of my translations made from the Hebrew in my youth. I am astonished at this forgery. The author of this forged epistle insinuates that I had translated the Scriptures from the Hebrew in order to disparage the Septuagint Version. I disparage the Septuagint^d, which I gave diligently amended in the Roman language many years ago? All my tracts are built upon that text; my commentaries on the twelve prophets^e interpret mine and the Septuagint edition.—He gives p. 846 (818) his preface to Genesis. He observes that in the New Testament many things are quoted from the Old which did not appear in their copies^f. He mentions p. 847 (831) that the interpreters in the time of *Ptolemy* wilfully suppressed some particular texts; that the tale of the 70 cells was false; that *Aristeus*, who lived at the time, and *Josephus*

after him, only relate that the translators met in one hall; that they translated but did not prophesy^g; that they were not inspired but used their learning and knowledge of languages in executing the work. They translated before the Advent of *Christ*; we, who live after the Resurrection, write not a prophecy but a history. I do not condemn the Seventy, but I prefer the Apostles to them all. If you think that I have erred in my translation, ask the Hebrews. What they have concerning *Christ* your copies want.—He quotes p. 848 his remarks on the four books of Kings to shew his respect for the Septuagint, and his preface to the Chronicles addressed to *Chromatius*, in which he had said that, if the text of the 70 interpreters remained as they had left it, his translation from the Hebrew would have been unnecessary; but now there were different copies in every region, and the genuine and ancient translation was corrupted. Alexandria and Egypt follow *Hesychius* in their copy of the Septuagint. From Constantinople to Antioch the copies of *Lucianus*^h are approved. The intermediate provinces use the Palestine copies which *Eusebius* and *Pamphilus* published as corrected by *Origen*. And the whole world is ranged under this threefold division. *Origen* not only exhibited four editions in four columns but with greater boldness added the edition of *Theodotion*, marking with asterisks what was omitted and with *virgule* what was superfluous. Why then may not the Latins admit my labours? I leave the old edition untouched. I found a new one upon Hebrew, and, what is more, upon apostolical authority. I have given five texts on the authority of the Apostles and of our Lord himself, which are not in the Septuagint. p. 850 The Apocrypha is rejected by the church. We find those texts in the Hebrew original. The Greeks themselves after the Septuagint version, and after the Gospel had been preached, diligently read the

^c See *Hieronymus*, Works n. 76 p. 460 Tables A. D. 308 p. 355 A. D. 392 p. 527.

^d *Rufinus* in Hieron. p. 151 censures *Hieronymus* upon this subject.

^e See *Hieronymus* Works n. 119. 134—137.

^f He instances Matt. II. 15 from Hos. XI. 1, John XIX. 37 from Zechar. XII. 10, Matt. II. 23 from Isaiah (in reality I Sam. I. 11), John VII. 38 from Proverbs XVIII. 4, and I Cor. II. 9 from Isaiah LXIV. 4. Passages not found in the Septuagint. *Hieronymus* *Algasius* tom. 3 p. 306 (see above Works n. 139 p. 462) marks in Isaiah XLII a difference between the Septuagint and the Hebrew; and observes that Matthew XII. 17 follows the Hebrew. p. 307 Matthew II. 15

quotes Hosea XI. 1 from the Hebrew and not from the Septuagint. p. 307 When the Septuagint differs from the Hebrew, the evangelists and apostles follow the Hebrew. *Hieronymus* *Rustico* tom. 1 p. 335 (Works n. 140 p. 462) marks in Jerem. III a passage *juxta Hebraicam veritatem, quod in Græcis et Latinis codicibus non habetur*. In Pelag. p. 992 he notices in Ecclesiastes X. 1 a variation between the Seventy and the Hebrew. Ibid. p. 1015 a variation in Isaiah VI.

^g *Rufinus* in Hieron. p. 151 C adheres to the fable of the seventy-two cells: *Septuaginta duorum virorum per cellulas interpretantium unam et consonam vocem dubitandum non est Spiritus Sancti inspiratione prolata*.

^h See above No 105 p. 432 note k.

II Jews and Ebionites *Aquila Symmachus* and *Theodotion*, and used these interpreters in their churches through the labours of *Origen* in his *Hexapla*.

Hieronymus proceeds to tell p. 851 that he had many years before translated into Latin the book of Job from the Septuagint as marked by *Origen*; that he afterwards rendered that book from the Hebrew, and he quotes the preface in which he vindicated his own labour. It was there urged, if among the Greeks, after the Septuagint version, after the preaching of the Gospel, the Jew *Aquila* and the Judaizing heretics *Symmachus* and *Theodotion* were received, who craftily glossed over many texts, and are even yet read and expounded in the churches, how much more should I, a Christian, escape censure for my translation?—He then gives p. 852 his preface to the Psalms which he had rendered long ago from the Septuagint and then again from the Hebrew; and the end of his preface to the books of *Solomon* p. 853 which he had also translated first from the 70 and then from the Hebrew, dedicated to the bishops *Chromatius* and *Heliodorus*; and a part of his prologue to Isaiah translated from the Seventy. Upon Daniel he says p. 854, I wished to shew what the Hebrew said, and to inform the reader that this prophet is read in the churches according to *Theodotion* and not according to the Septuagint. There are four editions, *Aquila Symmachus* the *Seventy Theodotion*. The churches read *Daniel* in the last. And when I observe what the Hebrews say against the story of *Susanna*, of the three children, and of *Bel* and the dragon, (which are not in the Hebrew copy,) he who censures me for this proves himself a sycophant; for I have not declared my own opinion but what they urge against us. Now you, who are so curious in all that concerns me, and bring an accusation against all that I have written in so many years, why did not you read at least these prefaces to the books which you accused? p. 855 You have, as I know, at a great cost purchased the editions of *Aquila Symmachus* and *Theodotion*. Your *Origen*—and let me call him mine—mine for his genius and

learning but not for the truth of his doctrines—in all his works, after the Seventy interpreters explains the Jewish translators. *Eusebius* and *Didymus* do the same. I omit *Apollinarius*, who, with a zeal but not according to knowledge, attempted to combine the translations of all in one, and to weave a text of Scripture not by the rule of truth but by his own judgment. The apostolical men, the apostles and evangelists, our Lord himself, use the Hebrew copies; as in John VII. 38, and on the cross itself quoting Psalm XXI. 1^k, he quotes as in the Hebrew and not as in the Seventy. p. 855 I say then without disparaging the Seventy that the authority of the Apostles is better. Wherever the Seventy and the Hebrew agree, they quote the Seventy; but wherever they differ the Apostles quote the Hebrew. Let my accuser then shew some text in the New Testament quoted from the Seventy which is not in the Hebrew, and our dispute is at an end.

p. 856 I have exceeded the limits of an epistle, and intending to refute a heresy have been compelled to vindicate myself. I wait for the three books of *Rufinus*.

Lib. III. Addressed to *Rufinus* himself in reply to III his letter. *Hieronymus* examines p. 859. 860 the statement of *Rufinus* in his letter, that copies had got abroad against his will^l. He quotes p. 861 and examines another passage in which *Rufinus* charges him with boasting of his own eloquence. p. 862 *Hieronymus* himself possessed three languages, Hebrew Greek and Latin, *Epiphanius* five^m. The invectives of *Rufinus* had reached him two days beforeⁿ.

He relates p. 863 the causes of their dispute from the beginning. He calls upon *Rufinus* p. 864. 865 to a reconciliation, and to join with him in condemning the errors of *Origen*. He repeats p. 866 that he was misled by *Rufinus* when some years before (namely in A.D. 392) he ascribed the first book of *Eusebius pro Origene* to *Pamphilus*; that when the question against *Origen* was agitated he sought with greater diligence and found in the library at Cæsarea

^l See Hieron. pref. in Daniele tom. 5 p. 482 B. "On the interpolated passages see above c. 7 No 235 *Porphyrius Works* n. 61 p. 302.

^j Rufin. in Hieron. p. 151 B C *Nam omnis illa historia de Susanna—ab isto abscissa est et abjecta atque posthabita. Trium puerorum hymnus—ab isto e loco suo penitus erasus est.*

^k Matt. XXVII. 46.

^l Rufin. in Hieron. p. 153 D *Mees vero non codices sed*

schedulas imperfectas inemendatas furto cuiusdam nebulonis et fraude substractas sibi que delatas &c.

^m Hieron. p. 862 *Ego—Hebraeus Graecus Latinus, trilinguis. Hoc modo et tu bilinguis eris qui tantum habes Graeci Latini que sermonis scientiam—et papa Epiphanius πεντάγλωττος.* See p. 843 quoted above at p. 610.

ⁿ *Ante biduum mihi—in manus venerunt quae in me declamasti.*

III the six books of *Eusebius ἀπολογίας Ὀριγένους*. He renews p. 867 his complaint against the preface to the books *περὶ ἀρχῶν*. He restates with great vehemence the charges against *Rufinus*, the forgery of a book in the name of the martyr *Pamphilus*, the garbled translation of the work *περὶ ἀρχῶν*, the insidious praise of *Hieronymus* in the preface. *Hieronymus* p. 868 justifies himself for quoting in his commentaries *Origen Didymus* and *Apollinarius*, though differing in their views of the subject. He affirms p. 872 that the heretical faction lately driven from Egypt and Alexandria had taken refuge at Jerusalem; that *Rufinus* falsely called himself the disciple of *Theophilus*. He denies p. 873 that he had ever charged *Vigilantius* with participating in the heresy of Alexandria. He ridicules the plea of *Rufinus* that the letter of *Anastasius* against him was not genuine, and challenges him to come to Rome and prove the fact.

Hieronymus p. 875 relates his own departure from Rome in August 385^o; his voyage to Rhegium, his interview with *Epiphanius* in Cyprus, with *Paulinus* at Antioch; his arrival at Jerusalem in the winter, his progress to Egypt, his return to Bethlehem. He lays open p. 876 the conduct of *Rufinus* in misrepresenting *Epiphanius*. He explains p. 878 the causes of the journeys of his own friends *Vincentius Paulinianus Eusebius* and the presbyter *Rufinus* to Rome.

He again p. 879 vindicates his version of the Hebrew Scriptures, which he had already treated largely in the second book. He replies p. 880 to the cavil of *Rufinus* that he had at one time censured *Origen*

and *Didymus* and praised them at another. The same III men were not equally right in all their notions. We praise the genius of *Tertullian*, we condemn his heresy. We admire in *Origen* his knowledge of the Scriptures, we reject his false doctrines. We celebrate in *Didymus* his retentive memory and his pure faith in the Trinity; we withdraw from him in the matters in which *Origen* has misled him.—*Hieronymus* ridicules *Rufinus* p. 881 for his profession of ignorance. He states p. 882 the perplexing question of the origin of souls. Three opinions were proposed, one *Origen's*, another *Tertullian's*, the third the general opinion of *Hieronymus* and others. But the true difficulty p. 883 is omitted by *Rufinus*, who asserts what no one ever questioned, but is silent upon the point really in dispute.

He returns p. 885 to the charge made by *Rufinus* that his papers had been stolen by the emissaries of *Hieronymus*. He justifies p. 887 his own translation of the work *περὶ ἀρχῶν* as necessary, and asserts his right to do it. He repeats that *Eusebius* and not *Pamphilus* was the true author of the Apology. p. 888 That *Rufinus* called upon him to produce the books of *Pythagoras*^q; which was an idle cavil; for, though *Pythagoras* left no writings, yet he left doctrines and precepts, which *Hieronymus* p. 889 had learnt from *Cicero Iamblichus* and other writers.

He remarks p. 891 upon the conclusion of the letter of *Rufinus*, and ends his invective p. 893—895 by applying some texts from the book of Proverbs and from the 57th Psalm.

HIERONYMI ad Ctesiphontem adversus Pelagianos.*

He answers the questions of *Ctesiphon* to the following effect. p. 898 The Pelagians say that man is capable of attaining perfection. This is derived from *Manes*, from *Priscillian*, who have a part of the gnostic heresy of *Basilides*. p. 899, 900 *Evagrius* of Pontus^t, who writes to virgins, to monks, to *Melania*, has published a book *περὶ ἀναθείας*. His works have

been interpreted into Latin by his disciple *Rufinus*, who also has written a book in which he enumerates many whom he calls Origenists, *Ammonius*, *Eusebius*, *Euthymius*, *Evagrius* himself, *Isidorus* and others. *Rufinus* ascribes a book of *Xystus* the Pythagorean to *Sixtus* the Roman bishop, that the Pythagorean dogma which equals man to God might pass under

* See the Tables p. 500. 511.

^p *Rufinus* in *Hieron.* p. 147 E.—H *Aut duas esse solas præfatiunculas suas in quibus laudare visus est Origenem.* *Rufinus* proceeds to quote many passages from the works of *Hieronymus* in praise of *Origen*, and affirms p. 149 F that he had produced ten: *Agnoscatur quam verum sit hoc quod scribit, quod in oculis duabus tantum præfatiunculis Origenis meminerit, in his non fidem ejus sed ingenium, non dogmatistam eum sed*

interpretem laudans. Adhibui interim decem.

^q *Rufinus* in *Hieron.* p. 145 H *Denique inter cætera etiam Pythagoræ libros legisse se jactat: quos ne exstare quidem credit homines asserunt.*

^r See above p. 463 *Hieronymus Works* n. 157. 158.

^s *Tom.* 2 p. 897—911.

^t See above No 183 p. 449. 450.

the authority of a martyr. p. 901 From this book you have quoted many testimonies. *Rufinus* did the same in the name of the martyr *Pamphilus*, to whom he attributed the first of six books written by the Arian *Eusebius*^u, that he might pour into Latin ears with better effect the far-famed books of *Origen* *περί ἀρχῶν*. Your doctrine is an offshoot from *Origen*.

p. 901 The second opinion of *Jovinian*^v (that there is no lapse after baptism) is your opinion. My answer to him is an answer to you.—After mentioning p. 901. 902 that *Simon Magus Nicolaus Marcion Apelles Montanus*, that *Arius Donatus* and *Priscillian* were all aided by women, he proceeds to the Pelagian doctrine. p. 902 They affirm the grace of God assisting us means no more than that he has given us free will. p. 903 One of their doctors argues thus: “If I do nothing without God’s help, and all that I do is his, then not I but God works all things, and free will is given in vain. I therefore either use the power of willing once given to me, or, if I want aid, free will is destroyed in me.” They assert then that, having freedom of will, they have no need of further aid, not knowing the Scripture ^w*What hast thou that thou didst not receive* &c. Now, who destroys free will? He who gives God thanks and refers all that flows into the stream to the fountain, or he who says “I have no need of thee—Thou hast given me free will. Am I to do nothing without thy help?” But hear the Apostle^x: *Whatsoever ye do, do all to the glory of God*. Hear *St. James*^y: *Ye ought to say, If the Lord will, we will do this or that*. Is freedom of will then destroyed if you recur in all things to God as the author? p. 905 You say the commands of God are easy, and yet you can shew me no man that has fulfilled them all. Answer me. Are they easy or difficult? If easy, shew me the man that has performed them. If difficult, why do you dare to affirm that they are easy, when none has fulfilled them?

p. 905 You sometimes say “Either the commands are possible and rightly given by God, or impossible, and therefore no fault in those who cannot perform them.” You say that man can be without sin if he will; and then you vainly add “not without God’s grace.” For if man can be without sin of himself,

what need of God’s grace? If he can do nothing without the grace of God, why affirm that man can do what he cannot do? You say, God has commanded what is possible. Granted. Who denies it? p. 906 But the Apostle^z teaches how that is to be understood: *What the law could not do, God, sending his own Son—condemned sin in the flesh*. And again^a: *No flesh shall be justified by the works of the law*. By the Law he means not the Law of *Moses* only, but all commands. For he says^b *I consent to the Law of God after the inward man* &c.

p. 906 You will say that we assent to the dogmas of the Manichees, who assert two natures. Impute this to the Apostle who assures us that God is of one nature and man of another. p. 907 The spirit and the flesh oppose each other^c. In what manner the flesh is frail hear from the Apostle^d: *What I would I do not, but the evil which I hate, that I do*. What power hinders his will? Hear the Apostle again^e: *Shall the clay say to the potter, Why hast thou made me thus?* Object farther, why he said^f *Jacob have I loved, Esau I have hated*. Why so many thousands died for the sin of *Achan*^g? Why the ark was taken for the offence of the sons of *Eli*^h? Why 70,000 perished for the fault of *David*ⁱ? and finally p. 907—what your *Porphyry*^j is wont to object—why God suffered whole nations from *Adam* to *Moses* and from *Moses* to *Christ* to perish in ignorance? Why should *Christ* come at the end of time, and not before that innumerable multitude had perished? The Apostle will answer, acknowledging his own ignorance and leaving the knowledge to God. Consent then to be ignorant. Concede to God the power over his own acts. p. 908 We do not differ from brute animals merely in this, that we are formed with freedom of will. The Free Will itself rests upon God’s help and wants his aid in all things.

p. 908 You who boast that man is capable of perfection and yet confess yourself a transgressor answer me. Do you wish or not to be free from sin? If you do, why not fulfil your wish? If you do not, you shew yourself a contemner of God’s precepts, and if a contemner, then a sinner. p. 908. 909 You have another argument which is not to be endured. “It is one thing to be, and another thing to be ca-

^u See above No 117 p. 436 note t.

^v See No 188 p. 451.

^x 1 Cor. X. 31. ^y IV. 15.

^a Rom. III. 20.

^w 1 Cor. IV. 7.

^z Rom. VIII. 3.

^b Rom. VII. 22.

^c Galat. V. 17.

^d Rom. IX. 13.

^e 2 Sam. XXIV.

^f Rom. VII. 15.

^g Joshua VII.

^h 1 Sam. III. IV.

ⁱ See above c. 7 No 235 n. 61 p. 302.

^j Rom. IX. 20.

pable of being. To be is not in our own power; to be capable of being is affirmed generally; though another has not attained it, yet he who will is able to attain it." Now what kind of reasoning is this? That is possible to be, which has never been. That is possible to be done, which no one has ever done. You attribute to some one, of whose existence you are ignorant, you assign to this nameless person what you cannot shew was ever found in the patriarchs and prophets and apostles.

He charges them in conclusion p. 909 with con-

cealing their real sentiments and not daring to speak out. The Eunomians the Arians the Macedonians tell us their meaning. This heresy alone is ashamed to publish what it fears not to teach in secret. p. 911 Upon the point that many are called just in Scripture, as *Zacharias, Elizabeth, Job* and others, in my promised work I will with God's assistance speak more largely; it may be sufficient now to say that they are so called not because they are wholly faultless but because they are righteous for the most part.

HIERONYMI adversus Pelagianos dialogi tres^k.

In his preface p. 912—914 he mentions the preceding letter to *Ctesiphon*. He mentions again *Manes Priscillian Evagrius Jovinian*. He notices the heretics of Syria, the *εὐχίται*. In the present work he proposes to write in the Socratic form of dialogue. *Atticus* speaks the doctrine of *Hieronymus* himself, *Critobulus* delivers the opinions of *Pelagius*^l.

I *Lib. I. Critobulus* contends p. 917 that, Free Will being once granted, the rest is in our own power. p. 918 that man can be without sin if he will; that if no man has been without sin it is because the will was not perfect; p. 921 that *Job Zacharias* and *Elizabeth* were examples of just persons. *Atticus* replies p. 925. 926 that *St. Paul* himself was not perfect; that the perfection ascribed to men was not the complete and divine perfection, but such as suited the infirm nature of man; that *Job* and *Zacharias* and *Elizabeth* were called just only in a lower sense; that there were different degrees of merit. *Zacharias* and *Elizabeth* were in the opinion of *Hieronymus* p. 929 inferior in merit to the virgin *Mary*. p. 930 While we are in the body, we must be satisfied with incomplete perfection; when the mortal shall have put on immortality, God will be all in all; so that there will not be wisdom only in *Solomon*, gentleness in *David*, zeal in *Phineas*, faith in *Abraham*, love of his Lord in *Peter*, but all qualities will be in all.

Critobulus argues p. 933 that either God has given possible commands or impossible. If possible, we can do them if we will; if impossible, we are not ac-

countable for not performing them. In either case man can be without sin if he will. It is replied p. 934 that of many virtues and qualities each is possible to some, all are attainable by none; that different kinds and degrees of merit will be required from different men according to their lights and opportunities. p. 936 To have all perfection, not one being wanting, belongs only to Him who did no sin, neither was guile found in his mouth^m. In the various pursuits of men in the art of rhetoric, or in commentaries on the Scriptures, all have not the same gifts.

Atticus p. 938—954 examines many positions of *Pelagius*, quoted from his rules or heads of discourse. It is held p. 938 that no one can be without sin except he has a knowledge of the law. This is too severe a condition, and would exclude multitudes. The rules quoted and censured by *Atticus* are the following, taken from the book of *Pelagius*. § 14 "That women may sing in the churches." This is contrary to the Apostle's precept 1 Tim. II. 12. *Pelagius* adds "that the servant of God should say nothing bitter; his conversation should be sweet and gentle," and yet § 22 and § 31 he asserts "that the priest should boldly censure all." These are held by *Atticus* p. 939 to be inconsistent. § 72 p. 940 "The grace of God consists in the power of free will once given." § 73 "In the day of judgment the wicked must not be spared." This is an intercepting of God's mercy. § 20 p. 941 "No man can have a knowledge of the Scriptures except he learns them." "That an uninstructed person ought not to use a knowledge of

^k Tom. 2 p. 912—1044.

^l *Hieronymus* refers to his own work against *Helvidius* A. D. 382. See above No 187 p. 450.—against *Jovinian* A. D.

393. See No 188 p. 451.—against *Rufinus* A. D. 402.

^m 1 Pet. II. 22.

I the law." § 73 p. 942 "That a Christian ought to be of such patience as to part with his goods joyfully and gratefully if any one spoils him." This goes farther than the Gospel requires. Is it not enough to lose our own with patience? Must we give thanks and express joy at our losses? § 164 "Love your enemies as your neighbours." § 161 "Never trust your enemy." Two contrary propositions. But though we are commanded to love our enemies, are we required to love them as our neighbours? as we love our friends? If I love them as my friends, what more can I do for my friends? § 123 p. 943 "The kingdom of Heaven is promised in the Old Testament." On the contrary it is manifest that the kingdom of heaven is first promised in the Gospel. You call us Manichees (says *Atticus*) because we call the Law a shadow. We do not condemn the Law with *Manes*, we only assert that the Gospel is better. The Law is the promise, the Gospel the fulfilment; the Law is the beginning, the Gospel the completion; the Law is the foundation, the Gospel the superstructure.

§ 100 "Man can be without sin and perform God's will." This has been considered already. § 123 p. 944 "Thou must not sin at all—*ne leviter quidem*." § 131 "Evil must not be in the thoughts." *Atticus* p. 946—954 treats of sins of ignorance. But all his examples of expiations for sins of ignorance are from the ceremonial Law and from the Old Testament.

II *Lib. II. Critobulus* replies p. 955 that sins of ignorance were expiated under the Law, but that under the Gospel no man is punished for sins of ignorance. He repeats p. 956 that men being delivered from death by *Christ* need sin no more. *Atticus* p. 956—958 quotes Rom. VII and other texts to shew the corruption of man. To the position that the commands of God are easy *Atticus* p. 960 opposes many texts of Scripture, and p. 992 (962) the perturbations to which the mind of man is subject. p. 993 (963) God alone is immortal, because other beings are so *per gratiam*. God is immortal *per naturam*. God alone is wise, because others who are called wise are only so in an imperfect sense. The perfection of man is *ex gratia*; the perfection of God alone *ex natura*.

p. 994 It is one thing to be purified by God, another II thing to be without sin of ourselves. p. 995 What have you that you have not received? And if you have received it, why do you boast as if you had it of yourselves? p. 996 We are not preserved then by the power of free will but by the clemency of God. Having proved these positions from *St. Paul*, *Atticus* p. 997 proceeds to quote the Gospels and shews that God has there commanded things so difficult as almost to seem impossible, overthrowing the doctrine that his commands are easy. p. 1001 The Son of God in his human nature could not do some things^o. Are *we* then, who are altogether carnal, able to do all things that we would? The Son knows not the day and hour^p. Shall *we* then pretend to full knowledge? The Son of God felt human infirmity, and prayed, if it were possible, that the hour might pass^q.—*You* say that it is possible to be always free from sin. p. 1002 *Christ* is tempted^r. And yet this successor of *Jovinian* presumes to say that those who have been baptized in faith cannot be tempted afterwards. p. 1003 The Apostles themselves are fallible. The Saviour in his agony is comforted by an angel^s.—*You* want no help from God, having once received freedom of will. p. 1004 The Saviour says *I can do nothing of myself*^t. On which the Arians found a calumny. To whom the Church replies that this is said in his human character.—*You* on the contrary say "I can be without sin if I will." *Paul* and *Silas* were prevented by the Spirit from preaching in Asia or from going into Bithynia^v. Why so, if the free will once given was all-sufficient? *Atticus* p. 1007. 1008 confirms by other texts and by examples from the Old Testament, and by many passages from the prophets p. 1013. 1014 that man can only stand through the help and compassion of God.^w p. 1014 And yet this heir of *Jovinian* can say "I am altogether without sin. I am greater than the Apostle. He does what he would not, and what he would he does not^w. But I do what I will, and what I do not will I forbear to do. I have prepared the kingdom of heaven for myself by my own virtues. I am not obnoxious to the sentence incurred by *Adam*." He quotes p. 1016—1021 other passages to shew the infirmity the insufficiency and the evil propensities of man. p. 1021 You ask in what *Abel Enoch Joshua*

ⁿ 1 Cor. IV. 7.

^p Mark XIII. 32.

^o Mark VI. 5.

^q Mark XIV. 35.

^r Luke IV.

^s Luke XXII. 43.

^v Acts XVI. 6. 7.

^t John V. 19. 30.

^w Rom. VII. 19.

II and other holy men have transgressed. I answer that I know not; for I am not conscious of what passes within. But God sees the thoughts, and in his sight no man is justified.

III *Lib. III. Critobulus* p. 1022 affirms that those who are baptized, being cleansed from all sin, are just and may remain so. This is called the exploded invention of *Jovinian*, long since condemned in Rome and Africa; and he is referred to the books against *Jovinian* for an answer^x. Baptism remits former sins but does not ensure our future righteousness; this is to be maintained by labour industry and diligence and by the help of God. We can only ask; He must give. We begin, He accomplishes. We offer all we can; He supplies our deficiency. p. 1024 We say that God can do whatever he will and that man cannot of his proper will and of himself be free from sin. If he can, then you needlessly insert "by the grace of God;" which is not needed, if you are all-sufficient of yourselves. If you cannot act without that grace, then you foolishly affirm that you have a power which you have not. For it is manifest that whatever depends upon another's will is not theirs for whose power you are contending, but His without whom they can do nothing. p. 1025 God indeed commands possibilities. But because men do not perform possibilities therefore they need God's mercy. Shew me an example of a man who has performed fully every point of duty, and then you may shew one who has no need of indulgence. But take the example of *David*, a holy man and especially chosen by God. And yet he transgressed. Man, if he remits his vigilance but a little, feels his own weakness. p. 1026 *St. Paul* was not perfect. The natural wants the physical infirmities of man will divide his attention with higher matters, and will not suffer his whole time to be employed upon solemn thoughts and holy meditations. p. 1028 You may complain that God has not repressed evil, that he has permitted the existence of the devil. This is the language of *Marcion* and the whole tribe of heretics. They argue thus. Either God knew that man in Paradise would fall, or he did not know it. If he knew it, then man who could not avoid what God foreknew is not in fault,

but God who so formed him. If he knew it not, you III destroy his divinity by destroying his prescience. Why was *Saul* chosen, who was to become a most impious king? Was it not either ignorance or injustice to choose twelve Apostles, of whom one was a devil? Why choose the traitor *Judas*?—The answer is, God judges the present and not the future. Nor does he from his prescience condemn those of whom he knows that they will hereafter displease him. Such is his goodness, so unspeakable his clemency, that he elects those whom he sees to be now good and yet knows will be wicked hereafter, granting them an opportunity for conversion and penitence. *Adam* therefore did not sin because God foreknew it, but God foreknew what *Adam* of his own free will would do. We see in the example of the Ninevites^y and in the declaration of *Jeremiah*^z that God will spare when man repents.

It is answered p. 1029 "You give free will in words, you take it away in fact; making God the author of evil when you assert that man can do nothing of himself and that all we do is to be imputed to God. Our doctrine on the contrary is that the good and evil done by man through free will is to be imputed to himself and not to that Being who once for all granted him free will." *Atticus* replies that even by this reasoning if God does not assist, yet he is the author of evils, because he could prevent and yet permitted. He then shews p. 1031 from Scripture in the examples of *Jacob* and *Joseph* that all depend upon the immediate agency of God; that *St. Paul* affirms our sufficiency to be from God; p. 1032 that our Lord in the Gospels declares *I am the vine, you are the branches. No man can come to me unless the Father draw him*^a; p. 1033. 1034 that, as the perpetual health of the body cannot be secured, so the perpetual purity of the mind (for sin is to the mind what disease is to the body) cannot be maintained without God; p. 1035 that if we are invited to perfection in Scripture, this is to be understood of good things to come. The Lord addressing his disciples calls them *evil*^b. *Abraham* fell to the ground from a sense of his own weakness^c. p. 1306 It is said in Genesis *I have seen God face to face*^d. It is said again *Thou canst not see my face, for no man can*

^x See No 168 p. 451.

^a John VI. 44.

^d Gen. XXXII. 30.

^y Jonah IV. 10. 11.

^b Matt. VII. 11.

^z Jerem. XVIII. 7. 8.

^c Genes. XVII. 3.

III *see my face and live*. And again *The invisible and only God, whom no man hath seen or can see*. And *No man has seen God at any time*. The latter expressions teach you how to understand the first. p. 1037 A resemblance to God and a true contemplation of him is then promised when he shall appear in his glory.

p. 1037 *Pelagius* writing to a widow^b in what manner saints should pray prescribes a form exhibiting a proud self confidence, like that of the Pharisee in the Gospel. p. 1039 Compare that prayer with the form commanded by our Lord. p. 1040 Our Lord says *Lead us not into temptation*. You with *Jovinian* say that after baptism there is no temptation and no sin. *Pelagius* flatters that widow and is not ashamed to ascribe to her a piety and truth which even the angels do not claim. p. 1041 Those two clauses of prayer and panegyric *Pelagius* is wont to deny to be his own, though the style confirms them to be his.

p. 1042 *Critobulus* exclaims Grant at least that children are without sin, who from their age are in-

capable of transgressing. *Atticus* replies I grant it, III if they are baptized. Infants are baptized that their sins may be remitted by baptism. *Critobulus* enquires What evil had they done? Is any one loosed who is not bound? *Atticus* quotes *St. Paul*ⁱ *Death reigned from Adam to Moses even over those who had not sinned after the similitude of Adam's transgression*. He argues that all men are liable either on their own account or through *Adam*; that children by baptism are loosed from the guilt derived from *Adam*; adults both from that and from their own personal sins. He quotes *Cyprian* p. 1043 who calls the nature derived from *Adam* "the contagion of the old death." *Atticus* mentions *Augustine ad Marcellinum de infantibus baptizandis*^k, and a letter of *Augustine* to *Hilarius* against the doctrine of *Pelagius*^l; and concludes p. 1044 "If the remission to children by baptism of the sin which another has committed seems to you unjust, because he who could not sin wants not that remission, go to your favourite *Origen*^m. You follow him in other matters, and may also adopt his error in this."

^c Exodus XXXIII. 20.

^f 1 Timoth. VI. 16.

^g John I. 18.

^h See above No 220 p. 469 note g.

ⁱ Rom. V. 14.

^k *Scriptit dudum Augustinus ad Marcellinum duos libros &c.—Tertium quoque ad eundem Marcellinum contra eos qui dicunt—posse hominem sine peccato esse si velit.* Sc. tom. 13

Augustini Opp. ed. Ven. p. 2—103. See above No 205 Works n. 60 p. 465. Written A. D. 412.

^l He refers to *Augustine Ep. 89 (157) Hilario Syracusano p. 453 ed. Lugdun.* *

^m *Transite ad amasium vestrum. sc. Origenem. Conf. ad Ctesiph. p. 901 Doctrina tua Origenis ramusculus est.*

It remains in conclusion to collect the Testimony of the Fathers to some important questions which force themselves on the attention of earnest and thoughtful minds.

I Some have been apt to hold the authority of the Fathers in too high respect, while others passing to the other extreme have rejected it altogether. But in the first place their evidence is important. They possessed the advantage of being near the apostolical times, and within reach of tradition of what the Apostles taught. With reference to the Ministry of *Christ* upon earth, we of these latter days *behold Him but not nigh*. The immediate successors of the Apostles might converse with those who remembered the time when *He dwelt among them full of grace and truth*. Even *Hieronymus* and *Chrysostom* were scarcely more distant from the Resurrection and Ascension than we are from *Luther*. But in the next place, besides their value as reporters of evidence, the ancient Fathers with all their imperfections are valuable interpreters in many respects. In the fundamental doctrines they are safe guides. Of that Faith which was founded upon Scripture and asserted by the Nicene Fathers they are the best expositors. If in the display of an impassioned eloquence they are often inconclusive reasoners, if in the heat of contest they sometimes press an argument too far, the same or equal faults may be charged upon many modern preachers and interpreters. The Greek Fathers also possessed the important advantage that the language in which the New Testament is written was their own vernacular tongue, the language in which

they thought and discoursed and wrote. In their commentaries they expounded the original text^a. They comprehended every shade of meaning which that unrivalled language was capable of conveying; and, when they set forth the abstruse doctrines, they could express themselves with greater force and clearness in Greek than in most other languages^b.

2 On the fundamental doctrines, the Trinity the Incarnation the Atonement, they appeal to the apostolic teaching. They explain and interpret Scripture by tradition of the apostolical doctrine preserved in the churches founded by Apostles; and they testify that their belief on these great questions was deduced from the apostolic times^c. They acknowledge that the Apostles alone were inspired; that other interpreters are fallible; and that Theology like other sciences is now to be acquired by study and labour^d.

3 But the Fathers gradually lapsed into gross errors and superstitions. They taught that Saints were to be invoked and relics to be honoured; that self-inflicted austerities had a spiritual effect; that monachism was the most acceptable mode of life; that the state of celibacy was more pleasing to God than the state of marriage. They multiplied forms and ceremonies fasts and festivals. They claimed exorbitant power for the clergy. They persecuted heretics with intolerant zeal. In these things however they had not the same authority to produce. They are witnesses against themselves. And this is important; for testimony is always valuable when it is at variance with the prejudices and opposed to the inclinations of the witness. From their own evidence it appears that these things were devised by themselves and not enjoined by the Apostles, were the inventions of men and not the commandments of God.

4 The Jewish polity under the Law was a system of rites and ceremonies appointed by Divine Command. But under the Gospel the ceremonies of the Law were abolished. That weight which neither the Jews of that age nor their fathers had been able to bear was no longer to be laid upon the faithful. The Christians were called to liberty. The old observances were laid aside. The Apostles themselves instituted no forms. Socrates^e on this subject speaks as follows: "No law

^a Hence the petition in the Lord's Prayer, *ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*, is interpreted in its true meaning by Chrysostom in *Matth. Opp.* tom. 7 p. 254 *A πονηρὸν δὲ ἐνταῦθα τὸν διάβολον καλεῖ*.

^b The superiority of the Greek language is felt by Greg. Naz. Or. 21 p. 409 *D τῆς γὰρ μιᾶς οὐσίας καὶ τῶν τριῶν ὑποστάσεων λεγομένων μὲν ὑφ' ἡμῶν εὐσεβῶς, τὸ μὲν γὰρ τὴν φύσιν δηλοῖ τῆς θεότητος τὸ δὲ τὰς τῶν τριῶν ιδιότητας, νοουμένων δὲ καὶ παρὰ τοῖς Ἱταλοῖς ὁμοίως, ἀλλ' οὐ δυναμένοις διὰ στενότητα τῆς παρ' αὐτοῖς γλώττης καὶ ὀνομάτων πενίαν διελεῖν ἀπὸ τῆς οὐσίας τὴν ὑπόστασιν*. Basil. Cæsar. Ep. 349 (214 Garn.) p. 1130 *B* observes that the brethren in the West, feeling the poverty of the Latin tongue, express *οὐσία* in the Greek language: *οἱ ἀπὸ τῆς δύσεως ἀδελφοὶ ἐν οἷς τὸ στενὸν τῆς ἑαυτῶν γλώττης ὑφορώμενοι τὸ τῆς οὐσίας ὄνομα τῇ Ἑλλάδι φωνῇ παραδεδόκασι*. Augustine de Trinitate V. 8. 9, though he was imperfectly acquainted with the Greek language (see Augustine himself de Trinitate III proem. adv. Petilianum II. 38 *Ego quidem Græcæ linguæ perparum assecutus sum et prope nihil*), felt the difficulty of expressing in Latin the difference between *οὐσία* and *ὑπόστασις*.

^c Thus Irenæus quoted at A. D. 179 p. 177 of the church of Rome down to his own time. Thus Tertullian quoted Vol. 2 p. 414 of all the apostolical churches.

^d Hieronymus quoted above Works n. 90 p. 460, n. 96 p. 461. Clemens Alex. Strom. I p. 291 *B* censures those who neglect the aids of learning: *ἐνιοὶ δὲ εὐφυεῖς οἰόμενοι εἶναι ἀξιοῦσι μήτε φιλοσοφίας ἀπτεσθαι μήτε διαλεκτικῆς, ἀλλὰ μηδὲ τὴν φυσικὴν θεωρίαν ἐκμανθάνειν* μόνην δὲ καὶ ψιλὴν τὴν πίστιν ἀπαιτοῦσιν κ. τ. λ. and observes p. 292 *B* *εἰ δὲ οἱ προφήται καὶ οἱ ἀπόστολοι οὐ τὰς τέχνας ἐγνώκεσαν δι' ὧν τὰ κατὰ φιλοσοφίαν ἐμφαίνεται γυμνάσματα, ἀλλ' ὁ νοῦς γε τοῦ προφητικοῦ καὶ τοῦ διδασκαλικοῦ πνεύματος ἐπικεκρυμμένως λαλούμενος διὰ τὸ μὴ πάντων εἶναι τὴν συνείσαν ἀκοὴν τὰς ἐντέχνους ἀπαιτεῖ πρὸς σαφήνειαν διδασκαλίας*. ἀσφαλῶς γὰρ ἐγνώκεσαν τὸν νοῦν ἐκείνων οἱ προφῆται καὶ οἱ τοῦ πνεύματος μαθηταί· ἐκ γὰρ πίστεως καὶ ὡς οὐχ οἶόν τε ῥαδίως, ὡς τὸ πνεῦμα εἶρηκεν· ἀλλ' οὐχ οὕτως ἐκδέξασθαι μὴ μεμαθηκότας. Greg. Naz. Or. 2 p. 37 *B C* ἄρ' οὐν ὀρχήσεως μὲν καὶ ἀλήσεως ἐστὶ διδασκαλία καὶ μάθησις, καὶ χρόνου πρὸς τοῦτο δεῖ καὶ ἰδρώτων συγχῶν καὶ πόνων, καὶ μισθὸς καταβαλεῖν ἐστὶν ὅτε καὶ προσαγωγῶν δεηθῆναι, καὶ ἀποδημῆσαι μακρότερα καὶ τάλλα τὰ μὲν ποιῆσαι πάντα τὰ δὲ παθεῖν οἷς ἐμπειρία συλλέγεται, τὴν δὲ σοφίαν ἣ πᾶσιν ἐπιστατῇ καὶ πάντα ἐν ἑαυτῇ τὰ καλὰ συλλαβούσα ἔχει (ὡς καὶ τὸν Θεὸν αὐτὸν τοῦτο μᾶλλον ἢ τι ἄλλο χαίρειν ἀκούοντα, ἐπειδὴ καλεῖται πολλοῖς ὀνόμασιν) οὕτω κοῦφόν τι καὶ πεπατημένον πρᾶγμα ὑποληψόμεθα ὥστε θελήσαι δεῖν μόνον καὶ εἶναι σοφόν; πολλῆς τοῦτο τῆς ἀμαθίας.

^e Socrates H. E. V. 22 *Ἰουδαῖζειν γὰρ Χριστιανοῖς*

" of *Christ* allowed the faithful to follow Jewish rites. On the contrary the Apostle forbids this, " not only casting out circumcision but counselling them not to dispute about festal days. He " says *You that desire to be under the law do you not hear the law?* Then he shews that the Jewish " people was a servant, but that those who came to *Christ* were called to liberty. He counselled them " by no means to observe days or months or years. He loudly exclaims that *the observances were a " shadow. Wherefore he says Let no man judge you in eating or drinking or in the matter of a festival " or a new moon or a sabbath, which are the shadow of the future.* Again setting his seal upon these " things he says *The priesthood being transferred, a transfer of the law necessarily follows.* Nowhere " therefore has the Apostle nor have the evangelists imposed a yoke of servitude upon those who " came to their preaching. They left it to the gratitude of those who had received the benefits to " honour the Passover and the other festivals. Whence, since men love festivals, for in these they " rest from their labours, each in his several abode, as he pleased, commemorated the Crucifixion. " Neither *Christ* nor the Apostles commanded these observances by any law. Neither the Gospels " nor the Apostles have threatened us with any penalty or punishment or imprecation, as the " Mosaic Law threatens the Jews.—The object of the Apostles was not to legislate concerning " festal days but to point the way to a good life and piety."

There is evidence to shew that the Apostles observed the first day of the week or the *Lord's day*. But of so little importance was the observance of other stated days in their eyes, that *St. Peter* and *St. Paul* in Italy and *St. John* and *St. Philip* in Asia, observed Easter by a different rule and commemorated the Crucifixion on different days^f. From the testimony of the Fathers we discern that certain festivals and days were not observed in the early times. Centuries passed before even the Nativity of *Christ* or of the Baptist, or the Presentation in the Temple or the Annunciation were appointed to be celebrated^g.

οὐδὲ εἰς τοῦ Χριστοῦ νόμος ἐπέτρεψεν· ἐκ τοῦ ἐναντίου δὲ καὶ ὁ ἀπόστολος ἔκωλυσεν, οὐ μόνον τὴν περιτομὴν ἐκβάλλων ἀλλὰ καὶ περὶ ἑορτῶν μὴ διακρίνεσθαι παραινῶν. διὸ Γαλάταις γράφων [IV. 21] φησὶ " λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι τὸν νόμον οὐκ ἀκούετε;" καὶ βραχέα περὶ τούτου διαλεχθεὶς δοῦλον μὲν δείκνυσι τὸν τῶν Ἰουδαίων λαὸν ἐπ' ἐλευθερίᾳ δὲ κεκληῖσθαι τοὺς προσεληλυθότας Χριστῷ. παρῆναι δὲ καὶ μηδαμῶς παρατηρεῖσθαι ἡμέρας καὶ μῆνας καὶ ἑνιαυτούς [Gal. IV. 10]. ἀλλὰ καὶ ἐν τῇ πρὸς Κολασσεῖς [II. 16. 17] μεγάλη φησὶ τῇ φωνῇ σκιὰν εἶναι τὰ παραφυλάγματα. " διὸ" φησὶ " μηδεὶς ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββάτου, ἅτινά ἐστι σκιά τοῦ μέλλοντος." καὶ ἐν τῇ πρὸς Ἑβραίους δὲ [VII. 12] ὁ αὐτὸς ἐπισφραγίζόμενος τὰ τοιαῦτα φησὶ " Μετατιθεμένης γὰρ τῆς ἱερῶσύνης ἐξ ἀνάγκης καὶ νόμου μετὰθεσις γίνεται." οὐδαμοῦ τοίνυν ὁ ἀπόστολος οὐδὲ τὰ εὐαγγέλια ζυγὸν δουλείας τοῖς τῷ κηρύγματι προσελθούσιν ἐπέθηκεν, ἀλλὰ τὴν ἑορτὴν τοῦ πάσχα καὶ τὰς ἄλλας ἑορτάς τιμᾶν τῇ εὐγνωμοσύνῃ τῶν ἐνεργηθηέντων κατέλειπον. ὅθεν ἐπειδὴ φιλοῦσι τὰς ἑορτάς οἱ ἄνθρωποι, διὰ τὸ ἀνίστασθαι τῶν πόνων ἐν αὐταῖς, ἕκαστοι κατὰ χώρας ὡς ἐβουλήθησαν τὴν μνήμην τοῦ σωτηριώδους πάθους ἐξ ἔθους τινὸς ἐπέτελεσαν. οὐ γὰρ νόμῳ τοῦτο παραφυλάττειν ὁ Σωτὴρ ἢ οἱ ἀπόστολοι ἡμῖν παρήγγειλαν, οὐδὲ καταδίκην ἢ τιμωρίαν ἢ κατάραν, ὡς ὁ Μωϋσέως νόμος τοῖς Ἰουδαίοις, καὶ ἡμῖν τὰ εὐαγγέλια ἢ οἱ ἀπόστολοι διηπειλήσαν.—σκοπὸς μὲν οὖν γέγονε τοῖς ἀποστόλοις οὐ περὶ ἡμερῶν ἑορταστικῶν νομοθετεῖν, ἀλλὰ βίον ὀρθὸν καὶ τὴν θεοσέβειαν ἐστηρίχσθαι. *Augustine* Ep. 119 Januario p. 664 (quoted by Geiseler

Vol. 1 p. 309) speaks thus of the ceremonies which had been multiplied in his time: *Quod autem instituitur præter consuetudinem ut quasi observatio sacramenti sit approbare non possum, etiamsi multa hujusmodi propter nonnullarum vel sanctarum vel turbulentarum personarum scandala devitanda liberius improbare non audeo. Sed hoc nimis doleo quod multa quæ in divinis libris saluberrime præcepta sunt minus curantur, et tam multis præsumtionibus sic plena sunt omnia ut gravius corripiatur qui per octavas suus terram nudo pede tetigerit quam qui mentem vinolentia sepelierit. Omnia itaque talia, quæ neque sanctarum Scripturarum auctoritatibus continentur nec in conciliis episcoporum statuta inveniuntur nec consuetudine universæ ecclesiæ roborata sunt, sed pro diversorum locorum diversis moribus innumerabiliter variantur, ita ut vix aut omnino nunquam inveniri possint causæ quas in eis instituendis homines secuti sunt, ubi facultas tribuitur, sine ulla dubitatione rescutanda existimo. Quamvis enim neque hoc inveniri possit, quomodo contra fidem sint, ipsam tamen religionem, quam paucissimis et manifestissimis celebrationum sacramentis misericordia Dei esse liberam voluit, servilibus oneribus premunt; ut tolerabilior sit conditio Judæorum, qui, etiamsi tempus libertatis non agnoverint, legalibus tamen sarcinis non humanis præsumtionibus subjiciuntur.* See on this epistle *August. Retract.* quoted above, Works n. 47 p. 464.

^f See A. D. 197 p. 200.

^g See above c. 2 p. 209 c. 5 p. 238. That the

5 The Gentiles might remark with wonder that the Christians had neither altars nor temples^h. The Table of the Lord was a Table and nothing more. *Athanasius* and *Chrysostom* still called it by the name which it had received from *St. Paul*ⁱ; and although soon after the apostolic age by an easy metaphor it was called an altar^k, yet the Gentiles in the time of *Minucius Felix* and *Origen* and *Arnobius*^l might observe that the Christians had no altars, because their Holy Table was applied to none of the purposes of an altar. In the time of *Athanasius* the Table was still of wood^m. *Themistius* in describing the different religions in the time of *Jovian* opposes the Tables of the Christians to the Altars of the Heathenⁿ. *Theodoret*^o is careful to explain that the bread and wine used in the Sacrament of the Lord's Supper underwent no miraculous change. They still remained bread and wine. *Chrysostom*^p affirms of the bread that it was still bread after consecration.

6 The heathen nations had temples—*ιερά*—for their worship because their gods were supposed to dwell in the sacred place. At Jerusalem also the Temple was the appointed place for the sacrifices and ceremonies of the Law. The Holy Spirit was especially present in the Holy Place. But the Christians were taught that *God dwelleth not in temples made with hands*^q; that *Christ* was present *wherever*^r two or three were gathered together in his name. The disciple was commanded

other days here mentioned were not fixed till after the Nativity had been placed at Dec. 25 is manifest; for their position depended upon this. The Nativity of the Baptist was assumed to be six months before, the Annunciation nine months before, and the Presentation in the Temple 40 days after, the Nativity of *Christ*.

That the first day of the week was observed by the Apostles is shewn by Bingham Vol. 9 p. 13—17 who quotes among other testimonies the following: Acts XX. 7 1 Cor. XVI. 2 Rev. I. 10 Ignatius ad Magnes. c. 9 Clem. Al. Strom. VII p. 877 Potter Justin Martyr Apol. II p. 99 [sc. c. 67 p. 83 D 84 A] Tertullian Apol. c. 16 ad nationes I. 13 Coron. mil. c. 3 Jejun. c. 13 Melito apud Euseb. H. E. IV. 26.

^h Origenes contra Cels. VIII. 20 p. 137 *φεύγομεν βωμοὺς καὶ ἀγάλματα καὶ νεὸς ἰδρῦσθαι*. Minucius Felix p. 91 *Cur nullas aras habent templa nulla nulla nota simulachra?* Arnobius VI p. 189 *Consuestis crimen nobis maximum impietatis affigere quod neque aedes sacras venerationis ad officia construamus, non Deorum alicujus simulachrum constituamus aut formam, non altaria fabricemus non aras*.

ⁱ 1 Cor. X. 21 *τραπέζης Κυρίου*. *Athanasius* ad Monachos tom. I p. 847 D of the table at Alexandria: *τὴν τράπεζαν, ξύλινη γὰρ ἦν*. The expression however seems to intimate that in some places it was no longer of wood. *Chrysostom*. in Matt. tom. 7 p. 375 A *καὶ γὰρ πολλὰ ἡμᾶς ἐστὶ τὰ συν-ἀγοντα· μία τράπεζα πρόκειται πᾶσιν*. p. 375 C *ἐκοινωνήσαμεν τραπέζης πνευματικῆς, κοινωνήσωμεν καὶ ἀγάπης πνευματικῆς*.—*καὶ τοι γέ πολλοῖς οὐχὶ τράπεζα μόνον ἀλλὰ καὶ τὸ πόλεως εἶναι μῖς ἤρκειεν εἰς φίλιαν*. Contra Judæos Or. 2 tom. 1 p. 605 B *τὴν τράπεζαν αὐτὴν οὐκ αἰδῆ*; Or. 8 p. 684 A *ποία χεὶρ τῆς ἱερᾶς ἀψῆς τραπέζης*;

^k On the word *θυσιαστήριον* in Ignatius Ep. Ephes. c. 5 Magnes. c. 7 Trall. c. 7 Philadelph. c. 4 see the

Annotations ad Ephes. c. 5 p. 269 ed. Jacobson.

^l See note h.

^m See note j.

ⁿ Themistius Or. V p. 67 D quoted at A. D. 364 p. 461 *καὶ πάλαι μὲν εἰς Θηραμένης* [Xen. Hellen. II. 3, 31], *νῦν δὲ ἅπαντες κόθορνοι*,—*οἱ αὐτοὶ πρὸς βωμοῖς πρὸς ἱερείοις πρὸς ἀγάλμασι πρὸς τραπέζαις*.

^o Theodoretus Dial. 2 Opp. tom. 4 p. 126 *οὐδὲ γὰρ μετὰ τὸν ἀγιασμὸν τὰ μυστικὰ σύμβολα τῆς οἰκίας ἐξίσταται φύσεως· μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας καὶ τοῦ σχήματος καὶ τοῦ εἶδους, καὶ ὁρατὰ ἐστὶ καὶ ἀπτά οὐ καὶ πρότερον ἦν· νοεῖται δὲ ἅπερ ἐγένετο καὶ πιστεύεται καὶ προσκυνεῖται, ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται*. Quoted by Geiseler Vol. 1 p. 295.

^p Chrysostomi epistola ad Cæsarium monachum Opp. tom. 3 p. 897 ed. Par. in versione Latina: *Sicut enim antequam sanctificetur panis panem nominamus, divina autem illum sauctificante gratia, mediante sacerdote, liberatus est quidem appellatione panis dignus autem habitus dominici corporis appellatione, etiamsi natura panis in ipso permansit, et non duo corpora sed unum corpus Filii prædicamus*. Origen Comm. in Matt. Vol. 4 p. 416. 417. 420, so far as we can discern from the translation of *Rufinus*, explains that the bread and wine are not really *Christ's* body and blood; that they had a mystical meaning; that *Christ* himself the Bread ate it with us, that *Christ* himself the Wine drank it with us.

^q Acts VII. 48.

^r Matt. XVIII. 20 “*Wheresoever two or three*”—Ill interpreted by some “*When two or three*”—The reference is to the place and the smallness of the number. So interpreted by Origen ad Matt. tom. 3 p. 236 *παρόντι ὅπου δύο καὶ τρεῖς*—and by Chrysostom tom. 1 p. 609 E *εἰ δὲ ὅπου δύο ἢ τρεῖς*—*ὅπου τριακόσιοι—πολλῶ μᾶλλον*. tom. 9 p. 284 C *ὅπου δύο ἢ τρεῖς*—*εἰ δὲ δύο μέγα ἰσχύουσιν, πόσῳ μᾶλλον πλείους*; tom. 11 p. 535 B *εἰ ὅπου δύο ἢ τρεῖς, πολλῶ μᾶλλον ἐφ’ ὑμῶν*.

to enter his closet and shut the door and pray to the Father who seeth in secret^s. The efficacy of prayer depended upon the devotion of the worshipper and not upon the place or the form of words. The building in which the Christians assembled was not called a Temple or a Holy Place, but a place of prayer, or a house of the congregation, or *ecclesia*. The place of worship received its name from those who assembled in it^t. As the place in which the assembly of the Athenian people met was from them called *ecclesia*^v, so the place in which the faithful Christians met was called *ecclesia* from them.

7 The Fathers of the Church, even the wisest and the best, obstinately persisted in the pernicious error that celibacy was more acceptable and more holy than marriage. But the declaration of the Apostle, that false teachers should arise, *forbidding to marry*, was too clear to be mistaken; and the Fathers in commenting upon it were compelled to bear testimony to its meaning. Even *Hieronymus* himself, the great champion of celibacy and monachism, in many passages of his works finds it difficult to defend his own favourite dogma^w.

^s Matt. VI. 6.

^t In the time of the monk *Antonius* it was called "the Lord's house," or *κυριακόν*: *Athanasius* in *vita Antonii* Opp. tom. 2 p. 457 C ἔφερεν εἰς τὸ τῆς κώμης κυριακόν. p. 492 A εἰς τὸ κυριακόν ἤρχοντο. The place of worship was also called *οἶκος εὐκτήριος* by *Basil Cæsar*. Ep. 63 p. 1147 C and *προσευκτήριον* by *Eusebius* H. E. VIII. 1 where he marks the increasing pomp and splendour of the buildings at the time of the persecution in A. D. 302: πῶς ἂν τις διαγράψει τὰς μυριάδους ἐκείνους ἐπισυναγωγὰς [conf. *Pauli* Ep. 2 ad *Thess.* II. 1 *Heb.* X. 25] καὶ τὰ πλήθη τῶν κατὰ πόλιν ἄθροισμάτων, τὰς τε ἐπισήμους ἐν τοῖς προσευκτηρίοις συνδρομάς; ὧν δὴ ἕνεκα μηδαμῶς ἔτι τοῖς παλαιοῖς οἰκοδομήμασιν ἀρκούμενοι εὐρείας εἰς πλάτος ἀνὰ πάσας τὰς πόλεις ἐκ θεμελίων ἀνίστων ἐκκλησίας. Thus expressed by *Nicephorus* H. E. VII. 2 p. 441 οἱ κατὰ χώρας τῶν ἐκκλησιῶν ἡγεμόνες οὐκ ἐλαχίστης θεραπείας ἠξίουντο. πρὸς δὴ τοῦτοις ἐναργῶς ἐδείκνυ καὶ ἡ μυριάδους ἐκείνη τῶν προσευκτηρίων οἰκῶν συναγωγῇ ὧν στενοχωρουμένων διὰ τὸ πλῆθος εὐρείας ἦν ἐξ αὐτῶν ἰδεῖν κρηπίδων εἰς πλάτος ἅμα καὶ μέγεθος κατὰ πάσας χώρας ἐκκλησίας ἀγειρομένας.

The Christian place of worship is called *ecclesia* by *Aurelian* apud *Vopiscum* *Aurel.* c. 20 *Quasi in Christianorum ecclesia non in templo deorum omnium tractaretis*. And by *Ammianus* XXI. 2, 5. Called "a house" by *Eunapius* V. S. p. 20=37 *Κωνσταντίνος*—τὰ τῶν ἱερῶν ἐπιφανέστατα καταστρέφων καὶ τὰ τῶν Χριστιανῶν ἀνεγείρων οἰκήματα. "Ecclesia" in *Socrates* H. E. VII. 13 ἡ ἐπώνυμος Ἀλεξάνδρου ἐκκλησία. *Sozomen*. IV. 9 τὴν Θεωῶν καλουμένην ἐκκλησίαν. *Socrates* relates V. 7 that *Greg. Naz.* at CP. ζῶντος τῆς πόλεως ἐν μικρῷ εὐκτηρίῳ τὰς συναγωγὰς ἐποιεῖτο, ὥτινι ὕστερον οἱ βασιλεῖς μέγιστον οἶκον εὐκτήριον προσσυνάψαντες Ἀναστασίαν ὠνόμασαν [see the *Tables* A. D. 380 p. 499]. Afterwards *Demophilus* the Arian apud *Socratem* V. 7 συγκαλεσάμενος ἐν τῇ ἐκκλησίᾳ τὰ πλήθη ἐν μέσοις τε ἀναστὰς—ἐφθόγγετο. "Ἐπεὶ τοίνυν ὁ βασιλεὺς τῶν ἐκκλησιῶν χωρίζει" κ. τ. λ. It was not till the reign of *Constantine* that the edifice for Christian worship

was called *ναός*. We know from *Origen* that the Christians had no temples down to A. D. 250. For *Origen* *Cels.* VIII. 19 speaks of temples in a figurative sense: εἰ δὲ καὶ ναοὺς ναοῖς δεῖ παραβαλεῖν, ἵνα παραστήσωμεν τοῖς ἀποδεχομένοις τὰ Κέλσου, ὅτι νεῶς μὲν ἰδρῦεσθαι τοὺς πρέπντας τοῖς εἰρημένοις ἀγάλμασι καὶ βωμοῖς οὐ φεύγομεν κ. τ. λ. and describes the Christians as living temples of the Spirit. He then proceeds c. 20 p. 137 πρὸς τοὺς ἐγκαλοῦντας ἡμῖν ἐπεὶ μὴ νομίζομεν δεῖν σέβειν τὸ θεῖον παρ' ἀναισθήτοις ναοῖς ἀντιπαραλαμβάνομεν τοὺς καθ' ἡμᾶς ναοὺς.—οὐκ εἰς τὸ πιστὸν οὖν ἀφανοὺς καὶ ἀπορρήτου κοινωνίας καὶ τὸ τοιοῦτο σύνθημα φεύγομεν βωμοὺς καὶ ἀγάλματα καὶ νεῶς ἰδρῦεσθαι, ἀλλ' ὅτι εὐρόντες διὰ τὴν Ἰησοῦ διδασκαλίαν τὸν τρόπον τῆς εἰς τὸ θεῖον εὐσεβείας φεύγομεν τὰ φαντασίᾳ εὐσεβείας ἀσεβεῖς ποιοῦντα τοὺς ἐσφαλμένους ἀπὸ τῆς διὰ Ἰησοῦ Χριστοῦ εὐσεβείας.

The building for public worship is in *Theodoret* H. E. II. 9 νεῶς and ἐκκλησία: tom. 3 p. 853 δεῖσθαι ἔφη καὶ τοὺς ἐν Ἀντιοχείᾳ τοῖς τὰς ἐκκλησίας κατέχουσι κοινωνίαν οὐ βουλομένοις εὐκτηρίων νεῶν, καὶ δίκαιον ἓνα καὶ τοῦτοις τῶν οἰκῶν παρασχέσθαι τῶν θείων. What is called *ecclesia* in *Ammianus* XXI. 2, 5 speaking of *Julian* is called *ναός* by *Zonaras* tom. 2 p. 22 B relating the same fact: εἰσῆλθεν εἰς τὸν ναόν.

^v *Lucian*. tom. 2 p. 82 διαστρώσαντα τὴν ἐκκλησίαν. *Steph. Thesaur.* tom. 2 p. 22 "ἐκκλησία de loco apud *Demosth.* *Cor.* [p. 284. 30] οἱ πρυτάνεις τὴν βουλὴν ἐκαλοῦν εἰς τὸ βουλευτήριον, ὑμεῖς δ' εἰς τὴν ἐκκλησίαν ἡγορεύετε." Called ἐκκλησιαστήριον by *Schol. Ven.* ad *Hom.* II. β 788 speaking of *Troy*: πρὸ γὰρ τῶν βασιλείων ἦν τὸ ἐκκλησιαστήριον. *Isidorus Pelus.* Ep. II. 246 uses the same word for the place of Christian worship: ἄλλο ἐστὶν ἐκκλησία καὶ ἄλλο ἐκκλησιαστήριον· ἡ μὲν γὰρ ἐξ ἀμώμων ψυχῶν συνέστηκε τὸ δ' ἀπὸ λίθων καὶ ξύλων οἰκοδομεῖται.

^w I add some passages on both sides of the question. *Irenæus* quoted at A. D. 173 p. 169 speaks justly and liberally of marriage. *Athanasius* tom. 1 p. 105 C extols celibacy as τὴν ὑπὲρ τὸν νόμον παρθενίαν. and p. 958 A virginity: ἡ οὐχὶ μέγα σημεῖον κόρη ποι-

8 The ambiguous word *ecclesia* gradually came to be used in so many senses that it is necessary to trace and distinguish the various meanings of the word. It means 1) an assembly

ἡσιν παρθενεύειν; He again extols virginity tom. 1 p. 698 B C p. 825 C D tom. 2 p. 496 p. 501 B. *Athanasius* takes a liberal view of the subject tom. 2 p. 35—37 approving of marriage, but preferring celibacy as more holy in his opinion. *Clemens Alexandr.* in many passages celebrates celibacy, but in others allows and vindicates marriage; as in *Strom.* II p. 421—424. *Strom.* III p. 431 he combats *Marcion*: ἀλλ' οἱ μὲν ἀπὸ Μαρκίωνος [Nº 17] φύσιν κακὴν ἔκ τε ὕλης κακῆς καὶ ἐκ δικαίου γενομένην δημιουργοῦ· φ' δὴ λόγῳ μὴ βουλόμενοι τὸν κόσμον τὸν ὑπὸ τοῦ δημιουργοῦ γεόμενον συμπληροῦν ἀπέχεσθαι γάμου βούλονται κ. τ. λ. and *Tatian* and *Cassianus*: *Strom.* III. See above Nº 38 Nº 42 p. 410. In *Strom.* IV p. 533 B he commends marriage: καλὰ μὲν εἶναι πάντα ὅσα εἰς χρῆσιν ἡμῶν ἐκτίσθη· ὡς γάμον (φέρει εἰπεῖν) καὶ παιδοποιῆαν, μετὰ σωφροσύνης παρειλημμένα. *Strom.* VII p. 741 B he writes thus: τὸ γαμεῖν δὲ ἐὰν ὁ λόγος ἔξη λέγω καὶ ὡς καθίκει. γεόμενος γὰρ τέλειος εἰκόνας ἔχει τοὺς ἀποστόλους· καὶ τῷ ὄντι ἀνὴρ οὐκ ἐν τῷ μονήρῃ ἐπανέλῃσθαι δέκνεται βίον, ἀλλ' ἐκείνος ἀνδρας νικᾷ ὁ γάμος καὶ παιδοποιᾷ καὶ τῇ τοῦ οἴκου προνοίᾳ ἀνηδόνως τε καὶ ἀλυπῆτως ἐγγυμασάμενος μετὰ τῆς τοῦ οἴκου κηδεμονίας, ἀδιάστατος τῆς τοῦ Θεοῦ γεόμενος ἀγάπης, καὶ πάσης κατεξανιστάμενος πείρας, τῆς διὰ τέκνων καὶ γυναικὸς οἰκετῶν τε καὶ κτημάτων προσφερομένης. τῷ δὲ αἰσῶν τὰ πολλὰ εἶναι συμβέβηκεν ἀπειράστῳ. μόνου γοῦν ἑαυτοῦ κηδόμενος ἡττᾶται πρὸς τοῦ ὑπολειπομένου μὲν κατὰ τὴν εὐνοῦ σωτηρίαν κ. τ. λ. *Clemens* asserts *Strom.* III p. 448 B that the Apostles *Philip* and *Paul* were married: ἡ καὶ τοὺς ἀποστόλους ἀποδοκιμάζουσι; Πέτρος μὲν γὰρ καὶ Φίλιππος ἐπαιδευοῦσαντο· Φίλιππος δὲ καὶ τὰς θυγατέρας ἀνδράσιν ἐξέδωκεν· καὶ ὁ γε Παῦλος οὐκ ὀκνεῖ ἐν τινὶ ἐπιστολῇ τὴν αὐτοῦ προσαγορεύειν σύζυγον.—Mistaking (as *Potter* remarks) *Philip* the deacon for *Philip* the Apostle, and misinterpreting σύζυγος in *Philipp.* IV. 3. He speaks again of the wife of *Peter* *Strom.* VII p. 736 B φασὶ δ' οὖν τὸν μακάριον Πέτρον, θεασάμενον τὴν αὐτοῦ γυναῖκα ἀγομένην τὴν ἐπὶ θάνατον, ἡσθῆναι μὲν τῆς κλήσεως χάριν καὶ τῆς εἰς οἶκον ἀνακομιδῆς, ἐπιφωνήσαι δὲ εὖ μάλα προτρεπτικῶς τε καὶ παρακλητικῶς ἐξ ὀνόματος προσειπόντα “μεμνήσθω αὕτη τοῦ Κυρίου.”

Chrysostom Olympiadi Ep. 2 tom. 7 p. 61, 10 Sav. admits that celibacy was not enjoined by *Christ*: τοσοῦτον γὰρ ἐστὶν ἡ παρθενία πρᾶγμα, καὶ τοσοῦτον δεῖται τοῦ πόνου, ὅτι κατελθὼν ὁ Χριστὸς ἐξ οὐρανοῦ ἵνα τοὺς ἀνθρώπους ἀγγέλους ποιήσῃ—οὐδὲ τότε ἐθάρρησεν ἐπιτάξαι τοῦτο, οὐδὲ εἰς νόμον αὐτὸ τάξιν ἀγαγεῖν.

Tertullian ad uxorem II. 1 p. 76. 77. 84 celebrates celibacy, but fully admits the lawfulness of marriage. He confesses de virginibus velandis c. 14 p. 28. 29 that many professing virginity for the sake of the reputation of sanctity secretly indulged their natural desires: *Non enim confitebuntur nisi ipsorum infantium suorum vagitibus prodita.*

Basilus Cæsar. *Amphilochio* Ep. 2 p. 766 quæst. 2 on virgins who had married after their engagement of virginity says that the clergy treated such as widows who had contracted a second marriage; and excluded them for a year. But he thinks that as the church is now stronger and the number of such virgins greater they should now be treated with greater rigour. He calls them adulteresses who had been spouses of *Christ* and had deserted their husband &c. But *Basil* equitably determines p. 767 D that those who are pledged to virginity in their infancy by their parents are not bound; that it must be their own act at the age of maturity, at more than 16 or 17 years of age. Then it is to be binding, and those who lapse are to be inexorably punished.

It appears from *Augustine* Ep. 109 p. 587 ad monachas that down to A.D. 423 the date of this epistle these societies were voluntary, and that the nun might leave or be expelled from the society: *Convicla secundum prepositæ vel presbyteri arbitrium debet emendatorium sustinere vindictam; quam si ferre recusaverit, et si ipsa non abscesserit, de vestra societate projiciatur.* The sentiments of *Augustine* himself upon the question appear in his remarks at *Retract.* II. 22. See above, *Works* n. 49 p. 464.

Hieronymus upon this subject has been already quoted at Nº 187 p. 450 Nº 188 p. 451 Nº 204 *Works* n. 102 p. 461 n. 143 p. 462. But on the other hand Ep. 30 tom. 1 p. 292 he admits or excuses a second marriage. In *Jovinian.* I p. 539 *Cum hæreticorum sit damnare conjugia et Dei spernere conditionem, quidquid de laude Jovinianus dixerit nuptiarum libenter audimus, ecclesia enim nuptias non damnat sed subjicit.* In *Pammach.* p. 613 *Non ignoramus honorabiles nuptias.—Legimus primam Dei sententiam “Crescite.”—Sed ita nuptias recipimus ut virginitaltem præferamus.* p. 615 *Videant me secundas et tertias nuptias concessisse in Domino.* p. 617. 618 *Via regia sit ita appetere virginitaltem ne nuptiæ condemnentur.—Omnia licent, sed non omnia expediunt. Non damno digamos, immo nec trigamos, et, si dici potest, octogamos.* p. 620 *Quidquid de laude dixerint nuptiarum libenter audimus. Ecclesia matrimonia non damnat sed subjicit.* p. 631 *Protestor me non damnasse nuptias neque damnare.* Ad *Eustochium* tom. 1 p. 202 *Laudo nuptias, laudo conjugium.* Conf. p. 203, ad *Marcellam* p. 658 *Oceano* p. 1071. 1073 *Salvinæ* tom. 1 p. 97.

Gregorius Nazianz. Or. 39 p. 690 A censures *Novatus* for forbidding young widows to marry; to whom *St. Paul* had given permission. He remarks however Or. 40 p. 703 E οὐ γὰρ ἐπεὶ ἡ παρθενία τιμωτέρα ἐν τοῖς ἀτίμοις ὁ γάμος.

Some ages passed before celibacy could be fully established among the clergy: *Hieronymus Oceano*

generally^x; 2) a legislative or judicial assembly, either *a*) the legislative assembly of Athens^y, or *b*) the assembly of any other place^z.

3) The whole Christian society collectively, of either sex and of every age¹ and profession, is called *ecclesia*. And this either *a*) the Christian society throughout the world^a, or *b*) of each particular place^b, or *c*) the congregation assembled for prayer^c. 4) The building for public worship

tom. 2 p. 1068 (see above, Works n. 113 p. 461) "*Carterius* a Spanish bishop had a wife before his baptism, and after her death and after baptism married another. You think that he does not come within the description of *St. Paul* 1 Tim. III. 3.—I wonder that you should produce this single example, when the world is full of persons married under similar circumstances, not only presbyters but bishops; whom if I were to name their number would be greater than that of the synod of Ariminum." Conf. p. 1073. Socrates H. E. V. 22 p. 287 C of bishops in Thessaly: πολλοὶ γὰρ αὐτῶν ἐν τῷ καιρῷ τῆς ἐπισκοπῆς καὶ παῖδας ἐκ τῆς νομίμης γαμετῆς πεποιήκασιν. *Gregory of Nazianzus* was himself the son of a bishop: see A. D. 326 p. 383. *Synesius* bishop of Pentapolis refuses to part with his wife, and in writing to his brother *Euoipius* on the subject displays a mind superior to the narrow prejudices of his time: Ep. 105 p. 248 D ἐμοὶ τοιγαροῦν ὁ τε Θεὸς ὁ τε νόμος ἢ τε ἱερὰ Θεοφίλου χεὶρ γυναῖκα ἐπιδέδωκε. προαγορεύω τοίνυν ἅπασιν καὶ μαρτύρομαι ὡς ἐγὼ ταύτης οὔτε ἀλλοτριώσομαι καθάπαξ οὔτε ὡς μοιχὸς αὐτῇ λάθρα συνέσομαι. τὸ μὲν γὰρ ἥκιστα εὐσεβὲς τὸ δὲ ἥκιστα νόμιμον. ἀλλὰ βουλήσομαι τε καὶ εὖξομαι συχνὰ μοι πάντῃ καὶ χρηστὰ γενέσθαι παιδιά.

Athanasius ad Dracontium tom. 1 p. 958 D observes μοναχοὶ δὲ πατέρες τέκνων γεγόνασιν· ὥσπερ καὶ ἐπισκόπους πατέρας τέκνων—οἶδαμεν. *Filii clericorum* in the time of *Athanasius* are mentioned in a law of *Constantius II* of Apr. 11 A. D. 349 given in the Tables at p. 416.

Eriphanius hæc. 59 p. 496 C remarks in 376 ἀλλὰ πάντως ἐρεῖς μοι ἐν τισὶ τόποις ἔτι τεκνογονεῖν πρεσβυτέρους καὶ διακόνους καὶ ὑποδιακόνους.

Paphnutius an Egyptian bishop is memorable for the wise and prudent counsel which he gave on this subject in Socrates H. E. I. 11 at the council of Nice in 325.

^x Schleusner collects the following examples of *ecclesia* in this sense: Act. VII. 38 ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ. Heb. II. 12 from Psalm. 22. 22 (21. 23) ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. (Again Psalm. 22. 25 (21. 27) παρὰ σοῦ ὁ ἔπαινός μου ἐν ἐκκλησίᾳ μεγάλῃ.) Psalm. 26. 5 (25. 5) ἐμίσησα ἐκκλησίαν πονηρευομένων. 1 Paral. XIII. 2 καὶ εἶπε Δαβὶδ τῇ πάσῃ ἐκκλησίᾳ Ἰσραὴλ. 1 Macc. II. 56 Χάλεβ ἐν τῷ ἐπιμαρτύρασθαι ἐν τῇ ἐκκλησίᾳ ἔλαβε γῆς κληρονομίαν. Sirach XXIV. 1 ἐν ἐκκλησίᾳ ὑψίστου τὸ στόμα αὐτῆς [ἡ σοφία] ἀνοίξει. XLIV. 15 (14) τὸν ἔπαινον ἐξαγγελεῖ ἐκκλησία.

^y Suid. ἐκκλησία κυρία p. 1171 B. Idem ἐκκλησίαν. Ἀριστοφάνης Πλούτῳ [171]. Aristoph. Pl. 330. 725. 950 Equit. 76. 746. Acharn. 19. 169. 173 Eccles.

89 Av. 1030. Xenoph. Hæl. I. 1, 14 Ἀλκιβιάδης ἐκκλησίαν ποιήσας. I. 7, 9 ἐντεῦθεν ἐκκλησίαν ἐποιοῦν. Thucyd. I. 31 καταστάσης ἐκκλησίας. I. 44 γενομένης δις ἐκκλησίας. I. 139 ποιήσαντες ἐκκλησίαν. II. 22 Περικλῆς—ἐκκλησίαν οὐκ ἐποίησε. V. 46 τῇ δ' ὑστεραίᾳ ἐκκλησίᾳ ὁ Νικίας. Plato Euthyphrone p. 3 C ἐν τῇ ἐκκλησίᾳ.

^z Xenoph. Hellen. III. 3, 8 οὐδὲ τὴν μικρὰν καλουμένην ἐκκλησίαν συλλέξαντες. of Lacedæmon. Act. XIX. 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. XIX. 32 ἡ γὰρ ἡ ἐκκλησία συγκεχυμένη. of Ephesus. Schleusner makes this last a separate meaning; but without reason. This was an assembly of the people of Ephesus collected in the theatre; no unusual place of meeting.

^a Schleusner has collected the texts of Scripture which bear this meaning. Matt. XVI. 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 1 Cor. X. 32 XI. 22 τῇ ἐκκλησίᾳ τοῦ Θεοῦ. Ephes. V. 23 ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας. 24 ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ. 25 ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν. 27 ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξὸν τὴν ἐκκλησίαν. 29 καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν. 32 εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. 1 Tim. III. 15 ἐκκλησία Θεοῦ ζῶντος. Heb. XII. 23 ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς. 1 Cor. VI. 4 XII. 28 Ephes. I. 22 III. 10. 21 τῆς ἐκκλησίας. τῇ ἐκκλησίᾳ. In this sense Origen Comm. in Joann. Vol. 1 p. 270 ἐτέρων ὄντων παρὰ τὴν ἐκκλησίαν. in Matt. Vol. 3 p. 120 τῶν δ' ἄλλων τῆς ἐκκλησίας. Vol. 3 p. 344 Vol. 4 p. 69 τοὺς ἐν τῇ ἐκκλησίᾳ μικροῦς. Vol. 4 p. 25 οἱ ἄρχοντες—τῆς ἐκκλησίας δουλευνέτωσαν αὐτῇ. p. 90 καὶ νῦν ἐν τῷ ἱερῷ τῇ ἐκκλησίᾳ ἐστὶν ὁ Χριστός. Conf. p. 68. 69. p. 145 τὴν ἐν τῇ ἐκκλησίᾳ πεπιστευμένην ἀνάστασιν νεκρῶν.

^b Schleusner refers to these texts: Act. VIII. 1 τὴν ἐκκλησίαν τὴν ἐν Ἱερουσαλὺμοις. IX. 31 αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην. 1 Cor. I. 2 τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὐσῃ ἐν Κορίνθῳ. 1 Thess. I. 1 τῇ ἐκκλησίᾳ Θεσσαλονικέων. Coloss. IV. 15. 16 ἐν τῇ Λαοδικείᾳ ἐκκλησίᾳ. Galat. I. 2 ταῖς ἐκκλησίαις τῆς Γαλατίας. Apocal. I. 4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ. II. 1 τῆς ἐν Ἐφέσῳ. 8 τῆς ἐν Σμύρνῃ. 12 τῆς ἐν Περγάμῳ. 18 τῆς ἐν Θυατείροις. III. 1 τῆς ἐν Σάρδεσιν. 7 τῆς ἐν Φιλαδελφείᾳ. 14 τῆς ἐν Λαοδικείᾳ. Add Rom. XVI. 1 τῆς ἐκκλησίας τῆς ἐν Κογχρεαῖς. XVI. 4 πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν. XVI. 5 Coloss. IV. 15 Philem. v. 2 1 Cor. XVI. 19 αἱ κατ' οἶκον ὑμῶν ἐκκλησίαι. XVI. 1 ταῖς ἐκκλησίαις τῆς Γαλατίας. XVI. 19 αἱ ἐκκλησίαι τῆς Ἀσίας. Clemens Romanus Ep. 1 ἡ ἐκκλησία τοῦ Θεοῦ ἡ παροικούσα Ῥώμην τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ παροικούσῃ

was called *ecclesia*. Examples have been given already of *ecclesia* in this sense. It is not used in this meaning in the New Testament.

5) *Ecclesia* in Matth. XVIII. 17 is used in a peculiar sense, and perhaps has a reference to Jewish institutions^d.

6) These meanings of the word *ecclesia* are found in the ancient republics and secular and gentile writers, and in Scripture and the early Church. But when the clergy increased in influence and power they applied the term exclusively to themselves. The clergy were *ecclesia*, the people were the laity; the power of the Church meant the power of the clergy, the revenues of the Church were the revenues of the clergy. *Ecclesia* for the clergy appears in the Theodosian Code. In this sense the word is applied by the church of Rome, and some English theologians assign

Κόρινθον. Eccl. Smyrnensium apud Eusebium H. E. IV. 15 ἡ ἐκκλησία τοῦ Θεοῦ ἡ παροικοῦσα Σμύρναν τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ παροικοῦσῃ ἐν Φιλομηλίᾳ καὶ πάσαις ταῖς κατὰ πάντα τόπον τῆς ἀγίας καθολικῆς ἐκκλησίας παροικίαις. An early use of the term καθολικὴ ἐκκλησία for the whole Church of Christ throughout the world.

^c As in 1 Cor. XI. 18 συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ. XIV. 19 ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους κ. τ. λ. 28 σιγάτω ἐν ἐκκλησίᾳ. 33 ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἀγίων. 34 ἐν ταῖς ἐκκλησίαις σιγάτωσαν. 35 ἀσχυρὸν γὰρ ἐστὶ γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν. 3 Joh. 6 ἐνώπιον ἐκκλησίας. In this sense Isidorus Pelus. Ep. II. 246 τὸ ἄθροισμα τῶν ἀγίων τὸ ἐξ ὁρθῆς πίστεως καὶ πολιτείας ἀρίστης συγκεκροτημένον ἐκκλησία ἐστίν. And Tertullian Exhort. Cast. c. 7 tom. 3 p. 119 *Ubi tres* [referring to Matth. XVIII. 20] *ecclesia est licet laici*. Where Tertullian also observes *Nonne et laici sacerdotes sumus?* Clemens Alex. Strom. VII p. 715 B also uses *ecclesia* in this sense. Having admitted that the Christians had no temples, he argues that the elect assembled for worship were to be called ἐκκλησία, and that the congregation of the faithful so assembled was the temple of God more truly than any structure decorated by human art: p. 714 B ἡ γὰρ οὐ καλῶς καὶ ἀληθῶς οὐκ ἐν τύπῳ τινὶ περιγράφομεν τὸν ἀπεριλήπτου, οὐδ' ἐν ἱεροῖς καθιέργουμεν τὸ [l. τὸν] πάντων περιεκτικόν; p. 715 B πῶς οὐ κυρίως τὴν εἰς τιμὴν τοῦ Θεοῦ κατ' ἐπίγνωσιν ἀγίαν γενομένην ἐκκλησίαν ἱερὸν ἂν εἴποιμεν Θεοῦ, τὸ πολλοῦ ἄξιον, καὶ οὐ βαναύσῳ κατεσκευασμένον τέχνῃ, ἀλλ' οὐδὲ ἀγύρτου χειρὶ δεδαιδαλμένον, βουλῇσι δὲ τοῦ Θεοῦ εἰς νεὼν πεποιημένην. οὐ γὰρ, ἤν τὸν τόπον ἀλλὰ τὸ ἄθροισμα τῶν ἐκλεκτῶν ἐκκλησίαν καλῶ. Perhaps in this sense Origen in Matth. Vol. 4 p. 135 τὰ πολυάνθρωπα ἀθροίσματα τῶν (ἵνα ἀπλούστερον ὀνομάσω) ἐκκλησιῶν.

Mr. Hallam observes in his Constitutional History of England Vol. I p. 84 "In Cranmer's bible the word *ecclesia* is always rendered *congregation* instead of *church*, either as the primary meaning, or, more probably, to point out that the laity had a share in the government of a Christian society." The word *congregation* is more fitly employed in many passages. In the texts quoted in this note that word is preferable. The English Bible renders *ecclesia* by *congregation* in 1 Chron. XIII. 2 Psalm XXII. 22. 25

XXVI. 5 1 Macc. II. 56 Sirach XXIV. 2 XLIV. 15, by *assembly* in Acts XIX. 32. 39.

^d H. Steph. Thesaur. tom. 2 p. 23 interprets ἐκκλησία apud Matth. XVIII "Synedrium seu presbyterium seu seniorum collegium." Schleusner "Collegium presbyterorum." The annotator on the N. T. London 1768 remarks "Constat Christum de temporibus et rebus N. T. loquentem uti locutionibus a consuetudine sui temporis et ecclesiæ Judaicæ ductis." Cranmer translates the passage thus: "Tell it unto the congregation; if he hear not the congregation, let him be to thee as an heathen man and a publican." It is evident that the assembly here called *ecclesia* had not the power of compelling or commanding, but only the power of advising.

^e Cod. Theod. Vol. 4 p. 466 l. 123 de decurionibus A. D. 391 *Durum super his qui relicta curia vel senatoriam dignitatem adepti sunt et Christianitatis obtentu curialium se consortio separarunt cuidam sanctionum nostrarum processit auctoritas, ut, si eorum personas vel honor vel religio defenderet, quod ex curiali substantia vel ipsi retinerent vel in alios transtulissent obnoxium publicis descriptionibus haberetur. Evidens etiam precepto nostro tempus expressum est, ex quo consulatu si qui de curialibus ad ecclesiam confugissent, omni scrirent patrimonio curiæ esse cedendum.—Si qui autem divino cultu occupati et sacrosanctis mysteriis servientes legitima filiorum successione nituntur, si nullum filii eorum adhuc in ecclesia locum tenentes, vel his quæ per leges comprehensa non defendantur officiis, hos cum patrum facultatibus curia inservire decernimus.* Here *ecclesia* is the clerical body. Cod. Theod. Vol. 4 p. 389 l. 50 de decurionibus A. D. 362 *Decuriones qui ut Christiani declinant munia revocentur. Christiani here are the clergy.* This however in a law of Julian. But the same expression is in a law of Honorius Cod. Theod. Vol. I p. 441 repeated Cod. Just. de episcopali auditione I. 4, 11 *Et, ut facilis executio proveniat, Christianos proximorum locorum volumus hujus rei sollicitudinem gerere. (ut Romanos captivos qui reversi fuerint nemo teneat, nemo injuriis aut damnis afficiat, added in Cod. Just.) Ecclesia for the clergy in l. 46 de episcopis quoted at A. D. 425 p. 605 privilegia ecclesiæ sive clericis delata.*

this meaning, in opposition to their own articles, in which the true definition is given^f. A dextrous disputant can apply the word *ecclesia* or *church* as he finds it convenient to his argument, sometimes in its original sense to the whole Christian community, sometimes in the limited sense which it afterwards acquired, to the clergy only.

9 The texts which speak of death by *Adam* are Genes. II. 17 *Thou shalt surely die.* III. 19 *Dust thou art, and unto dust shalt thou return.* Romans V. 17 *Death reigned by one.* 1 Cor. XV. 22 *As in Adam all die, even so in Christ shall all be made alive.* The precise nature of that death is not defined in Scripture; but the texts seem to imply *extinction of Being*. From that death however the whole race of mankind was liberated by *Christ*. The benefit was as universal as the penalty^g.

^f Art. 19 *Ecclesia Christi visibilis est cætus fidelium in quo verbum Dei purum prædicatur.* "The visible church of *Christ* is a congregation of faithful men." Wheatly on the Common Prayer 6th ed. London 8vo. 1729 Appendix to introduction p. 33 in remarking upon the 20th article lays down the following doctrine in direct opposition to the preceding article: "I have given a true account of this matter, that others, who are led away by Erastian principles, and think that the civil magistrate only has authority in matters of religion, may be convinced that this is not agreeable to the doctrine of our Church, who declares in her 20th article that *the Church*—that is, the ecclesiastical governors the bishops and their presbyters, for there may be a Church where there is no Christian civil magistrate—*hath power to decree rites and ceremonies, and also authority in matters of faith.*" Wheatly's supposition, that "the Church must mean the clergy where there was no Christian civil magistrate," is the reverse of the truth; for in the time of heathen princes *ecclesia* meant the whole society of Christian people. But when Christian princes reigned, and when there was a Christian civil magistrate, then it was that *ecclesia* came to be used in its limited sense, and to mean the clergy only.

On the authenticity of that 20th article see the remarks of Mr. Hallam in his Constitutional History of England Vol. I p. 192 note. It is not yet fully proved that this article had the sanction of the legislature.

The puritan *Cartwright* in the reign of *Elizabeth*, he who held that "No civil magistrate in councils for church matters can either be the chief moderator, overruler, judge, or determiner;" he who held that "Civil magistrates must remember to submit themselves unto the Church, to submit their sceptres, to throw down their crowns, before the Church," gives the name of *Church* to the priests. An account of *Cartwright* is given by Mr. Hallam Constitutional Hist. Vol. I p. 185—187.

^g Bishop Tomline Elements of Theology Vol. 2 p. 240 "Many persons, although they reject the Pelagian system, do not accede to this opinion of

Augustine concerning original guilt, as thinking it incompatible with the justice and goodness of God to make the whole race of man liable to punishment for the sin of *Adam* in which they had no concern; and the case which appears the most repugnant to the Divine Attributes is that of infants and idiots, who, being incapable of sinning, ought not to be subject to punishment. These men admit that a mortal and corrupt nature is derived from *Adam* to all his descendants; and that this corruption is so strong that no man ever lived to the age of maturity without sin; and consequently that every such person is liable to divine punishment for the sins which he has himself actually committed, but not for *Adam's* sin. They therefore think that infants and idiots die because of *Adam's* sin, but that no farther punishment awaits them."—p. 242 "It must be acknowledged that *original guilt* is a difficult and abstruse subject; and, as the Scriptures do not inform us what were the full and precise effects of *Adam's* disobedience upon his posterity, it is perhaps scarcely to be expected that there should be an uniformity of opinion upon that point."

Chrysostom tom. 9 p. 610 B Montf. admits that the doctrine, "that all should be punished for the sin of one" was not thought reasonable: τὸ μὲν γὰρ ἑνὸς ἁμαρτήσαντος πάντας κολάζεσθαι οὐ σφόδρα δοκεῖ κατὰ λόγον γίνεσθαι τοῖς πολλοῖς. But the injustice is in the interpreter and not in the Scripture itself, which expresses *death* and not *punishment*. When the Scriptures speak of *punishment*, this is said with reference to *adults* and to the actual sins of men.

The Fathers for the most part in referring to death by *Adam* speak in general and indefinite terms. Athanasius tom. I p. 56 D speaks generally: τῇ τοῦ θανάτου φθορᾷ. Conf. p. 57 B 350 D 435 D. p. 485 B θνητοὶ καὶ φθαρτοί. p. 589 B through the Redeemer the race of man became ἀπὸ μὲν θνητοῦ ἀθάνατον καὶ ψυχικὸν ἐν γόγονε πνευματικόν. p. 164 B through *Adam* πᾶς ἄνθρωπος ὑπεύθυνός ἐστι θανάτῳ. p. 620 A διαφθορὰν καὶ θάνατον. p. 626 D he speaks more definitely upon Genes. III. 19 τῇ ψυχῇ λέγων θανάτῳ ἀποθανῆ. for he adds δυοὶ τόποις οἰχασθαι. p. 627 A τὸν τάφον καὶ τὸν ᾄδην. Justin Martyr dial. cum Tryphone c. 88 ἀπὸ τοῦ

10 But this included the case of unbaptized children. It is impossible to suppose that these will be excluded from the benefits to which all mankind are admitted. What is granted to adults who have not known *Christ* will much more be granted to infants, who are incapable of sin. *Gregory of Nazianzus* does not venture to condemn unbaptized children. He places them in an intermediate state^h. *Ambrosius*ⁱ affirms in the case of *Valentinian II* that salvation is possible when the rite of baptism is wanting. But if this is possible to an adult, how much more to an infant ! *Chrysostom* declares generally and without reserve that the souls of children are with God^k.

Ἀδὰμ ὑπὸ θάνατον καὶ πλάνην ἐπεπτώκει. Chrysost. speaks generally in these passages : Hom. X in Rom. V. 12 tom. 9 p. 519 Montfaucon. tom. 6 p. 408 E p. 487 B. On Genesis II. 17 tom. 2 p. 66 B p. 398 A tom. 3 p. 751 B tom. 4 p. 148 C p. 177 C p. 682 C tom. 5 p. 306 C tom. 8 p. 159 E tom. 10 p. 439 B tom. 11 p. 368 C p. 369 D. On Genesis III. 19 tom. 2 p. 310 D p. 460 B tom. 4 p. 177 C p. 219 A p. 245 A tom. 5 p. 204 D p. 306 C tom. 6 p. 506 D tom. 10 p. 395 E tom. 12 p. 460 D. In commenting upon Genes. II. 17 in tom. 2 p. 443 C he affirms that though the body died the soul survived. In tom. 7 p. 166 A he observes οὐκ ἔτι γὰρ εἰ καὶ εἰς γῆν ἀπελεύσῃ—ἀλλὰ τὰ πολλῶ τούτων χαλεπώτερα, τὸ σκότος τὸ ἐξώτερον κ. τ. λ. which supposes the sentence upon *Adam* to be less than what is threatened to sinners in the Gospel. In tom. 6 p. 189 B the meaning is not clear : γῆ εἰ καὶ εἰς γῆν ἀπελεύσῃ καὶ μὴν οὐκ ἦν γῆ μόνου ἀλλὰ καὶ ἀθάνατον εἶχε ψυχὴν. He treats of *Adam's* fall Ep. 3 Olympiadi tom. 7 p. 69, 17 Savil. but generally. Methodius apud Phot. Cod. 234 p. 909 θάνατος ἐδόθη παρὰ Θεοῦ τῷ ἐξημαρτηκότι, ἵνα μὴ ἀθάνατον μείνῃ τὸ κακόν. Greg. Naz. Or. 38 p. 671 A imitates this : κερδαίνει [*Adamus*] μὲν τι κἀνταῦθα, τὸν θάνατον, καὶ τὸ διακοπῆναι τὴν ἁμαρτίαν, ἵνα μὴ ἀθάνατον ᾗ τὸ κακόν. He adds καὶ γίνεται φιλανθρωπία ἢ τιμωρία· οὕτω γὰρ πείθομαι κολάζειν Θεόν. which seems to mean, that death was extinction of Being. Greg. Naz. Or. 45 p. 851 B has the same passage again : κερδαίνει μὲν τι κἀνταῦθα, τὸν θάνατον—πείθομαι κολάζειν Θεόν.

Theodoret on Genesis III. 19 speaks in general terms tom. 1 p. 700 p. 1250 p. 1369 tom. 4 p. 1073 p. 1081 and tom. 4 p. 160 quoting Chrysostom. On Rom. V. 17 Theodoret tom. 4 p. 450 p. 199 p. 424. On 1 Cor. XV. 22 tom. 4 p. 93 p. 200 p. 211 p. 374 p. 1296. To these passages might, be added many others from others of the Fathers ; as from Basil Cæsar. Ep. 65 = 261 p. 852 B p. 853 B, which speak generally and indefinitely of death by *Adam*.

As the benefits of the Atonement extended to all mankind, those who lived before the Advent and those to whom the Gospel has not been preached will participate : *Ambrosius de officio ministrorum* III. 19 tom. 3 p. 205 *Christus Dominus pro universis mortuus est*. Bishop Tomline tom. 2 p. 320 "The acceptance of those who were never made acquainted with the Gospel will be for the sake of *Christ Jesus*,

who died as a propitiation for the sins of the whole world. The merits of his death are not limited to those who call upon his name ; for *how shall they call upon him in whom they have not believed ? and how shall they believe without a preacher ?* Rom. X. 14. St. Paul by thus shewing that it has been absolutely impossible for a great part of mankind to believe in the Gospel intimates that their unbelief will not be imputed to them as a fault." The remark of Mr. Rose Sermons Cambridge 1825 p. 74 is important : "It is very impious to assert that it was necessary to man's salvation that a knowledge of his own redemption should be communicated to him ; as if the Saviour of the World could not have paid the price of man's sin without informing man of his own happiness. There are still and were in former ages, and may be for many ages yet to come, men on whom the light of the Gospel has never shone ; and God will never condemn man for not knowing what it was physically impossible for him to know."

^h Greg. Naz. Or. 40 p. 708 B of children who die unbaptized. "Those who are unable to attain baptism either through infancy or some involuntary hindrance will neither be glorified nor punished by the Just Judge. They have not the seal indeed of baptism, but they are guiltless, and rather suffering wrong than committing it. It does not follow that he who does not merit punishment is worthy of honour. On the other hand it does not follow that he who does not deserve honour merits punishment."

ⁱ *Valentinian II* died before *Ambrosius* arrived to administer the rite A. D. 392 p. 525. Upon which *Ambrosius* observes de morte Valentiniani tom. 5 p. 112 M *Sed audio vos dolere quod non acceperit sacramentum baptismatis. Dicite mihi quid aliud in nobis est nisi voluntas, nisi petitio ? Atqui etiam dudum hoc voti habuit ut et antequam in Italiam venisset initiaretur, et proxime baptizari se a me velle significavit, et ideo præ cæteris causis me accersendum putavit. Non habet ergo gratiam quam desideravit ? Non habet quam poposcit ? Certe quia poposcit accepit.* Again p. 115 M *Credamus vel testimoniis angelorum quod deteresa labe peccati ablutus ascendit quem sua fides lavit.*

^k Chrysostom. in Matth. tom. 7 p. 336 D Montf. ψυχαι γὰρ δικαίων ἐν χειρὶ Θεοῦ [sc. Sap. III. 1]· εἰ δὲ αἱ τῶν δικαίων, καὶ αἱ τῶν παιδῶν· οὐδὲ γὰρ ἐκείναι πο-
νηραί.

11 *Augustine* upon this subject represents Divine Providence like the Evil Principle of the Manichees, as a Power cruel and unjust and pleased with the contemplation of misery. For his doctrine is that infants who die unbaptized are destined to eternal torments¹.

¹ *Augustine* Hieronymo Ep. 28 Tables p. 589 written A. D. 415 discusses the question of original sin p. 112. and understands death through *Adam* to mean punishment p. 118. Conf. Ep. 47 p. 182. Which sentiment he endeavours to explain and justify p. 118. A question is proposed to *Augustine* Ep. 88 *infantem non baptizatum morte preventum non posse perire merito, quoniam sine peccato nascitur*; which he answers Ep. 89. He argues thus. He supposes p. 457 only the baptized to partake of the Redemption. In Rom. V. 18 after *κατάκρυμα* he inserts p. 459 *de qua condemnatione parvuli per sacramentum baptismi liberandi sunt*. Which is not in *St. Paul*. And yet *Augustine* admits p. 459. 494 that *antiqui justi* (namely before the Advent of *Christ*, and *ante legem* p. 495) were redeemed through *Christ*. He thinks Ep. 99 p. 502 that wise and good heathens were liable *inferni cruciatibus*.

The two ideas which possess his mind on this question are these; that death through *Adam* means eternal torments, and that these eternal torments are the portion of all infants who die unbaptized. In Ep. 105 he largely treats the subject. Original sin is imputed p. 538. Ibid. p. 539 (*Adamus*) *hereditarium vitium transmisit ad posteros quos in se habuit cum peccaret*. and their lot is *supplicio destinari* p. 539. Ibid. p. 540 *Nullus parvulus nisi renatus &c. intrat in regnum celorum*. He is involved in a necessary difficulty p. 540. 541 *Cur ergo in regnum celorum non accepto regenerationis lavacro parvulus nullus intrabit? Num quidnam ipse sibi parentes infideles vel negligentes de quibus nasceretur elegit? &c.*—*Cur providentia Dei—non consulit omnibus parvulis filiorum suorum, et nonnullis consulit etiam parvulis impiorum?* &c. He states the case of *Jacob* and *Esau* p. 541, which is not a parallel case, since the question there concerned *temporal* blessings. He argues p. 544 that these were not predestined punishments for the future acts which would be committed in their maturity, because in infants dying there were no future acts. The question is argued again Ep. 106 p. 552 &c. where he truly lays down the doctrine that infants who receive eternal life receive it by the free gift of God through *Christ*. When *Augustine* affirms p. 556 *Laudet misericordiam qui liberatur*, he truly states the doctrine; but when he adds *Non culpet judicem qui punitur*, he is again involved in the difficulty of reconciling this with sense or reason or justice, so far as infants are concerned.

Augustine is pressed again by the difficulty Ep. 106 p. 560. According to his argument p. 559. 560. 574 the sacrament of the Lord's Supper is also necessary to infants. He is especially involved in the difficulty

Ep. 107 p. 575 where he argues the twelve propositions against *Pelagius*. He seems to concede p. 580 that those who lived before the Advent (and therefore children before the Advent) might be saved without baptism, which had not then been instituted; for he states the parallel case of circumcision: *Sicut antiqui justi si non circumciderentur, non erat eis peccatum &c.*—Are children then *after* the coming of *Christ* in a worse condition than children *before* his Advent? Is the efficacy of the Atonement to extend to all children who died before the Advent, and to be limited only to the baptized after it? *Augustine* states Ep. 157 the atrocious doctrine of eternal torments for infants who die unbaptized. Yet here again he admits p. 819 that some before the coming of *Christ* were saved through *Christ*: *illi justi, qui priusquam venerat in carne crediderunt*. But he seems to limit this to those who knew through the prophets and believed in *Christ's* future coming. He is in difficulty with the question of eternal misery for the sin of *Adam* at p. 826. The human soul of the Saviour—*Mediatoris anima* p. 828—perplexes him. The lot of infants—*parvulorum sors*—is stated by *Augustine* Ep. 107 p. 573, and he concludes p. 574 (*gratia Dei*) *multis non detur parvulis, et sine illa plerique moriuntur*. At Ep. 157 p. 821 he mentions *infantibus qui sine hac gratia in ipsius massæ damnatione moriuntur*; and then expresses the following horrible sentiment: (*Deus*) *tam multos creando nasci voluit quos ad suam gratiam non pertinere præscivit, ut multitudinem incomparabili plures sint illis quos in sui regni gloriam filios promissionis, prædestinare dignatus est, ut etiam ipsa rejectorum multitudinem ostenderetur quam nullius momenti sit apud Deum justum quantalibet numerositas justissime damnatorum*.

The question concerning the future state of infants is no trifling question; for it concerns more than half the entire human race. For it is an ascertained fact that in the civilised countries of modern Europe half the species die in childhood. Much more then is this proportion true of barbarous countries, and of countries in which, as in China, infanticide prevails. In the stupendous mystery of the Trinity, and the still more stupendous mystery of the Incarnation, much, or rather all, is above our reason and beyond it. But this was to be expected; for even in the visible works of God there is much that is infinitely beyond the comprehension of man; how much more then in things invisible and spiritual. But in the Divine Dispensations there can be nothing *contrary* to reason. The doctrine of *Augustine* disparages God's Attribute of Justice, and is contrary to reason and common sense. In difficult or ambiguous texts

12 That there will be different degrees of blessedness in Heaven and different degrees of punishment for the wicked is the opinion of the greatest authorities among the Fathers^m. Those who hold that the lot of all in both states will be equal, and that all transgressions will be visited with the same measure of punishment, are refuted by the interpretations of the Fathers not less than by Scripture itself and by reason.

13 The Spirit of Christianity was especially adverse to intolerance. The precept was *Judge not that ye be not judged*ⁿ. Another Scripture said *Who art thou that judgest another's servant? To his own Master he stands or falls*^o. Those who would have called down fire to consume their enemies were met by the rebuke *Ye know not what manner of spirit ye are of*^p. The weapon with which the Faith was to be propagated was Persuasion and not Force. But when the clergy had attained power, that spirit and those precepts were forgotten. From that time for many ages the persecution of heretics never ceased. Not only the church of Rome but the Greek church and the

it is better to follow the counsel of Gregory of Nazianzus, who advises us, when there is a doubt, to adopt that interpretation which is most consonant to benevolence and humanity: Greg. Naz. Or. 39 p. 690 B *εἰ δὲ ἀμφίβολου, νικῶ τὸ φιλόανθρωπον*. The Greek Fathers, who were better acquainted with the original text than the Latins, and who preserved in the apostolical churches some tradition of the apostolic teaching, thought more worthily than *Augustine* of the Divine Attributes.

A difficulty has been felt by some in the text Rom. V. 12 *for that all have sinned*. Upon which Burnet (quoted by Tomline p. 238) arguing in support of *Augustine* remarks "It being affirmed that all who die have sinned, and it being certain that many infants die who have never actually sinned, these must have sinned in *Adam*. They could sin in no other way." But this difficulty is removed by the interpretation of Erasmus, who observes that *St. Paul* in that text speaks of adults and of adults only.

Dr. Hales Analysis of Chronology Vol. 2^p p. 977 interpolates the church catechism, where the doctrine of the 9th article is stated, in this manner: "*Being by nature born in sin* [or prone to sinning and thereby] *children of wrath* [or obnoxious to Divine punishment], *we are hereby made children of Grace*." If the words which he substitutes, or by which he interprets, were the terms made use of; if, instead of *being by nature born in sin and children of wrath*, it had been written *being by nature prone to sinning and thereby obnoxious to Divine punishment*, few would have objected to that passage.

^m On the first see *Hieronymus* against *Jovinianus* quoted at p. 452, In *Pelagium* p. 928 *Multæ mansiones sunt apud Patrem, quia et merita diversa*. *Augustine* Ep. 142 p. 985 from 1 Cor. XV. 41. *Origen* Comm. in Matt. tom. XIII. 15 Vol. 3 p. 236 on the text XVIII. 1 *ὅτι μὲν γὰρ οὐκ ἔστιν ἰσότης τῶν ἀξιουμένων τῆς βασιλείας τῶν οὐρανῶν κατελήφεισαν, καὶ ὅτι μὴ οὕσης ἰσότητος ἐστὶ τις μείζων κ. τ. λ.* *Chrysostom* on both points Opp. tom. 1 p. 33 E Montf. αὐτὸς γάρ

φησιν "ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. καὶ οὐκ ἐν τῇ γέννῃ μόνον ἀλλὰ καὶ ἐν τῇ βασιλείᾳ πολλὰς ἂν εὔροι τις τὰς διαφορὰς." "Μοναὶ γὰρ" φησὶ "πολλαὶ εἰσι παρὰ τῷ πατρὶ μου." καὶ "Ἄλλη δόξα ἡλίου καὶ ἄλλη δόξα σελήνης." On the first point *Theodoret* tom. 1 p. 895 ταύτην ἡμᾶς τὴν διαφορὰν ὁ κύριος ἐν τοῖς ἱεροῖς εὐαγγελίοις ἐδίδασκε φήσας "Πολλαὶ μοναὶ παρὰ τῷ πατρὶ μου." συνωδὰ καὶ ὁ μακάριος ἔφη Παῦλος κ. τ. λ. [1 Cor. XV. 21—23.] Idem tom. 2 p. 32 οὐ πάντες οἱ πεπιστευκότες τῆς ἰσῆς ἀξίας ὑπάρχουσι. "πολλὰ γὰρ μοναὶ παρὰ τῷ πατρὶ μου" φησὶν ὁ Χριστός· τοῦτεστιν ἀξιομάτων διαφοραί. On the second point, the different degrees of punishment, *Chrysostom* tom. 5 p. 42 B Montf. ἴδοι δ' ἂν τις καὶ ἀπο συνέσεως ἐπιτεταμένης καὶ ἀπὸ ἀφελείας διαφορὰν γινομένην κολάσεως, ὅταν λέγῃ "ὁ δοῦλος ὁ εἰδὼς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ποιήσας δαρήσεται πολλὰς, ὁ δὲ μὴ εἰδὼς μηδὲ ποιήσας δαρήσεται ὀλίγας." καὶ πολλὰ ἔτερι εὔροι τις ἂν τὰ ποιοῦντα διαφορὰν κολάσεως καὶ διαφορὰν ἐλέους καὶ φιλανθρωπίας. tom. 7 p. 322 B οὐ γὰρ ὁμοίως πάντα ἐπὶ πάντων κρίνεται. "Δυνατοὶ γάρ" φησὶ "δυνατὸς ἔτιυσι θήσονται [Sap. VI. 7]. καὶ "ὁ εἰδὼς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ποιῶν δαρήσεται πολλὰς." ὥστε ἡ πλείων γνώσις πλείονος κολάσεως ἐστὶν ὑπόθεσις. Ibid. p. 730 E καὶ ἀπὸ συνέσεως πολλὴ ἡ διαφορὰ· ὁ γὰρ εἰδὼς τὸ θέλημα κ. τ. λ.—καὶ τὸ μετὰ τὰ παραδείγματα τοσαῦτα καὶ τηλικαῦτα ἁμαρτάνειν πλείονα φέρεי τὴν τιμωρίαν. tom. 2 p. 311 D "ὁ γὰρ δοῦλος," φησὶν, "ὁ μὴ εἰδὼς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ποιήσας δαρήσεται ὀλίγας." Conf. tom. 9 p. 481 E p. 752 E. *Theodoret* tom. 1 p. 156 τὰ μείζονα τῶν ἁμαρτημάτων μείζονων ἀξία τιμωμάτων οὕτω καὶ ὁ κύριος ἐδίδασκεν· "ὅ μὲν γὰρ" φησὶ "πολὺ δοθήσεται πολὺ καὶ ἀπαιτήσουσι παρ' αὐτοῦ. p. 292 ὁ κύριος ἐν τοῖς ἱεροῖς εὐαγγελίοις "Ὁ μὲν γὰρ ὀλίγον δοθήσεται" κ. τ. λ. *Hieronymus* tom. 5 p. 12 E ad Esaiam II. 4 *Ergo ei inter gentes judicandum est; nec omnes increduli pari sententia condemnandi, sed pro diversitate meritum diversa passuri sunt*. Conf. *Hieron.* tom. 5 p. 360 C tom. 7 p. 43 H.

ⁿ Matth. VII. 1 Luke VI. 37.

^o Rom. XIV. 4.

^p Luke IX. 54. 55.

Protestant churches were persecutors. Mr. Hallam^a has shewn that in England complete liberty of conscience was not finally established by law till the reign of *George* the third. Some specimens however remain of men who conformed to the precepts of their religion rather than to the practice of their times. The death of *Priscillian* was condemned, and its authors punished^r. *Martin* of *Tours* interposed with *Marinus* to stay persecution^s. *Chrysostom* advised to spare heretics, not to slay them, to deal mildly with them^t. *Augustine* in the preamble to a treatise against the Manichees^v has these noble sentiments, which ought to be perpetually remembered by every theologian: *Unum verum Deum omnipotentem ex quo omnia per quem omnia in quo omnia et rogari et rogo ut in refellenda et revincenda heresi vestra, Manichæi, cui et eos fortasse imprudentius quam malitiosius adhesistis, det mihi mentem pacatam atque tranquillam, et magis de vestra correctione quam de subversione cogitantem. Quanquam enim Dominus per suos sercos regna subvertat erroris, ipsos tamen homines in quantum homines sunt emendandos esse potius quam perdendos jubet. Et quidquid dicuntus ante illud ultimum iudicium vindicatur, sive per improbos sive per justos, sive per nescientes sive per scientes, sive occulte sive palam, non ad interitum hominum sed ad medicinam valere credendum est.*—*Nostrum igitur fuit eligere et optare meliora, ut ad vestram correctionem aditum haberemus non in contentione et emulatione et persecutionibus, sed mansuete consolando benevole cohortando leniter disputando; sicut scriptum est “Servum autem Domini non oportet litigare.”—Illi in eos sœciant qui nesciunt cum quo labore verum inveniat et quam difficile careantur errores. Illi in eos sœciant qui nesciunt quam raram et arduum sit carnalia phantasmata pice mentis serenitate superare. Illi in eos sœciant qui nesciunt cum quanta difficultate sanetur oculus interioris hominis.—Illi in eos sœciant qui nesciunt quibus suspiriis et gemitibus fiat ut ex quantulacunque parte possit intelligi Deus. Postremo illi in eos sœciant qui nunquam tali errore decepti sunt quali eos deceptos vident.*

Augustine wrote thus in A. D. 397. Unhappily he afterwards abandoned these generous opinions and adopted very different maxims^w.

^a In his admirable work already quoted, the Constitutional History of England Vol. 2 p. 336, “Such a genuine toleration as Christianity and philosophy alike demand had no place in our Statute book before the reign of *George III.*”

^r See the Tables at A. D. 380 p. 497 A. D. 385 p. 511 and Vol. 2 p. 447.

^s See the authors quoted at A. D. 386 p. 511.

^t *Chrysostom*. Opp. tom. 1 p. 696 Α τὰ γὰρ αἱρετικὰ δόγματα τὰ παρ’ ὧν παρελάβομεν ἀναθεματίζειν χρὴ καὶ τὰ ἀσεβῆ δόγματα ἐλέγχειν, πᾶσαν δὲ φειδῶ ἀνθρώπων ποιῆσθαι, καὶ εὐχεσθαι ὑπὲρ τῆς αὐτῶν σωτηρίας. p. 461 D παρκαλῶ πάντας ὑμᾶς καθάπερ τοὺς φρενίτιδι περιπεσόντας νόσω καὶ παραπαίοντας κατὰ δύναμιν τὴν ὑμετέραν πειράσθαι θεραπεύειν μετὰ προσηθείας καὶ ἐπιεικείας. tom. 7 p. 482 B τί οὖν ὁ δεσπότης [Matth. XIII. 30]; κωλύει λέγων “Μήποτε ἐκκριθώσιντε ἅμα αὐτοῖς τὸν σῖτον.” τοῦτο δὲ ἔλεγε κωλύων πολέμους γίνεσθαι καὶ αἵματα καὶ σφαγὰς. οὐ γὰρ δεῖ ἀναιρεῖν τὸν αἱρετικόν· ἐπεὶ πόλεμος ἄσπονδος εἰς τὴν οἰκονομίην ἐμελλεν εἰσάγεσθαι.

^v *Augustin*. contra epistolam Fundamenti c. 1. 2. See *Augustin*. Works n. 29 p. 464.

^w In Ep. 48 Vincentio p. 185 written in A. D. 408 *Augustine* “formerly dealt with heretics by argument.” p. 195 Nam mea primitus sententia erat neminem ad unitatem Christi esse cogendum; verbo esse agendum

disputatione pugnandum ratione vincendum, ne fictos catholicos haberemus quos apertos hæreticos noveramus. But now he calls for imperial edicts against them: p. 197 Immo vero serviant reges terræ Christo etiam leges ferendo pro Christo.—Convertantur leones ad comminuenda ossa calumniantium. However he recommends in Ep. 127=100 written A. D. 408 Donato proconsuli that the lives of the Donatists should be spared: p. 738 Corrige eos cupimus non necari, nec disciplinam circa eos negligi volumus nec suppliciiis quibus digni sunt exerceri. Sic igitur eorum peccata compesce ut sint quos poeniteat peccasse. In A. D. 412 Ep. 158=139 Marcellino p. 829 he urges against the Donatists every degree of punishment except the infliction of death: Pœna sane illorum—rogo te ut præter supplicium mortis sit, et propter conscientiam nostram et propter catholicam mansuetudinem commendandam.—Quæcunque præter sanguinem vindicta processerit magna lenitas apparebit. In A. D. 418 Ep. 105=194 Sixto presbytero Romano, where he treats at large of the Pelagian question, he gives the following rules for the treatment of heretics: p. 529 Alii severius coercendi, alii vigilantius vestigandi, alii tractandi quidem lenius, sed non segnus sunt docendi, ut, si non timentur ne perdant, non tamen negligantur, ne pereant.

11 The Theodosian Code in the laws against heretics quoted in this Work exhibits the intolerance of the times. It is declared that the least deviation from the appointed path is to be called Heresy*. The penalties enacted were a prohibition of publicly exercising their worship, or expulsion from the cities and from particular districts, or interdiction of civil rights, or incapacity of bequeathing or inheriting by will, or confiscation, or corporal punishment, or death. The Novatians are treated with less rigour than the rest; but even these in some laws are included in the same description as other heretics. Against the Manichees many edicts were issued†. The

Paley at the close of his Evidences for Christianity among many valuable and just remarks has one observation to which we cannot assent. He says Vol. 2 p. 367 "I apologize for no species nor degree of persecution; but I think that even the fact has been exaggerated. The slave-trade destroys more in a year than the Inquisition hath done in a hundred years, or perhaps hath done since its foundation." But, if we number those who have been destroyed by persecution, we must not limit our view to the victims of the Inquisition alone. We must take a wider survey of the times that preceded it and the countries into which it was not introduced. We must add, for example, the Paulicians, who arose in A. D. 660 and were persecuted for many centuries in the East and in the West. We must add the *Albigenses*, who were exterminated by *Innocent III* (who died in 1216) before the establishment of the Inquisition, which began in 1233. We must add the heretics who were destroyed in England in the reigns of *Henry IV* and *V*, and of *Henry VIII* and his successors, under the act *de hæretico comburendo*, which was passed in A. D. 1400. Paley has not shewn that "the fact has been exaggerated." But we are not to limit the enquiry to those only who suffered death from their oppressors. When life was spared, the persecution was exercised in other forms. Through the whole period from *Constantine* to A. D. 1688, a period which will include the revocation of the edict of Nantes and the reign of *James II* of England, there was exile, or confiscation, or imprisonment, or torture for the heretic. The sum of all must be computed before we can estimate the full amount of misery. And, lest the mention of the *slave trade*, and the ideas excited by that odious term, should abate somewhat of the abhorrence which is due to the Inquisition, we must observe that the guilt of that tribunal does not merely consist in the number of its victims, but that we must bear in mind all the circumstances—the mockery of a judicial process, the hypocritical pretext of religion, the lingering torments of the rack and the flames, and all this inflicted by men who called themselves ministers of *Christ*.

* De Hær. l. 28 *Hæreticorum vocabulo continentur et latis adversus eos sanctionibus debent subcumbere qui vel levi argumento a judicio catholicæ religionis et tramite detecti fuerint deviare.*

† I propose in this note to enumerate the laws against heretics which are contained in the Code, and to mark the pages in which they are quoted in the Tables of this Work.

Constantine condemned to death those who possessed and concealed the books of *Arius*. See above p. 88. This edict does not appear in the Code. The laws of *Constantine* in the Code are

l. 1 *de hær.* A. D. 326 p. 382 denying to heretics and schismatics the privileges granted to others.

l. 2 A. D. 326 p. 382. Moderate to the Novatians.

During the reigns of *Constantius II* *Julian* and *Valens* the Arians prevailed, and in the reigns of *Constantius II* and *Valens* persecuted their opponents. No laws of these two emperors against heretics are inserted in the Code. In the 53 years from A. D. 326 to A. D. 379 only two laws, one of *Valentinian* and the other of *Gratian*, appear in the Code; namely

l. 3 A. D. 372 p. 479 against the Manichees.

l. 4 A. D. 376 or 378 (conf. Gothofred. p. 115) Cod. Theod. Vol. 6 p. 114 *ad Hesperian pf. p. Olim pro religione catholica sanctitatis ut cultus hæreticæ usurpationis conquiescerent jussimus, sive in oppidis sive in agris extra ecclesias quas nostra pax oblinet conventus agerentur, publicari loca omnia in quibus falso religionis obtentu altaria locarentur. Quod sive dissimulatione judicium sive profanorum improbitate contigerit, eadem erit ex utroque perniciës. Dat. X Kal. Maii Trev. Valente et Valentiniano AA. coss.*

But in the 56 years which follow the edicts against heretics are numerous; 61 laws are recorded within A. D. 379—435, namely

l. 5 A. D. 379 p. 494 against heretics generally.

l. 6. 381 p. 500. The Photinians Arians and Eunomians are named.

l. 7. 381 p. 501 against the Manichees.

l. 8. 381 p. 502 against the Eunomians Arians Aetians.

l. 9. 382 p. 502 against the Manichees the *Enkratitæ Succophori Hydroparastatæ* and *Quartadecimani*.

l. 10. 383 p. 505 against the *Tascodrocitæ*.

l. 11. 383 p. 505 against Eunomians Arians Macedonians Pneumatomachi Manichees &c. all classed together.

l. 12. 383 p. 507 against Eunomians Arians Macedonians Apollinarians without distinction.

most severe language is employed against the *Quartadecimans*. Those who presumed to commemorate the Crucifixion on the day on which it was observed by the apostle and evangelist *St. John* are pronounced to have committed an offence *which exceeds the madness of all heretics*. And in another law it is declared that *those who differ from others in the day of observing Easter are worse than all heretics, and are to be banished like the Manichees*.

- l. 13. 384 p. 509 against the same.
 - l. 14. 15. 388 p. 519 against Apollinarians and all sects.
 - l. 16. 388 p. 518 against the Arians.
 - l. 17. 389 p. 520 against the Eunomians.
 - l. 18. 389 p. 520 against the Manichees.
 - l. 19. 389 p. 520 against the clergy of the heretics.
 - l. 20. 391 p. 524 against all heretics.
 - l. 21. 392 p. 526 against all heretics.
 - l. 22. 394 p. 531 against all heretics.
 - l. 23. 394 p. 531 against the Eunomians.
 - l. 24. 394 p. 531 against all heretics.
 - l. 25. 395 p. 535 against Eunomians especially.
 - l. 26. 395 p. 535 against all heretics.
 - l. 27. 395 p. 535 restores to the Eunomians the power of making wills.
 - l. 28. 395 p. 535 quoted already in note x.
 - l. 29. 395 Cod. Theod. Vol. 6 p. 148 *Marcello mag. Officiorum*. Given above in c. l p. 131.
 - l. 30. 396 p. 536 against all heretics.
 - l. 31. 396 p. 538 against the Eunomians.
 - l. 32. 396 p. 538 against the Eunomians.
 - l. 33. 397 p. 538 against the Apollinarians.
 - l. 34. 398 p. 543 against the Eunomians and Montanists.
 - l. 35. 399 p. 545 against the Manichees. Inquisitors are appointed to search them out.
 - l. 36. 399 p. 544 against the Eunomians.
 - l. 37. 400 p. 549 against the Donatists.
 - l. 38. 405 p. 562 against Manichees and Donatists.
 - l. 39. 405 p. 564 against the Donatists.
 - l. 40. 407 p. 568 against Manichees Phrygians Priscillianists.
 - l. 41. 407 p. 568. 570 Donatists Manichees or other heretics may be excused the penalties assigned by law, upon confession of error.
 - l. 42. 408 p. 571 against all heretics.
 - l. 43. 408 p. 571 against Donatists Manichees Priscillianists and Gentiles.
 - l. 44. 408 p. 573 against the Donatists.
 - l. 45. 408 p. 573 against all heretics.
 - l. 46. 409 p. 575 against Donatists and other heretics, Jews and Gentiles.
 - l. 47. 409 p. 577 against all heretics.
 - l. 48. 410 p. 577 against Montanists and Priscillianists.
 - l. 49. 410 p. 577 against the Eunomians. The privilege granted by l. 36 of inheriting or bequeathing by will is withdrawn.
 - l. 50. 410 p. 577 on the same subject.
 - l. 51. 410 p. 579. Heretics who publicly assemble are threatened with proscription and death.
 - l. 52. 412 p. 582 against the Donatists.
 - l. 53. 412 p. 582 against one *Jovinian* and his followers. Gothofredus reads *Jovinianum* and understands this law of *Jovinian* (N^o 188) "de quo et in quem Ambrosius Hieronymus Augustinus." But *Jovinian* was already dead in A. D. 406: see the Tables p. 567, and could not be referred to in l. 53 A. D. 412.
 - l. 54 l. 55. 414 p. 587 against the Donatists.
 - l. 56. 415 p. 588 against all heretics, who are threatened, as in l. 51, with proscription and death.
 - l. 57. 415 p. 590 against the Montanists.
 - l. 58. 415 p. 590 against the Eunomians.
 - l. 59. 423 p. 601 against Manichees, against Phrygians (who are Pepyzitæ or Priscillianists), against Arians, Macedonians, Eunomians, Novatians, Sabbatians and other heretics. The Sabbatians are so called from one *Sabbatius*, who revived or continued the practice of observing the Crucifixion on the 14th day of the moon: Socrates VII. 5 Sozomen. VII. 18.
 - l. 60. 423 p. 603 against Eunomians Arians Macedonians and all other heretics.
 - l. 61. 423 p. 603 explaining former laws against the Eunomians and others.
 - l. 62. 425 p. 607 against the Manichees and every hostile sect.
 - l. 63. 425 p. 607 against all heretics.
 - l. 64. 425 p. 607 against the Manichees.
 - l. 65. 428 p. 610 Twenty-three heresies are named in this law, and to these are appointed different degrees of penalty and punishment. Gothofred. Vol. 6 p. 189 distributes them into four classes. The Manichees have the most severe treatment of them all.
 - l. 66. 435 p. 621 against *Nestorius*.
- Among the laws of *Valentinian III* Novell. l. 26 is directed against the Manichees. Given at A. D. 445 p. 632.
- l. 4 l. 5 de apostatis A. D. 391 p. 522. 524 contain severe provisions.
 - z In l. 9 de hæ. A. D. 382 p. 504 it is ordered that they should be searched out by inquisitors and treated as Manichees: *Summa exploratione rimetur ut quicumque in unum Paschæ diem non obsequenti religione convenerint tales indubitanter quales hac lege damnavimus habeantur*. A. D. 413 p. 584 l. 6 ne baptismum iteretur—*hoc delictum etiam hereticorum vesaniam superat*. A. D. 423 p. 601 *Manichæi—Ariani*

15 Some particular facts and opinions deserve to be noticed, which rest upon early and unsuspected authority.

Laymen were permitted to teach; for *Origen* while yet a layman presided in the catechetical school at Alexandria^a. Fasting and abstinence were not held in great esteem, and were not supposed to convey any spiritual benefits; for a martyr at Lyons in A. D. 177, who had been accustomed to subsist upon bread and water, and proposed during his imprisonment to continue that practice, as a self-discipline, was dissuaded by his Christian brethren, and was advised to partake of the gifts which God had designed for the use of man^b.

It is held that men are responsible for their own acts alone. *Ezekiel* XVIII. 20 expresses that *the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son*. This declaration of the prophet is applied to the state of man by *Basil* and *Hieronymus*^c. *Justin Martyr* in speaking of the actions of men excludes the idea of Destiny^d.

Hieronymus admits that Faith is a difficult thing^e; but *Gregory of Nazianzus* truly observes that the difficulties in the doctrine of the Trinity are not greater than the difficulties in the constitution of man and in the laws of visible and material Nature^f.

itidem Macedonianique et Eunomiani Novatiani ac Sabbatiani ceterique haretici. A. D. 423 p. 603 l. 24 de Paganis. *Manichæos—necnon et eos qui omnibus hæreticis hac una sunt persuasione peiores quod in venerabili die Paschæ ab omnibus dissentiant—eadem pœna multamus, honorum proscriptione atque exilio*.

^a See the Tables A. D. 206 p. 215 A. D. 215 p. 225 A. D. 225 p. 239. 241. Euseb. H. E. VI. 14 ὁ γέ τοι Ἀδαμάντιος (καὶ τοῦτο γὰρ ἦν τῷ Ὁριγένει ὄνομα), Ζεφυρίνου κατὰ τοὺςδε τοὺς χρόνους τῆς Ῥωμαίων ἐκκλησίας ἡγουμένου [A. D. 197—217], ἐπιδημῆσαι τῇ Ῥώμῃ καὶ αὐτός που γράφει—ἐνθα οὐ πολὺ διατρίψας, ἐπάνεισιν εἰς τὴν Ἀλεξάνδρειαν. καὶ δὴ τὰ συνήθη τῆς κατηχήσεως ἐν ταῦθα μετὰ πάσης ἐπλήρου τῆς σπουδῆς, Δημητρίου τῶν τῆδε ἐπισκόπου ἐτι τότε παρορμῶντος αὐτόν.

^b *Epistola ecclesiæ Lugdunensis* (quoted at A. D. 177 p. 175) apud Euseb. H. E. V. 3 ἡ δ' αὖτὴ τῶν προειρημένων μαρτύρων γραφὴ καὶ ἄλλην τινὰ μνήμης ἀξίαν ἱστορίαν περιέχει, ἣν καὶ οὐδεὶς ἂν γένοιτο φθόνος μὴ οὐχὶ τῶν ἐν-τευχομένων εἰς γνώσιν προσθεῖναι. ἔχει δὲ οὕτως· Ἀλκιβιάδου γὰρ τινος ἐξ αὐτῶν πάντων αὐχμηρὸν βιωῦντος βίον, καὶ μηδενὸς ὧως τὸ πρότερον μεταλαμβάνοντος, ἀλλ' ἡ ἄρτι μόνῃ καὶ ὕδατι χρωμένου, πειρωμένου τε καὶ ἐν τῇ εἰρκῇ οὕτω διάγειν, Ἀττάλῃ μετὰ τὸν πρῶτον ἀγῶνα, ὃν ἐν τῷ ἀμφιθεάτρῳ ἦνυσεν, ἀπεκαλύφθη ὅτι μὴ καλῶς ποιοίη ὁ Ἀλκιβιάδης μὴ χρώμενος τοῖς κτίσμασι τοῦ Θεοῦ, καὶ ἀλλοῖς τύπον σκανδάλου ὑπολειπόμενος. πεισθεὶς δὲ Ἀλκιβιάδης πάντων ἀνέδην μετελάμβανε καὶ νύχαρίσκει τῷ Θεῷ. οὐ γὰρ ἀνεπίσκεπτοι χάριτος Θεοῦ ἦσαν, ἀλλὰ τὸ πνεῦμα τὸ ἄγιον ἦν σύμβουλον αὐτοῖς.

^c Basil. C.esar. Ep. 79 p. 897 C πῶς δὲ κακῆϊν οὐκ ἐνθυμῇ, ὅτι πατὴρ οὐ λήφεται ἁμαρτίαν παιδὸς οὐδὲ υἱὸς λήφεται ἁμαρτίαν πατρὸς· ἕκαστος δὲ ἐν τῇ ἰδίᾳ ἁμαρτία ἀποθνήσκειται. Hieron. Ep. 3 p. 29 *Anima inquit quæ peccaverit ipsa morietur. Ergo quæ non peccaverit ipsa vivet*. Ep. 25 p. 231 quoting that text he adds *iniquum sit longævi patris delicta in innocentem infantiam repensare*. Ep. 48 p. 358 *Jam superius dixi nec pa-*

trem pro filio nec filium pro patre puniri. Pammachio p. 739 *Nasci de adulterio non ejus culpa est qui nascitur sed illius qui generat*. p. 740 *Non in seminibus sed in voluntate nascentis causa est vitiorum atque virtutum*. Si *offensa est nasci in corporibus humanis, quomodo Isaac, Sampson, Joannes Baptista de reprobatione nascuntur?* Ep. 128 tom. 3 p. 98 *Voluntas in homine non natura damnatur*. Theodoret affirms tom. 3 p. 56 οὐ γὰρ διὰ τὴν τοῦ προπάτορος ἁμαρτίαν ἀλλὰ διὰ τὴν οἰκίαν ἕκαστος δέχεται τοῦ θανάτου τὸν ὄρον. Chrysostom Ep. 2 Olympiadi tom. 7 p. 58, 24 Sav. τότε οὐδεὶς ὑπὲρ ὧν ἄλλος ἐπλημμελήσῃ κρίνεται, ἀλλ' ὑπὲρ ὧν αὐτὸς ἕκαστος ἤμαρτε.

^d Justin. Martyr Apol. 1. 43 κατ' ἀξίαν τῶν πράξεων ἕκαστος ἀποδεδίσθαι· εἰ γὰρ εἴμαρται τόνδε τινὰ ἀγαθὸν εἶναι καὶ τόνδε φαῖλον, οἷθ' οὗτος ἀποδεκτός οὔτε ἐκείνος μεμπτής.

^e Hieron. in Jovinian. p. 63 quoted above No 188 p. 452 note.

^f Greg. Naz. Or. 2.) p. 382 E—383 A ἀκούεις γεννησῶν; τὸ πῶς μὴ περιεργάζου. ἀκούεις ὅτι τὸ Πνεῦμα προῖδεν ἐκ τοῦ Πατρὸς; τὸ ὅπως μὴ πολυπραγμονεῖ. εἰ δὲ πολυπραγμονεῖς Χιοῦ γέννησιν καὶ Πνεύματος πρόοδον, καὶ γὰρ σου πολυπραγμονῶ τὸ κράμα ψυχῆς καὶ σώματος, πῶς εἰ χόους καὶ εἰκὼν Θεοῦ, τί τὸ κινεῖν σε ἢ τί τὸ κινεῖν; πῶς τὸ αὐτὸ καὶ κινεῖ καὶ κινεῖται; πῶς ἡ αἴσθησις ἐν τῷ αὐτῷ μένει καὶ τὸ ἐκτὸς ἐπισπάται; πῶς ὁ νοῦς ἐν σοὶ μένει καὶ γεννᾷ λόγον ἐν ἄλλῳ νοῖ; πῶς λόγῳ νόημα διαδίδεται; καὶ οὕτω τὰ μείζονα λέγω, τίς οὐρανοῦ περιφορὰ τίς ἀστέρων κίνησις ἢ τύξις ἢ μέτρα ἢ σύνοδος ἢ ἀπόστασις; τίνας δ' ὕροι θαλάσσης; πόθεν δὲ ἀνέμων ρεύματα ἢ ὠρίων περιτροπαὶ ἢ ὁμζρων ἐπιχύσεις; εἰ τούτων μηδὲν κατενόησας, ὦ ἄνθρωπε, κατανοήσεις δὲ ὥς ποτε, ὅταν ἀπολάβῃς τὸ τέλειον (“ὄψομαι γάρ” φησὶ “τοὺς οὐρανοὺς, ἔργα τῶν δακτύλων σου”), ὡς ὑπονοεῖσθαι τὰ νῦν ὁρώμενα μὴ εἶναι τὴν ἀλήθειαν ἀλλὰ τῆς ἀληθείας ἰνδάλματα· εἰ σαυτὸν οὐκ ἔγνως, ὅστις εἰ ὁ περὶ τούτων διαλεγόμενος, εἰ ταῦτα οὐ κατέλαβες ὧν καὶ ἡ αἴσθησις μάρτυς, πῶς Θεὸν ἀκριβῶς

That upon some questions appertaining to Theology men must think differently according to the different bias of their minds is acknowledged by *Gregory*, who, writing against the Eunomians, remarks that every one is not qualified to discourse concerning God^g, and advises men to contend against the heathen sects of philosophers rather than to argue too curiously upon questions of doctrine^h. He concludes that men may express their thoughts upon the following questions; upon the plurality of worlds—matter—the soul—good and evil intellectual natures—the Resurrection and the future Judgment and the retribution appointed for all men according to their works, and upon the sufferings of *Christ*ⁱ.

Upon Creeds it were much to be desired that modern theologians had imitated the moderation and followed the examples of *Athanasius* and *Basil*. *Athanasius* writes thus: “Those who accept all the other points of the Nicene Creed, but do not admit the word *Homoïusian*, we will not reject as adversaries^k.” *Basil* holds that “nothing can be added to the Creed agreed upon by the Nicene Council, not even in the smallest particulars, except the Doxology with reference to the Holy Spirit, because the Fathers only mentioned that subject incidentally; that question being not yet agitated.” But the dogmas interwoven with this Creed concerning the Incarnation *Basil* “neither examines nor accepts.” He considers them “as too abstruse for human comprehension,” and knows that “when the simplicity of the Faith is once disturbed there is no end of arguments^l.”

IX.

BISHOPS OF ROME, ALEXANDRIA, &c.

EUSEBIUS supplies materials for the years and successions of the bishops down to his own time. The lists of Nicophorus continue the series for some centuries longer, and supply valuable information, although in the years assigned to each episcopate the numbers are sometimes erroneous through the mistake of Nicophorus himself, and sometimes corrupted through the fault of

ὅπερ τε καὶ ὅσον ἐστὶν εἰδέναι ὑπολαμβάνεις: πολλῆς τοῦτο τῆς ἀλογίας. Just thoughts eloquently expressed. Add the argument of *Basil*. *Cæsar*. Ep. 168 (16 Garn.) p. 953, who concludes “If we know not the structure of an ant, how can we boast of comprehending the nature of God?” *

^g *Greg. Naz.* κατὰ Εὐνομιανῶν Or. 27 p. 489 B οὐ πατὴρ, ὦ οὗτοι, τὸ περὶ Θεοῦ φιλοσοφεῖν, οὐ πατὴρ.

^h *Ibid.* p. 494 C ἔχεις καὶ ἄλλας ὑποθέσεις πολλὰς τε καὶ φιλοτίμους· ἐκεῖ τρέψον μετὰ τοῦ χρησίμου τὴν νόσον.

ⁱ Or. 27 p. 494 D—495 B βάλλε μοι Πυθαγόρου τὴν σιωπὴν —βάλλε μοι Πλάτωνος τὰς ἰδέας καὶ τὰς μετενωματώσεις καὶ περιόδους τῶν ἡμετέρων ψυχῶν καὶ τὰς ἀναμνήσεις—Ἀριστοτέλους τὴν μικρολόγον πρόνοιαν καὶ τὸ ἐντεχνον—βάλλε μοι τὸ κενὸν τὸ πλήρες—φιλοσοφεί μοι περὶ κόσμου ἢ κόσμων, περὶ ὕλης, περὶ ψυχῆς, περὶ λογικῶν φύσεων βελτιῶν τε καὶ χειρόνων, περὶ ἀναστάσεως, κρίσεως, ἀπαποδόσεως, Χριστοῦ παθημάτων. ἐν τοῦτοις γὰρ καὶ τὸ ἐπιτυχάνειν οὐκ ἄχρηστον καὶ τὸ διαμαρτάνειν ἀκίνδυνον.

^k *Athanasius de synodis Opp.* tom. 1 p. 915 D πρὸς

δὲ τοὺς ἀποδεχομένους τὰ μὲν ἄλλα πάντα τῶν ἐν Νικαίᾳ γραφέντων περὶ δὲ μόνον τὸ “ὁμοούσιον” ἀμφιβάλλοντας μὴ ὡς πρὸς ἐχθροὺς διακεῖσθαι. καὶ γὰρ καὶ ἡμεῖς οὐχ ὡς πρὸς Ἀρειομανίτας οὐδ’ ὡς μαχομένους πρὸς τοὺς πατέρας ἐνιστάμεθα, ἀλλ’ ὡς ἀδελφοὶ πρὸς ἀδελφοὺς διαλεγόμεθα, τὴν αὐτὴν μὲν ἡμῖν διάνοιαν ἔχοντας, περὶ δὲ τὸ ὄνομα μόνον διατάζοντας.

^l *Basil. Cæsar.* Ep. 325 (258 Garn.) p. 1099 D—1100 B ὅτι εὐδὲν δυνάμεθα τῇ κατὰ Νίκαιαν πίστει προστιθέναι ἡμεῖς οὐδὲ τὸ βραχύτατον, πλὴν τῆς εἰς τὸ πνεῦμα τὸ ἅγιον δοξολογίας διὰ τὸ ἐν παραδρομῇ τοὺς πατέρας ἡμῶν τούτου τοῦ μέρους ἐπιμνησθῆναι, οὕτω τοῦ κατ’ αὐτὸ ζητήματος τότε κεκινημένου· τὰ δὲ προσυφαινόμενα τῇ πίστει ἐκείνῃ δόγματα περὶ τῆς τοῦ κυρίου ἐνανθρωπήσεως, ὡς βαθυτέρα τῆς ἡμετέρας καταλήψεως, οὔτε ἐβασανίσταμεν οὔτε ἐδεξιόμεθα, εἰδότες ὅτι, ἐπειδὴν τὴν ἀπλότητα τῆς πίστεως ἅπαξ πυρακινήσωμεν, οὐκέτι πέρας τῶν λόγων εὐρήσομεν, αἰὲ τῆς ἀντιλογίας εἰς τὸ πλεῖον ἡμᾶς προαγοῦσης, καὶ τὰς ψυχὰς τῶν ἀκραιωτέρων παρατάξωμεν τῇ παρεισαγωγῇ τῶν ξενιζόντων.

his transcriber. Many references to Eusebius and Nicephorus have been already given, and others shall be added in this Chapter.

The following Catalogue contains the bishops of Rome Alexandria Antioch Jerusalem Constantinople who belong to this work. The notes, omitting what has been said before, give some account of those who are not already described.

1 ROME	2 ALEXANDRIA	3 ANTIOCH	4 JERUSALEM	5 CP.
1 Linus				
2 Anacletus	1 Annianus A. D. 63		2 Simeon	
3 Clemens	2 Abilius 85	1 Euodius [43]	3 Justus [108]	
4 Euaerestus	3 Cerdon 98	2 Ignatius [70]	4 Zacchæus	
5 Alexander	4 Primus 109	3 Heros 115	5 Tobias	
			6 Benjamin	
			7 Joannes	
			8 Matthias	
			9 Philippus	
6 Xystus A. D. 117	5 Justus 120		10 Seneca	
			11 Justus	
			12 Levi	
			13 Ephraim	
			14 Joseph	
			15 Judas	
7 Telesphorus A. D. 127	6 Eumenes A. D. 131	4 Cornelius A. D. 129	16 Marcus A. D. 136	
8 Hyginus 138			17 Cassianus	
9 Pius 142	7 Marcus 143	5 Eros 143	18 Publius	
			19 Maximinus	
			20 Julianus	
10 Anicetus 150	8 Celadion 153		21 Gaius	
			22 Symmachus	
			23 Gaius	
11 Soter 162			24 Julianus	
			25 Capito	
			26 Maximus	
			27 Antoninus	
12 Eleutherus 171	9 Agrippinus 168	6 Theophilus 171	28 Valens	
	10 Julianus 180	7 Maximus I 183	29 Dolichianus	
13 Victor 185	11 Demetrius 190	8 Serapion 190	30 Narcissus 190	
			31 Dius	
			32 Germanio	
			33 Gordianus	
14 Zephyrinus 197		9 Asclepiades 203	Narcissus again	
15 Callistus I 217		10 Philetus 218	34 Alexander 214	
16 Urbanus I 222				
17 Pontianus 230	12 Heraclius 233	11 Zebinus 229		
18 Anteros 235				
19 Fabianus 236		12 Babylas (238)		
20 Cornelius 250	13 Dionysius 249	13 Fabius 250	35 Mazabanes 250	
21 Lucius 252		14 Demetrianus 252		
22 Stephanus I 252				
23 Xystus II 257				
24 Dionysius 259		15 Paulus I Sam. (260)		
25 Felix I 270	14 Maximus 265	16 Domnus I 270	36 Hymenæus 262	

1 ROME	2 ALEXANDRIA	3 ANTIOCH	4 JERUSALEM	5 CP.
26 Eutychianus 275		17 Timæus 272		
27 Caius 283	15 Theonas 283	18 Cyrillus 280		
28 Marcellinus 296			37 Zabdas 298 *	
29 Marcellus I 308	16 Petrus I 301	19 Tyrannus 302	38 Hermon 300	
30 Eusebius 310		20 Vitalis		
31 Melciades 310	17 Achilles 312	21 Philogonius	39 Macarius 324	
32 Silvester 314	18 Alexander 313	22 Paulinus I 321		
		23 Eustathius 325		
		24 Paulinus II 328		
	19 Athanasius 326	25 Eulalius 329		1 Alexander A. D. 326
33 Marcus 336		26 Euphronius		
34 Julius 337		27 Placillus (332)	40 Maximus 336	2 Eusebius 340
	20 Gregorius 341	28 Stephanus I 342		3 Paulus 340
35 Liberius 352	<i>Athanasius</i> again 347	29 Leontius	41 Cyrillus 348	4 Macedonius I 342
36 Felix II 355	21 Georgius 356	30 Eudoxius 358	42 Eutychius	
<i>Liberius</i> again 358		31 Anianus 359	<i>Cyrillus</i> again	
		32 Meletius 360	43 Irenæus	5 Eudoxius 360
37 Damasus 366	<i>Athanasius</i> again 363	33 Euzoius 361	<i>Cyrl</i> again	6 Demophilus 370
	22 Petrus II 373	34 Paulinus III 362		7 Evagrius 370
	23 Lucius 373	<i>Meletius</i> again 362	44 Hilarius 376	
	<i>Petrus</i> again	35 Dorotheus 376		
	24 Timotheus I 377	<i>Meletius</i> again 378	<i>Cyrl</i> again 381	8 Greg. Naz. 380
	25 Theophilus 385	36 Flavianus 381	45 Joannes I 388	9 Nectarius 381
38 Siricius 385		37 Porphyrius 404		10 Joann. Chrysost. 398
39 Anastasius I 398		38 Alexander 413	46 Prayllus 416	11 Arsacius 404
40 Innocentius I 402	26 Cyrillus 412	39 Theodotus 420		12 Atticus 406
41 Zosimus 417		40 Joannes I 429	47 Juvenalis 425	13 Sisinnius 426
42 Bonifacius I 418				14 Nestorius 428
43 Cœlestinus 422				15 Maximianus 431
44 Sixtus III 432				16 Proclus 434
				17 Flavianus 447
45 Leo I 440	27 Dioscorus 444	41 Domnus II 442		18 Anatolius 449
	28 Proterius 452	42 Maximus II 449		
46 Hilarus 461	29 Timotheus II 457	43 Basilus 456	48 Anastasius 458	19 Gennadius 458
		44 Acacius 458		
		45 Martyrius 459		
47 Simplicius 468	30 Timotheus III 460	46 Julianus 471	49 Martyrius 478	20 Acacius 471
	<i>Timoth. II</i> again 476	47 Petrus 476		
	<i>Timoth. III</i> again 477	48 Joannes II 477		
		49 Stephanus II 478		
	31 Joannes I 482	50 Stephanus III 480		
48 Felix III 483	32 Petrus III (483)	51 Calandio 481		
		<i>Petrus</i> again 485	50 Salustius 486	21 Fravitta 489
49 Gelasius 492	33 Athanasius II 490	52 Palladius 488		22 Euphemius 489
50 Anastasius II 496	34 Joannes II 496	53 Flavianus II 498	51 Elias 494	23 Macedonius II 496
51 Symmachus 498	35 Joannes III 506	54 Severus 512	52 Joannes II 513	24 Timotheus 511
52 Hormisdas 514	36 Dioscorus II 517	55 Paulus II 519		25 Joannes II 518
53 Joannes I 523	37 Timotheus IV 519	56 Euphrasius 521		26 Epiphanius 520
54 Felix IV 526		57 Ephraïmus 527	53 Petrus 524	
55 Bonifacius II 530				
56 Joannes II 533	38 Gaianus 537			
57 Agapetus 535	39 Theodosius 537			
58 Silverius 536	40 Paulus 538			
59 Vigilius 537				27 Anthimus 535
				28 Menas 536

1 ROME	2 ALEXANDRIA	3 ANTIOCH	4 JERUSALEM	5 CP.
60 Pelagius I 555	41 Zoilus 541	58 Domnus III 545	54 Macarius 544	29 Eutychius 552
61 Joannes III 560	42 Apollinarius 551	59 Anastasius I 559	55 Eustathius 552	30 Joannes III 565
62 Benedictus I 574	43 Joannes III 569	60 Gregorius 570	<i>Macarius</i> again 563	<i>Eutychius</i> again 577
63 Pelagius II 578	44 Eulogius 580		56 Joannes III 573	31 Joannes IV 582
64 Gregorius I 590		<i>Anastasius</i> again 593	57 Amos 594	32 Cyriacus 595
65 Sabinianus 604		61 Anastasius II 599	58 Isacius 601	
66 Bonifacius III 607	45 Theodorus 607		59 Zacharias 609	33 Thomas 607
67 Bonifacius IV 608	46 Joannes IV 609			34 Sergius 610
68 Deus dedit 615	47 Georgius 616			
69 Bonifacius V 619			60 Modestus 629	35 Pyrrhus 639
70 Honorius I 625	48 Cyrus 630		61 Sophronius 633	36 Paulus 641
71 Severinus 640				<i>Pyrrhus</i> again 655
72 Joannes IV 640				37 Petrus 655
73 Theodorus 642				38 Thomas II 666
74 Martinus I 649				39 Joannes V 668
75 Eugenius I 654				40 Constantinus 674
76 Vitalianus 657				
77 A Deo datus 672				

1 *Bishops of Rome.*

The first twelve are here given as they stand in Irenæus quoted in the Tables A. D. 179 p. 177, who does not number *St. Peter* among the bishops, and reckons *Eleutherus* the twelfth.

The two lists of Roman bishops in Eusebius, the Catalogue in Bucherius, and the series of names in Augustine, shall be given in parallel columns, that their variations may be compared.

Euseb. H. E.	Euseb. Chron.	Pont. apud Bucherium p. 269 Syncellum tom. 2 p. 198.	Augustin. Ep. 165 p. 867.
A. D. y.	A. D. y.	A. D. y. m. d.	
Petrus	39. 20.	Petrus 30. 25. 1. 9.	Petrus
Linus 68. 12.	66. 14.	Linus 56. 12. 4. 12.	Linus
Anacletus 80. 12.	79. 8.	Clemens 68. 9. 11. 12.	Clemens
Clemens 92. 9.	87. 9.	[Cletus] 76. 6. 2. 10.	Anacletus
Euaristus 100. 8.	95. 8.	Anacletus . . . 84. 12. 10. 3.	Euaristus
Alexander 109. 10.	103. 10.	Euaristus . . . 96. 13. 7. 2.	Alexander
Xystus 119. 10.	114. 11.	Alexander . . . 109. 7. 2. 1.	Sixtus
Telesphorus . . . 128. 11.	124. 11.	Sixtus 117. 10. 3. 21.	Telesphorus
Hyginus 139. 4.	134. 4.	Telesphorus . . 127. 11. 3. 3.	Higinus
Pius 142. 15.	138. 15.	Hyginus [150] 12. 3. 6.	Anicetus
Anicetus 157. 11.	152. 11.	Pius 146. 20. 4. 21.	Pius
Soter 168. 8.	164. 8.	* * *	Soter
Eleutherus 177. 13.	173. 15.	Soter [171] 9. 3. 2.	Eleutherus
Victor 189. 10.	186. 12.	* * *	Victor
Zephyrinus 201. 18.	200. 12.	Victor [198] 9. 2. 10.	Zephyrinus
Callistus 218. 5.	212. 9.	* * *	Calixtus
Urbanus 223. 8.	220. 9. II.	Callistus 218. 5. 2. 10.	Urbanus
Pontianus 231. 6.	230. 9.	Urbanus 223. 8. 11. 12.	Pontianus
Anteros 238. — 1 ^m	238. { — 1 ^m	Pontianus 231. 5. 2. 7.	Anteros
Fabianus 238.	13.	Anteros 235. 0. 1. 10.	Fabianus
Cornelius 250. 3.	247. 3.	Fabianus 236. 14. 1. 10.	Cornelius
Lucius 252. — 8 ^m	252. { — 2 ^m	Cornelius 251. 2. 3. 10.	Lucius
Stephanus 254. 2.	2.	Lucius 252. 3. 8. 10.	Stephanus

Euseb. H. E.		Euseb. Chron.		Pont. apud Bucherium p. 269 Syncellum tom. 2 p. 198.				Augustin. Ep. 165 p. 867.	
A. D.	y.	A. D.	y.	A. D.	y.	m.	d.		
Xystus.....	255. (11.)	255.	11.	Stephanus..	253.	4.	2. 21.	Sixtus	
Dionysius	266. 9.	263.	12.	Sixtus	256.	2.	11. 6.	Dionysius	
Felix	275. 5.	273. [19.]		Dionysius..	259.	8.	2. 4.	Felix	
Eutychianus ..	280. — 10 ^m	280. { — 2 ^m 15.		Felix	269.	5.	11. 25.	Eutychianus	
Caius	281. 15.			Eutychianus	275.	8.	11. 3.	Gaius	
Marcellinus ..	296.	296.	9. II	Caius	283.	12.	4. 7.	Marcellinus	
Eusebius		304.	— 7. II	Marcellinus	296.	8.	3. 25.	Marcellus	
Miltiades		304.	3. II	Marcellus ..	308.	1.	7. 20.	Eusebius	
Sylvester		311.	23. II	Eusebius.....	0	4.	16.	Melciades	
Marcus		330.	— 8 ^m	Miltiades ..	311.	3.	6. 9.	Sylvester	
Julius		330.	16. 4 ^m	Sylvester ..	314.	21.	0. 11.	Marcus	
Liberius		349.		Marcus....	336.	0.	8. 20.	Julius	
Damasus		366.		Julius	337.	15.	1. 11.	Liberius	
				Liberius ..	352.			Damasus	
								Siricius	
								Anastasius	

Eusebius in Chronico numbers them exclusive of *St. Peter*. *Anacletus* is the second and *Caius* the 27th bishop. The dates of *Marcellinus Eusebius Miltiades* and *Sylvester* are from the Translation of

Hieronymus; *Marcus Julius Liberius* and *Damasus* are from his Supplement. The rest are given in the continuation of Prosper in this manner

	A. D.	y.	m.	d.
Siricius	384.	—	16.	
Anastasius	398.	4.	0.	22.
Innocentius	402.	15.	2.	21.
Zosimus	416.	1.	9.	9.
Bonifacius	419.	3.	8.	6.
Celestinus	423.	9.	10.	17.
Xystus	432.	8.	0.	19.
Leo	440.			

In the liber pontificalis apud Acta Concil. tom. I ascribed to *Damasus* the bishops to *Eleutherus* are thus given

	A. D.	y.	m.	d.
p. 71 Linus	56	11.	3.	12.
p. 74 Cletus		12.	1.	11.
p. 75 Clemens	68	9.	0.	0.
p. 513 Anacletus	84	9.	3.	10.
p. 534 Euaristus	96	9.	10.	2.
p. 543 Alexander		10.	7.	2.
p. 555 Sixtus		10.	3.	21.
p. 562 Telesphorus		11.	3.	21.
p. 567 Hyginus	138	4.	3.	4.
p. 573 Pius	146	(19)	4.	3.
p. 583 Anicetus	150	11.	4.	3.
p. 589 Soter	162	9.	7.	21.
p. 592 Eleutherus		15.	3.	2.

16 *Urbanus I.* Acta Concil. tom. I p. 635 *Urbanus natione Romanus ex patre Pontiano sedit annos IV menses X dies XII.* His appointment is determined by the death of his predecessor to A. D. 222. But Pagi tom. I p. 214 extends his pontificate to A. D.

230. He quotes the *Chronicon Damasi* to this effect: *Urbanus annos VIII menses XI dies XII. Fuit temporibus Alexandri a consulatu Maximi et Eliani* [A. D. 223].

17 *Pontianus.* Pagi tom. I p. 214 places his ap-

pointment at June 22 A. D. 230. The account of the liber Damasi is given in the Tables A. D. 236 p. 251 instead of being reserved for the Appendix. (See Tables p. 243.)

21 *Lucius*. On the pontificate of *Lucius* conf. Pagium tom. 1 p. 248. *Stephanus* succeeded in the same year: Pagi Ibid. *Xystus II*, who suffered martyrdom Aug. 6 A. D. 258, presided less than a year: Liber pontificalis de *Stephano* apud Pagium tom. 1 p. 265 Acta Concil. tom. 1 p. 747 *Stephanus*—*fuit temporibus Valeriani et Gallieni et Maximini usque ad Valerianum IV et Gallienum III* [A. D. 257]—*Sepultus est in cæmeterio Callisti via Appia IV Nonas Augusti. et cessavit episcopatus dies XXII.*

28 *Marcellinus*. Liber pontificalis apud Acta Concil. tom. 1 p. 947 *Marcellinus natione Romanus ex patre Projecto sedit annos IX menses II dies XVI. Fuit autem temporibus Diocletiani et Maximiani ex die Kalendurum Julii, a consulatu Diocletiani VI et Constantii II* [A. D. 296] *usque ad Diocletianum IX et Maximianum VIII* [A. D. 304]. *Quo tempore fuit persecutio magna.—Cessavit episcopatus annos VII* [recte Pagius annis III] *menses VI* [Pagius III] *dies XXV, persequente Diocletiano Christianos.* His successor *Marcellus* was appointed in A. D. 308: Pont. apud Bucherium p. 272 *Marcellus anno uno mensibus VII diebus viginti. Fuit temporibus Maxentii, a consulatu X et Maximiano* [A. D. 308]. *Marcellus* is confounded with his predecessor, and is omitted, by Hieronymus in Eusebii Chronico, by Nicephorus in catalogo p. 411 C D.

The pontificate of *Eusebius* is determined to A. D. 310 by Pagius tom. 1 p. 356.

31 *Melciades*. Liber pontificalis apud Acta Concil. tom. 1 p. 1417 et emendatius apud Pagium tom. 1 p. 367 *Melciades natione Afer sedit annos III menses VII dies VIII ex die I Nonas Julii a consulatu Maximiano VIII solo* [A. D. 311] *quod fuit mense Septembri Volusiano et Rufino usque in III Idus Januarii Volusiano et Anniano consulibus* [A. D. 314]. Pagi throws back the beginning of this episcopate to A. D. 310 because the 3rd 7th 9th terminate in Jan. A. D. 314.

Theodoret. H. E. I. 2 κατὰ τοῦτον τὸν χρόνον [cir. A. D. 313—319] τῆς μὲν Ῥωμαίων ἐκκλησίας Σίλβεστρος κατέχευε τὰς ἡμέρας Μιλτιάδην διαδεξιόμενος, ὃς μετὰ Μαρκελλίνου τὸν ἐν τῷ διωγμῷ διαπρέψαντα τὴν τῆς ἀρχιερωσύνης χειροτονίαν ἐδέξατο. Theodoret omits *Marcellus* and *Eusebius*.

32 *Silvester*. Liber pontificalis apud Acta Concil. tom. 1 p. 1431 et rectius apud Pagium tom. 1 p. 431 *Silvester natione Romanus ex patre Rufino sedit annos XXI mensibus XI. Fuit temporibus Constantini, a consulatu Volusiani et Anniani ex die prid. Kalendas Februarii usque in diem Kalendarum Januariarum Constantio et Albino coss.* [A. D. 335.] On Kal. Jan. for prid. Kal. Jan. see Pagius p. 431.

33 *Marcus*. Liber pont. apud Pagium tom. 1 p. 431 *Marcus menses VIII dies XX. Fuit temporibus Con-*

stantini, Nepotiano et Facundo coss. [A. D. 336] *ex die XV Kal. Feb. usque in diem Non. Oct. consulibus SS.*

34 *Julius I*. Liber pont. apud Pagium tom. 1 p. 477 *Julius annos XV menses II dies VI. Fuit temporibus Constantis, a consulatu Feliciani et Titiani* [A. D. 337] *ex die VIII Id. Feb. in diem prid. Id. April. Constantio V et Constantio Casare coss.* [A. D. 352.]

35 *Liberius*. Liber pontificalis Damasi apud pont. Bucherii p. 273 *Fuit temporibus Constantii ex die XI Kalendas Junias in diem. . . . a consulibus Constantio V et Constantio Casare* [June 21 A. D. 352]. Liber pontificalis apud Acta Concil. tom. 2 p. 795 *Hic a Constantio deportatur in exilium eo quod nolisset hæresi Arianæ consentire, et fuit in exilio annos tres. et congregantes sacerdotes concilium ordinauerunt in locum ejus episcopum Felicem presbyterum venerabilem virum.* For the exile of *Liberius* see the Tables A. D. 355 p. 429. 430. He returned from exile Aug. 2 A. D. 358: Tables A. D. 357 p. 437 A. D. 358 p. 439. His death is marked in Pagi tom. 1 p. 514 “*Marcellinus et Faustinus presbyteri Luciferiani, qui hoc tempore vixerunt, in præfatione libelli precum ad impm. Valentinianum Theodosium et Arcadium tradunt Liberium humanis rebus exemptum VIII Kalendas Octobres Gratiano et Dagalaupho consulibus.*” Sc. Sept. 24 A. D. 366.

38 *Siricius*. Succeeded *Damasus* at the end of December 384 or the beginning of January 385: see the Tables A. D. 384 p. 509. He was succeeded by *Anastasius* in A. D. 398: Tables p. 553. and in March: Liber pontificalis apud Acta Concil. tom. 2 p. 1209 *Siricius natione Romanus ex patre Tiburtio sedit annos XV menses XI dies XXV.—Sepultus est in cæmeterio Priscillæ via Solaria VIII Kal. Mart. et cessavit episcopatus dies XX.* Wherefore his episcopate was not 15th 11th 25th, nor, as Pagi amends it tom. 2 p. 20, 13th 11th 5th, but from the end of December A. D. 384 to Feb. 22 A. D. 398, about 13th 2nd. Prosper is inaccurate in Chronico p. 396 *Ricimere et Clearcho coss.* [A. D. 384] *Romanæ ecclesiæ post Damasum Siricius 36^{us} præfuit annis XV.* And *Marcellinus: Merobaude II et Saturnino coss.* [A. D. 383] *Romanæ ecclesiæ Siricius 36^{us} antistes factus vixit annos XV.*

40 *Innocentius I*. Succeeded in A. D. 402: Tables p. 553. Liber pontificalis apud Acta Concil. tom. 3 p. 1 *Innocentius natione Albanensis ex patre Innocentio sedit annis XV mensibus II diebus XXI.—Hic invenit Pelagium et Celestium hæreticos et damnavit eos.—Sepultus est in cæmeterio Priscillæ ad Ursum pileatum V Kal. Aug.* Prosper in Chronico: *Præest annis XV mensibus II diebus XXI.* *Marcellinus: Vixit annos XV.* Gennadius c. 43 *Innocentius urbis Romæ episcopus scripsit decretum occidentalium ecclesiarum et orientalium adversus Pelagianos datum, quod postea successor ejus papa Zosimus latius promulgavit.*

Among the 34 epistles of *Innocentius* apud Acta Concil. tom. 3 are the following: Ep. 1 *Decentio.*

Data XIV Kal. April. Theodosio Aug. VII et Palladio VV. CC. coss. A. D. 416. Ep. 2 p. 11 Victricio episcopo. Dat. XV Kal. Mart. Honorio Aug. VI et Aristaneto coss. A. D. 404. Ep. 3 Exuperio episcopo. p. 16 Dat. X Kal. Mart. Stilichone II et Anthemio VV. CC. coss. A. D. 405. Ep. 12 Aurelio episcopo. p. 25 Data IV Non. Junii Julio Quarto et Palladio VV. CC. coss. Lege Junio Quarto Palladio V. C. consule A. D. 416. Ep. 22 Episcopis Macedoniae. p. 36 Datum Id. Dec. Constantio V. C. consule A. D. 414. Ep. 24 Concilio Carthaginensi. p. 47 Datum IV Kal. Feb. post consulatum Theodosii Aug. II [lege VII] et Juni Quarti V. C. A. D. 417. Ep. 25 ad Milevetanum concilium. p. 49 Datum VI Kal. Feb. Honorio et Constantio VV. CC. coss. A. D. 417.

Innocentius is at Rome during the first siege in A. D. 408: *Zosim. V. 41, 3 τῷ τῆς πόλεως ἐπισκόπῳ ἦν δὲ Ἰννοκέντιος. κ. τ. λ.* At the second siege in 409 he is with *Honorius* at Ravenna: *Idem V. 45, 9 τοῦ τῆς Ῥώμης ἐπισκόπου τοῖς πρέσβεσι συναπαράντος. Sozom. IX. 7 πρεσβευσαμένου Ἰννοκεντίου. Oros. VII. 39 apud Ravennam tunc positus.*

41 *Zosimus. Liber pontif. apud Acta Concil. tom. 3 p. 397 Zosimus natione Græcus, ex patre Abranio, sedit annum I menses II dies undecim.—Sepultus est VII Kal. Januar.—et cessavit episcopatus dies XI. Prosper Chron. p. 399 Theodosio VII et Palladio coss. [A. D. 416] Zosimus 39^{us} Romanæ ecclesiæ episcopatum suscipit anno I mensibus IX diebus IX.*

As the 15th 2nd 21st of *Innocentius* commenced according to Prosper himself in A. D. 402, they terminate in A. D. 417, and the succession of *Zosimus* is fixed to that year. The episcopate of 1st 9th 9th ends a day or two before Dec. 26 A. D. 418. The years 417, 418 are confirmed by the dates of his epistles.

Zosimi epistolæ apud Acta Concil. tom. 3 p. 399. Ep. 1 *Hesychio episcopo. p. 400 Data VIII Kal. Mart. Honorio XII et Theodosio VIII Augg. coss. A. D. 418. Ep. 2 Clero et presbyteris Ravennatum. Dat. V Non. Oct. Honorio XII et Theodosio VIII Augg. coss. Ep. 3 Ad Africanos episcopos. p. 402 Data . . . Honorio Aug. XI et Fl. Constantio coss. A. D. 417. Ep. 5 episcopis Galliæ. p. 410 Data XI Kal. Apr. Honorio Aug. XI et Constantio II coss. Ep. 6 episcopis Africæ &c. p. 412 Data sub die X Kal. Oct. Honorio Aug. XI et Constantio II coss. Ep. 7 episcopis provinciæ Viennensis ac Narbonensis. p. 413 Data III Kal. Oct. Honorio Aug. XI &c. Ep. 8 Hilario episcopo Narbonensi. p. 413 Data III Kal. Oct. Honorio Aug. XI &c. Ep. 9 Patroclo episcopo Arelatensi. p. 415 Data III Kal. Oct. Honorio Aug. XI &c. Ep. 10 Concilio Carthaginensi. p. 416 Data XII Kal. April. Honorio Aug. XII consule, accepta III Kal. Maias A. D. 418. Ep. 11 Patroclo episcopo Arelatensi. p. 417 Data III Non. Mart. Honorio XII et Theodosio VIII Augg. consulibus. Ep. 12 Massiliensibus. p. 417 Data III Non. Mart. Honorio XII &c. Ep. 13 episcopis per Byzantium*

constitutis. p. 418 Data XVI Kal. Dec. Honorio VII [lege XII] et Theodosio VIII Augg. coss. Nov. 16 A. D. 418.

42 *Bonifacius I. Liber pontificalis apud Acta Conc. tom. 3 p. 433 Bonifacius natione Romanus, ex patre Jocundo presbytero, sedit annos III menses VIII dies VII. Hic sub contentione ordinatur cum Eulalio. et fuit dissensio in clero menses VII dies XV. Prosper Chron. p. 399 Honorio XI et Theodosio VIII coss. A. D. 418 Bonifacius annis III mensibus VIII diebus VI. As this period began at the close of December A. D. 418, it terminated in the beginning of September A. D. 422.*

Three letters of *Bonifacius* are extant in Actis Conc. tom. 3 p. 434. Ep. 1 *Honorio Augusto. p. 435 Datum Kalendis Juliis. Ep. 2* Given above at p. 201 A. D. 419. Ep. 3 *Hilario episcopo Narbonensi. p. 438 Data V Id. Feb. dominis nostris Honorio XIII et Theodosio X Augg. coss. A. D. 422.*

43 *Cælestinus. Liber pont. apud Acta Conc. tom. 3 p. 467 Cælestinus natione Romanus ex patre Prisco sedit annis VIII [Pagius emendat VIII] mensibus X diebus XVII. Prosper Chron. p. 400 Mariniano et Asclepiodoto coss. [A. D. 423] Cælestinus XII Romanæ ecclesiæ præsidet episcopus annis IX. Idem apud Scaligerum annis IX mens. X dieb. XVII. Marcellinus A. D. 423 Cælestinus—vixit annos IX. Pagius tom. 2 p. 242 fixes the period to 9th 10th 9th, and, as this term commenced in September A. D. 422, it terminated in August A. D. 432.*

Gennadius c. 54 Cælestinus urbis Romæ episcopus decretum synodi adversus Nestorium habitum volumine describens ad orientis et occidentis ecclesias dedit, duabus in Christo manentibus perfecte naturis, unam Filii Dei credendam esse personam. Huic enim sententiæ supradictus Nestorius ostensus est esse contrarius. Similiter etiam Xystus successor Cælestini pro eadem re et ad ipsum Nestorium et ad orientis episcopos adversum errorem ejus succidendum sententias direxit.

Cælestini epistolæ 14 apud Acta Concil. tom. 3 p. 469. Ep. 1 p. 469 *episcopis Galliæ. Ep. 2 episcopis provinciæ Viennensis et Narbonensis. p. 481 Data VIII Kal. Aug. Flaviis Felice et Tauro V. C. consulibus. A. D. 428. Ep. 3 episcopis Apuliæ et Calabriæ. p. 482 Data III Kal. Aug. Florentio et Dionysio VV. CC. coss. A. D. 429. Ep. 4. 5. 6. 7. 8. 9 in Actis Concilii Ephesini A. D. 431. Ep. 9 Theodosio imp. p. 484 Data Idibus Maii Basso et Antiocho coss. A. D. 431. Ep. 10 Cyrillo. p. 484 Data Nonis Maii Basso et Antiocho coss. Ep. 11 Synodica Ephesinæ synodo. p. 487 Data Idibus Martii Aetio et Valerio coss. A. D. 432. Ep. 12 Theodosio Aug. p. 489 Data Idibus Martii Flavio Aetio et Valerio VV. CC. coss. Ep. 13 Maximiano CP. p. 490 Data Idibus Martiis Flavio Aetio &c. Ep. 14 ad clerum et plebem CP. p. 495 Data Idibus Martii Flavio Aetio &c.*

44 *Sixtus III. Liber pontificalis apud Acta Conc. tom. 4 p. 499 Sixtus natione Romanus ex patre Sixto sedit annis VIII et diebus XIX. Hic post annum unum*

et menses VIII incriminatur a quodam Basso. Eodem tempore audiens hoc Valentinianus Augustus jussit concilium et sanctam synodum congregari. Et, facto conventu cum magna exdminatione, per judicium synodicum purgatur a LVI episcopis. Prosper in Chron. p. 401 *Aetio et Valerio coss. [A. D. 432] Romanæ ecclesiæ XLII præficitur episcopus Xistus annis VIII diebus XIX, totius urbis pace et consensu mirabili.* Marcellinus: *Valerio et Aetio coss. Romanæ ecclesiæ Xystus XLII episcopus ordinatus vixit annis VIII.* He was succeeded by *Leo* in A. D. 440: Tables p. 626.

Hieronymus omits *Marcellus* (Nº 29) whom he confounds with *Marcellinus*. Hence he numbers *Marcellinus* 28 and *Eusebius* 29. He omits again *Felix II* (Nº 36) who presided during the exile of *Liberius*; and *Liberius* is called by Hieronymus the 34th instead of the 35th, *Damasus* the 35th instead of the 37th. From these omissions all the succeeding bishops of Rome are reckoned two below the real number in Prosper and Marcellinus.

52 (Marcellino 50) *Hormisdas*. Appointed A. D. 514, died A. D. 523: Tables p. 731. 741.

Among the epistles of *Hormisdas* apud Acta Conc. tom. 5 p. 561 are the following: Ep. 1 *Anastasius Aug. Hormisdæ pontifici.* p. 562 *Data prid. Id. Jan. CP. et accepta Anthemio et Florentio VV. CC. coss. [A. D. 515] V Kal. April. per Patricium.* Ep. 2 *Hormisdæ episcopus Anastasio Augusto.* p. 563 *Data prid. Non. April. Florentio V. C. cos. Ante ep. 4 Anastasius Aug. Hormisdæ pontifici.* p. 565 *Data V Kal. Jan. CP. Senatore V. C. cos. [A. D. 514] accepta prid. Id. Maii Florentio V. C. cos.* Ep. 4 *Anastasius Aug.* p. 566 *Data VIII Id. Julii Florentio cos.* Ep. 5 *Hormisdæ episcopus Anastasio Aug.* p. 571 *Data III Id. Aug. Florentio V. C. cos.* p. 573 *Anastasius Aug. Hormisdæ papæ per Theopompum et Severianum VV. CC.—Data XVII Kal. Aug. CP. Petro V. C. cos. A. D. 516.* Ep. 6 *Hormisdæ Anastasio Aug.* p. 575 *Data Romæ.* p. 575 *Epistola Anastasii ad senatum urbis Romæ per Theopompum et Severianum VV. CC.—Data V Kal. Aug. Chalcedone Petro V. C. cos.* Ep. 7 *Hormisdæ Joanni episcopo Nicopolitano.* p. 579 *Data XVII Kal. Dec. Petro V. C. cos.* Ep. 8 *Hormisdæ synodo Epiri veteris.* p. 582 *Data XIII Kal. Dec. Petro V. C. cos.* Ep. 9 *Hormisdæ Joanni Nicopolitano.* *Data VIII Kal. Dec. Petro V. C. cos. Regula fidei.* p. 583 *Data XV Kal. Apr. Agapeto V. C. cos. A. D. 517.* p. 583 *Avitus episcopus Viennensis Hormisdæ.* p. 584 *Accepta III Kal. Feb. Agapeto V. C. cos.* Ep. 10 *Hormisdæ episcopus Avito episcopo.* p. 586 *Data XV Kal. Mart. Agapeto cos.* For *Avitus* see the Tables A. D. 517 p. 733. 735. Ep. 11 *Hormisdæ Anastasio Aug. per Ennodium et Peregrinum episcopos.* p. 588 *Data III Non. April. Agapito V. C. cos.* Ep. 12 *Timotheo CP. episcopo. Data ut supra.* Ep. 13 *Commonitoria ad universos hæreticos episcopos orientis.* p. 590 *Data III Non. April. Agapito V. C. cos.* Ep. 14 *Episcopis orientis orthodoxis.* p. 591 *Data Agapito V. C. cos.* 15 *Possessori episcopo.* p. 592 *Data*

III Non. April. Agapito V. C. cos. 16 *ad populum et monachos CP.* p. 593 *Data III Non. Apr. Agapito V. C. cos.* 17 *Ennodio et Peregrino episcopis.* p. 593 *Data prid. Id. April. Agapito cos.* 18 *Iisdem.* 19 *Hormisdæ Anastasio Aug.* 20 *Joanni episcopo Nicopolitano.* p. 595 *Data V Non. Mart. Agapito V. C. cos.* 21 *Eidem. Data prid. Id. April. Agapeto V. C. cos.* *Data prid. Id. April. Agapito V. C. cos. Anastasio cos.* 22 *Dorotheo episcopo Thessalonicensi.* p. 597 *Aug. Hormisdæ papæ.* p. 598 *Data V Id. Jul. CP. Anastasio Aug. IV et Agapito V. C. coss.* p. 598 *exemplum relationis minorum archimandritarum et ceterorum monachorum secundæ Syriæ ad Hormisdæ.* 23 *Hormisdæ presbyteris diaconis et archimandritis secundæ Syriæ.* cf. p. 1112.—p. 1119 *Data IV Id. Feb. P. C. Agapeti V. C. A. D. 518.* Ep. 24 *Joanni Tarraconensi episcopo.* p. 603 *Data IV Non. April. Agapito V. C. cos.* 25 *Universis episcopis Hispaniæ.* p. 605 *Data IV Non. April. Agapito &c.* p. 610 *Justinianus comes Hormisdæ papæ.* Ep. 30 *Hormisdæ Casario Arelatensi.* p. 612 *Data VI Id. Sept. Florentio V. C. cos. A. D. 515.* Ep. 31 p. 612 *Justiniano Aug.* Ep. 32 p. 614 *Justino Aug.* 33 p. 615 *Euphemiæ Augustæ.* 34. 35 *Joanni CP. episcopo.* 36 p. 618 *Theodosio archidiacono CP. et universis catholicis a pari.* 37 p. 618 *Justiniano viro illustri.* 38 *Celeri et Patricio a pari.* 39 *pref. prat. Thessalonicensi.* 40 *Hormisdæ Anastasiæ et Palmatiæ a pari.* p. 621 *Exemplum libelli Joannis episcopi CP. Data mense Martio die XXVII indict. XII consensu domini Justini imp. Aug. Eutharico V. C. cos. A. D. 519.* p. 626 *Justinus imp. Hormisdæ. Datum V Kal. Maii CP.* p. 627 *Justinianus comes Hormisdæ.* p. 628 *Pompeius Hormisdæ, Juliana Anicia Hormisdæ, Anastasia Hormisdæ.* p. 629 *Theodoretus episcopus Lignidensis Hormisdæ. Accepta XIII Kal. Jul. domino Eutharico V. C. cos.* Ep. 41 *Hormisdæ Germano ceterisque legatis. Data VII Kal. Maias Eutharico V. C. cos.* 42 *Iisdem. Data III Kal. Maias Eutharico V. C. cos.* 43 *Iisdem. eodem die.* 44 *Justino Augusto.* p. 632 *Data VII Idus Julii Eutharico V. C. cos.* 45 *Joanni episcopo CP.* p. 633 *Data VII Idus Julii Eutharico V. C. cos.* 46 *Justiniano viro ill. Data consule suprascripto.* 47 *Pompeio.* 48 *Aniciæ.* 49 *Anastasiæ.* 50 *Grato viro ublimi.* 51 p. 635 *episcopis per Hispaniam constitutis.* 52 *Germano ceterisque legatis.* p. 636 *Data Eutharico V. C. cos.* 53 *Dioscoro diacono. Data consule suprascripto.* 54 *Eidem. Data supradicto consule.* 56 *Thomæ et Nicostrato episcopis.* p. 638 *Data quo supra consule.* 56 *Joanni episcopo et Dioscoro diacono. Data quo supra consule.* 57 *Justino Aug.* 58 *Euphemiæ Augustæ.* 59 *Justiniano viro illustri.* 60 *Germano viro ill.* 62 *Legatis Germano et Joanni episcopis &c.* p. 642 *Data III Id. Oct. Eutharico V. C. cos.* 63 *Legatis Germano &c. de Joanne CP. occiso.* p. 644 *Data III Non. Dec. Eutharico V. C. cos.* p. 649 *Justinianus V. C. Hormisdæ.* 66 *Hormisdæ Justiniano V. Ill. Data IV Non. Sept. Eutharico V. C. cos.* 67 *Eidem.* p. 658 *Justinianus Aug. [lege Justinus Aug.]*

Hormisdæ papæ. Data VII Id. Jun. CP. Vitaliano et Rustico coss. A. D. 519. p. 659 Justinus Aug. Hormisdæ. Euphemia Augusta Hormisdæ. p. 660 Celer vir illustris Hormisdæ. Juliana Anicia Hormisdæ. Ep. 68 Hormisdæ legatis suis. Data IV Id. Jul. Rustico V. C. cos. A. D. 520. 69 p. 661 Isidorm. Data Id. Jul. Rustico &c. p. 661 Relatio Possessoris episcopi Afri per Justinum diaconum episc. Accepta XV Kal. Aug. Rustico &c. 70 Hormisdæ Possessori episcopo. p. 664 Data Id. Aug. 71. 72 Epiphania CP. episcopo. p. 665 Relatio Epiphania. Accepta XV Kal. Oct. Rustico &c. p. 667 Justinianus vir ill. Hormisdæ. Accepta XV Kal. Oct. Rustico &c. p. 668 Relatio Epiphania. Accepta prid. Kal. Dec. Rustico &c. p. 670 Sacra Justiniani Aug. Data prid. Kal. Sept. CP. Accepta Romæ Kal. Oct. Rustico &c. p. 670 Relatio Dorothei episcopi Thessalonicensis. Ep. 73 Dorotheo. Data IV Kal. Nov. Rustico &c. 74 Justino Aug. Data IV Kal. Nov. Rustico &c. p. 672 Justinus Aug. Hormisdæ papæ. Data Id. Sept. Chalcedone Rustico V. C. cos. Accepta prid. Kal. Dec. consule SS. 75 Hormisdæ Synodo CP. Data VII Kal. April. Valerio V. C. cos. A. D. 521. Gesta in causa Abundantii episcopi Trajanopolitani in scrinio habemus. Ep. 76 Epiphania episcopo CP. p. 677 Justinianus vir cl. Hormisdæ. p. 678 Justinianus vir cl. Hormisdæ. 77 Hormisdæ Justiniano viro ill. p. 679 Justinianus vir ill. Hormisdæ. 78 Hormisdæ Justino Aug. p. 682 Data VII Kal. April. Valerio V. C. cos. 79 Justino Aug. p. 684 Data VII Kal. April. Valerio &c. 80 Epiphania episcopo CP. conf. p. 1119—1125 Data VII Kal. April. Valerio &c.

53 *Joannes I.* Succeeded A. D. 523, died A. D. 526. Tables p. 741. 745.

Joannis epistolæ apud Acta Concil. tom. 5 p. 743. Ep. 1 Joannes Urbis Romæ episcopus Zachariæ archiepiscopo salutem. p. 745 Data XV Kal. Nov. Maximo et Olybrio VV. CC. coss. Lege Maximo V. C. cos. A. D. 523. 2 Joannes episcopus omnibus per provincias Italiæ constitutis episcopis. Data III Id. Jun. Maximo et Olybrio VV. CC. coss. Lege Maximo V. C. cos. Both were written in A. D. 523. In the consulship of Olybrius A. D. 526 the dates June 11 and Oct. 18 were after the death of Joannes.

55 *Bonifacius II.* Succeeded *Felix IV* in A. D. 530, died in 532: Tables p. 753.

Epistolæ apud Acta Concil. tom. 5 p. 827. Ep. 2 p. 830 Cæsario Arelatensi episcopo. Data VIII Kal. Februar. Lampadio et Oreste VV. CC. consulibus A. D. 530. But as Felix was still living at Jan. 25, we may read VIII Kal. Januar. Dec. 25, or VIII Kal. Januar. Dec. 24.

56 *Joannes II.* Appointed Jan. 1 A. D. 533: Tables p. 755.

Epistolæ apud Acta Concil. tom. 5 p. 887. Ep. 3 p. 893 Athalaricus rex Joanni papæ. p. 895 Cassiodorus Joanni papæ. Ep. 3 Joannes ad Senatores. Ep. 4 p. 899 Universis episcopis per Gallias constitutis. Data VII Id. April. Flavio Paulino juniore V. C.

cos. A. D. 534. 5 Joannes presbyteris &c. Data VII Id. April. Paulino juniore V. C. cos. p. 900 Episcopi Africani Joanni. Ep. 6 Joannes Cæsario Arelatensi.

57 *Agapetus.* Appointed A. D. 535: Tables p. 763.

Letters of Agapetus: Tables p. 765. Add Ep. 2 apud Acta Concil. tom. 5 p. 939 Agapetus episcopus Africanis. Data V Id. Sept. Ep. 3 Reparato. Data V Id. Sept. post cons. Paulini V. C. A. D. 535. Ep. 4 Justiniano Aug. Datum Id. Oct. Ep. 6 p. 945 Ep. 7 p. 946 Cæsario Arelatensi episcopo. Data XV Kal. Aug. post cons. Paulini junioris V. C. p. 947 Secunda fidei confessio quam Justinianus obtulit pontifici Agapeto CP. Datum XVIII Kal. April. CP. Flavio Belisario V. C. consule. Lege post cons. Flavii Belisarii. sc. A. D. 536. Conf. Norisium tom. 3 p. 869. 870. Ep. 8 p. 948 p. 1010 Agapetus Petro Hierosolymitano episcopo de Anthimi depositione et Mennæ subrogatione.

60 *Pelagius I.* Succeeded A. D. 555: Tables p. 805.

Pelagii epistolæ apud Acta Concil. tom. 6 p. 463. See the Tables A. D. 556 p. 807. Add Ep. 2. 3. 4. 5 p. 467—470 all addressed Pelagius Narsæ patricio et duci in Italia. Ep. 13. 14 p. 477. 478 Childeberto regi. Ep. 16 p. 479 Childeberto regi Pelagius episcopus. In this epistle he adduces the first four General Councils, but not the fifth: Definitiones quæ in quatuor sanctis conciliis statutæ sunt.

65 *Sabinianus.* Liber pontificalis apud Acta Concil. tom. 6 p. 1349 *Sabinianus natione Tuscus de civitate Ulera ex patre Bono sedit annum unum menses V dies IX.—et cessavit episcopatus menses XI dies XXVI.* He succeeded *Gregory* in A. D. 604: see *Pagi* tom. 2 p. 722.

66 *Bonifacius III.* Liber pont. apud Acta Concil. tom. 6 p. 1351 *Bonifacius natione Romanus—sedit menses VIII dies XXVIII. Hic obtinuit apud Phocam principem ut sedes apostolica B. Petri apostoli caput esset omnium ecclesiarum, id est, ecclesia Romana, quia ecclesia CP. primam se omnium ecclesiarum scribebat.—Sepultus est—die XII mensis Novembris.—Et cessavit episcopatus menses X dies VI.* The periods of 1st 5th 9th and 11th 26th from the appointment of *Sabinianus* will place this pontificate in A. D. 607.

67 *Bonifacius IV.* See above c. 8 N^o 315 note z p. 485. Liber pont. apud Acta Concil. tom. 6 p. 1353 *Bonifacius natione Marsorum de civitate Valeria, ex patre Joanne medico, sedit annos VI menses VIII dies XIII.* Appointed according to *Pagi* tom. 2 p. 728 Aug. 25 A. D. 608. He died imperante *Domino Heraclio, anno ejus V.*: Epitaph. apud *Pagium* p. 741. Sc. A. D. 615.

68 *Deus dedit.* Liber pont. apud Acta Concil. tom. 6 p. 1385 *Deus dedit natione Romanus ex patre Stephano subdiacono sedit annos III dies XXIV.—Defunctus et sepultus est die VIII mensis Novembris—et cessavit episcopatus mensem unum dies XVI.* As he succeeded in A. D. 615, he died in November A. D. 618.

69 *Bonifacius V.* Liber pont. apud Acta Concil. tom. 6 p. 1395 *Bonifacius natione Campanus de civi-*

tate Neapoli sedit annos V dies XIII.—Sepultus est die XXV mensis Octobris.—Et cessavit episcopatus menses VI dies XVIII. The interval which followed the death of his predecessor was more than a year, and his episcopate commenced Dec. 23 A. D. 619 according to Pagi tom. 2 p. 756. He presided 5th 10th: Epitaphium apud Pagium p. 771

*Culmen apostolicum quinque et his mensibus annis
Rexit, et ad magni culmen honoris abit.*

and Pagi determines his death to Oct. 22 A. D. 625.

70 *Honorius I.* Liber pont. apud Acta Conc. tom. 6 p. 1417 *Honorius natione Campanus ex patre Petronio consule sedit annos XII menses XI dies XVII. Hic temporibus suis multa bona fecit.—Sepultus est sub die IV Id. Oct. et cessavit episcopatus annum unum menses VII dies XVII.* Ordained Oct. 27 A. D. 625. five days after the death of his predecessor: Pagi p. 772.

Honorii epistolæ apud Acta Concil. tom. 6 p. 1422. Ep. 6 p. 1425 *Honorio Dorovernensi episcopo. Data die III Id. Junias imperantibus DD. NN. piissimis Augg. Heraclio anno XXIV, proconsulatus ejusdem anno XXIII, et consulatus ejus anno III, sed et Heraclio felicissimo Casare, id est, filio ejus anno III indictione VII, id est, anno Dominicæ incarnationis 633^o.* The indiction and the year of *Heraclius* mark June of A. D. 634. Ep. 7 p. 1426 *episcopis per Epirum constitutis. Data Idus Decembres indictione XIV^a.* December 13 A. D. 625.

71 *Severinus.* Liber pont. apud Acta Conc. tom. 6 p. 1503 *Severinus natione Romanus ex patre Abieno sedit menses duos dies IV.—Sepultus est IV Non. Aug. et cessavit episcopatus menses IV dies XXIX.* His pontificate is fixed to A. D. 640 by Pagi tom. 2 p. 814.

72 *Joannes IV.* Liber pont. apud Acta Concil. tom. 6 p. 1509 *Joannes natione Dalmata ex patre Venantio scholastico sedit annum unum menses IX dies XVIII.—Sepultus est sub die IV Id. Oct. et cessavit episcopatus mensem unum dies XIII.* Appointed Dec. 24 A. D. 640: Pagi tom. 2 p. 818.

73 *Theodorus.* Liber pont. apud Acta Conc. tom. 6 p. 1527 *Theodorus natione Græcus ex patre Theodoro episcopo de civitate Hierosolyma sedit annos VI menses V dies XVIII.—Sepultus est sub die II Id. Maii, et cessavit episcopatus dies LII.* The periods assigned under *Joannes IV.* namely, 1st 9th 18^d + 1st 13^d = 1st 11th, computed from Dec. 24 A. D. 640 will fix the appointment of *Theodorus* at Nov. A. D. 642; and his episcopate of 6th 5th 18^d is terminated at May A. D. 649.

74 *Martinus I.* Liber pont. apud Acta Conc. tom. 7 p. 1 *Martinus de civitate Tudertina provincia Tuscia sedit annos VI mensem I dies XXVI. Hujus temporibus Paulus CP. episcopus—audacter præsumpsit paternis definitionibus contraire &c.—Martinus congregavit episcopos in urbem Romam numero CV [CL Theophanes] et fecit synodum—juxta episcopium Lateranense. Sedentibus episcopis et presbyteris, adstantibus diaconis et clero universo, condemnaverunt Cyrum Alex-*

andrinum Sergium Pyrrhum et Paulum patriarchas CP. [see above c. 8 No 321 p. 488]—*Depositus die XVI mensis Septembris, et cessavit episcopatus dies XXVIII.* The preceding interval of 55 days brings the appointment of *Martinus* to July A. D. 649. According to authorities quoted by Pagi tom. 3 p. 13. 14 he died in his exile in Cherson mense Septembrio die XVI^a indictione XIV^a Sept. 16 A. D. 655. Whence Pagi p. 14 assigns 6th 2nd 12^d to his pontificate, including the term of his exile. For particulars of his imprisonment and exile see below *Bishops of CP.* 36 *Paulus.*

75 *Eugenius I.* Liber pont. apud Acta Conc. tom. 7 p. 445 *Eugenius natione Romanus—clericus a cunabulis, ex patre Ruffiniano, sedit annos II menses VIII dies XXIV.—Sepultus est sub die IV Non. Junii. et cessavit episcopatus mensem I dies XXIX.* His election in the absence of *Martinus* is fixed by Pagi tom. 3 p. 17 to Sept. 8 A. D. 654 and his death to June 1 A. D. 657.

76 *Vitalianus.* Liber pont. apud Acta Conc. tom. 7 p. 457 *Vitalianus natione Signiensis provincie Campanie de patre Anastasio sedit annos XII menses VI.—Sepultus est sub die VI Kal. Feb. Et cessavit episcopatus menses II dies XIII.* The interval of 1st 29^d brings the succession of *Vitalianus* to July 30 A. D. 657. His episcopate of 14th 6th brings his death to VI Kal. Feb. A. D. 672. Among his epistles Ep. 2. 3. 4 apud Acta Concil. p. 461. 462 are dated VI Kal. Feb. Indict. II. Jan. 27 A. D. 659.

77 *A Deo datus.* Liber pont. apud Acta Concil. tom. 7 p. 537 *A Deo datus natione Romanus ex monachis, de patre Jobiniano, sedit annos IV menses II dies V.—Sepultus est sub die VI Kal. Jul. Et cessavit episcopatus menses IV dies XV.* The preceding interval of 2nd 13^d will place his appointment at April A. D. 672. His 4th 2nd 5^d terminate at VI Kal. Jul. A. D. 676, which carries back the beginning to 22 Ap. 672, and Pagi tom. 3 p. 57 enlarges the preceding interval to 2nd 25^d.

Pagi fixes the days of each bishop's accession. But we cannot be certain in all cases of the precise day. 1 The years and months and days assigned in the *liber pontificalis* are often variously given in different copies; and, although the year and the month may be fixed from other testimony, yet the days must remain often uncertain. 2 The day of a bishop's death is often called the day of the funeral. 3 The day of accession and day of the death are sometimes included in the episcopate, but sometimes reckoned to the *dies interpontificales*. See Pagi tom. 2 p. 414. 4 Pagi endeavours so to adjust the periods as to place the ordination on a *Sunday*. But he himself admits that this rule was not always observed.

Pagi tom. 2 p. 686 "Anastasio seu, ut verius loquar, auctori libri pontificalis."—"Plures auctores" tom. 2 p. 490. Geiseler Vol. 1 p. 373 "The collection of vitæ paparum Rom. is by very different authors, but two general divisions may be observed.

the 1st consists of short notices of each pope, and ends with *Sisinnius* [A. D. 708], soon after whose time it was compiled; the 2nd beginning with *Con-*

stantine [A. D. 709—715] gives copious biographies, and contains important materials for ecclesiastical history in general."

2 Bishops of Alexandria.

1 *Annianus*. Euseb. H. E. II. 42 Νέρωνος δὲ ὄγδοον ἄγοντος τῆς βασιλείας ἔτος, πρῶτος μετὰ Μάρκον τὸν ἀποστολὸν καὶ εὐαγγελιστὴν τῆς ἐν Ἀλεξανδρείᾳ παροικίας Ἀννιανὸς τὴν λειτουργίαν διαδέχεται, ἀνὴρ θεοφιλὴς ὢν καὶ τὰ πάντα θαυμάσιος. Idem Chron. apud Hieronymum. Anno 2078 [A. D. 63] *Neronis 8^o post Marcum evangelistam primus Alexandrinæ ecclesiæ ordinatur episcopus Annianus, qui præfuit annis XXII.* Conf. Syn-cellum p. 336 B.

2 *Abilius*. Euseb. H. E. III. 14 τετάρτῳ μὲν οὖν ἔτει Δομετιανῷ τῆς κατ' Ἀλεξάνδρειαν παροικίας ὁ πρῶτος Ἀννιανὸς δύο πρὸς τοῖς εἴκοσιν ἀποπλήσας ἔτη τελευτᾷ, διαδέχεται δ' αὐτὸν δεύτερος Ἀβίλιος. Idem Chron. apud Hieron. Anno 2100 [A. D. 83] *Domitiani 4^o Secundus Alexandrinæ ecclesiæ constituitur episcopus Abilius, qui præfuit annis XIII.*

3 *Cerdon*. Euseb. III. 21 Τραϊανῷ πρῶτον ἔτος ἦν, ἐν ᾧ τῆς κατ' Ἀλεξάνδρειαν παροικίας Ἀβίλιον δέκα πρὸς τρισὶν ἔτεσιν ἡγησάμενον διαδέχεται Κέρδων. τρίτος οὗτος τῶν αὐτοῦ μετὰ τὸν πρῶτον Ἀννιανὸν προέστη. Idem Chron. Armen. Hieron. Anno 2113 [A. D. 96] *Nervæ 1^o Alexandrinæ ecclesiæ tertius episcopus Cerdon annis XI.*

Primus. Euseb. H. E. IV. 1 ἀμφὶ δὲ τὸ δωδέκατον τῆς Τραϊανῷ βασιλείας ἔτος, ὁ μικρῷ πρόσθεν ἡμῖν τῆς ἐν Ἀλεξανδρείᾳ παροικίας δηλωθεὶς ἐπίσκοπος τὴν ζῶνι μεταλλάττει, τέταρτος δὲ ἀπὸ τῶν ἀποστόλων τὴν τῶν αὐτοῦ λειτουργίαν κληροῦται Πρίμος. Idem Chron. Armen. Anno 2124 [A. D. 107] *Traiani 11^o Primus annis XII.* Apud Hieron. anno 2122 *Traiani 9^o.*

5 *Justus*. Euseb. H. E. IV. 4 ἔτει δὲ τρίτῳ τῆς (Ἀδριανῷ) ἡγεμονίας—Πρίμον μεταλλάξαντα θωδεκάτῳ τῆς προστασίας ἔτει διαδέχεται Ἰούστος. Idem Chron. Armen. Anno 2136 [A. D. 129] *Hadriani 4^o Alexandrinæ ecclesiæ quintus episcopus præficitur Justus annis XI.*

6 *Eumenes*. Euseb. H. E. IV. 5 ἤδη δὲ δωδέκατον ἐχούσης ἔτος τῆς ἡγεμονίας Ἀδριανῷ, Ἰούστον—διαδέχεται Τελεσφόρος· ἐνιαυτοῦ δὲ μεταξύ καὶ μηνῶν διαγενομένων, τῆς Ἀλεξανδρέων παροικίας τὴν προστασίαν Εὐμενὴς ἔκτῳ κλήρῳ διαδέχεται, τοῦ πρὸ αὐτοῦ ἔτεσιν ἑνδεκα διαρκέσαντος. Idem Chron. Armen. Anno 2147 [A. D. 139] *Hadriani 15^o Alexandrinæ ecclesiæ sextus episcopus Eumenes annis XIII.* Hieron. (ubi male *Hymenæus*) anno 2146 *Hadriani 14^o.*

Hadrian in epistola apud Vopiscum p. 960 at this time calls the bishop of Alexandria the *patriarch*: *Ipse ille patriarcha* &c. See above c. 1 p. 20.

7 *Marcus*. 8 *Celadion*. Euseb. H. E. IV. 11 κατὰ γὰρ μὴν τὴν Ἀλεξάνδρειαν Μάρκος ἀναδείκνυται ποιμὴν, Εὐμενοῦς ἔτη τὰ πάντα δέκα πρὸς τρισὶν ἐκπλήσαντος. τοῦ δὲ Μάρκου ἐπὶ δέκα ἔτη τῆς λειτουργίας ἀναπαυσάμενον, Κελαδίων τῆς Ἀλεξανδρέων ἐκκλησίας τὴν λειτουργίαν παραλαμβάνει. Idem Chron. apud Hieronymum: Anno 2159 [A. D. 142] *Antonini 6^o Alexandria septimus episco-*

patus suscepit Marcus annis X. Idem Chron. Hieron. Anno 2165 [A. D. 149] *Antonini 12^o Alexandrinæ ecclesiæ octavus episcopus præfuit Celadion ann. XIV.* Idem Armen. Anno 2171 [A. D. 155] *Antonini 18^o octavus Celadion annis XIV.*

9 *Agrippinus*. Euseb. H. E. IV. 19 ἤδη δὲ εἰς ὄγδοον ἐλαυνούσης ἔτος τῆς δηλουμένης ἡγεμονίας [*Marci*—τῆς Ἀλεξανδρέων παροικίας Κελαθίωνος τέταρτον ἐπὶ δέκα ἔτεσιν προστάντος, τὴν διαδοχὴν Ἀγριππίνος διαλαμβάνει. Idem Chron. Armen. Anno 2185 [A. D. 168] *Marci 9^o Alexandrinæ ecclesiæ [duodecimus] episcopus Agrippinus annis IX.* Idem apud Hieron. Anno 2182 [A. D. 164] *Marci 6^o Alex. eccl. nonus episcopus præfuit Agrippinus ann. XII.*

10 *Julianus*. Tables A. D. 180 p. 179. Euseb. Chron. Armen. Anno 2197 [A. D. 182] *Commodi 2^o decimus Julianus annis X.* Apud Hieron. Anno 2195 [A. D. 180] *Marci 19^o decimus Julianus ann. X.*

24 *Timotheus I*: Present at the second Council A. D. 381. Tables p. 501. Nicephorus p. 416 D Τιμόθεος ὁ ἐν τῇ δευτέρᾳ συνόδῳ ἔτη ἡ'. *Timotheus* has also 8 years in Theophanes p. 56 C *Theodosii 1^o* [A. D. 379] Πέτρου τελευτήσαντος Τιμόθεος ὁ ἀδελφὸς αὐτοῦ [Τιμόθεον ἀδελφὸν ἑαυτοῦ Socrat. IV. 37] ἀντ' αὐτοῦ χειροτονεῖται τῆς ἐν Ἀλεξανδρείᾳ ἐκκλησίας τῶν ὀρθοδόξων ἐπίσκοπος. Placed too low in Theophanes, who places also the succession of *Theophilus* too low. See the Tables p. 517. As the 8 years of *Timotheus* terminated in July A. D. 385, they commenced in 377.

29 *Timotheus II Ælurus*, 30 *Timotheus III Salophacialus*.

Timotheus II succeeded in A. D. 457: Tables p. 649. Expelled in 460: Leo Romanus Ep. 137 *Leoni Aug.* June 17 A. D. 460 (Tables p. 661) *omnes ecclesias Dei lætari quod ab Alexandrinæ ecclesiæ jugo improbus parricida depulsus est &c. Nunc ergo—illud adjungite ut de catholico civitatis illius præsule quod Deo placeat decernatis.* Idem Ep. 138 *Gennadii* June 17 A. D. 460 *Agnovi Timotheum postquam ecclesiæ Alexandrinæ civitatis expulsus est CP., nonnullis hoc fidei adversariis agentibus; venire permissum.* His successor *Timotheus III* is addressed by Leo Ep. 139 *Timotheo episcopo catholico Alexandrinæ ecclesiæ Aug.* 18 A. D. 460. Victor Tun. *Magno et Apollonio coss.* [A. D. 460] *Timotheus episcopus interfector Proterii episcopi Leonis principis præcepto vi a sede Alexandrinæ raptus ecclesiæ Chersona exilio relegatur, et post menses V eidem Alexandrinæ ecclesiæ alius pro eo Timotheus cognomento Solaftratatus synodi Chalcedonensis defensor episcopus ordinatur.* Theophanes p. 96 B C *Leonis 3^o* [A. D. 457] τοῦτ' ἔτι—Τιμοθέου καταψηφίζονται ὡς φονεὺς καὶ αἰρετικοῦ—ὁ δὲ βασιλεὺς τὸν μὲν Αἰλιοῦρον ἐξώρισεν εἰς Γάγγραν ὅθα ὁ Διόσκοπος ὁ τούτου διδάσκαλος. ὁ αὐτὸς δὲ ἐκεῖ ἤρξατο παρασυνογωγὰς ποιεῖν καὶ ταραχὰς ὡς μαθὼν

ὁ βασιλεὺς μετεξώρισεν αὐτὸν ἐν Χερσῶνι². Τιμόθεος δὲ ἄλλος, ἐπικλὴν Λευκός, ὁ καὶ Σαλοφακίαλος, ὁρθόδοξος καὶ ἀγαθὸς ἀνὴρ, ὑπὸ πάντων φιλούμενος, ἐχειροτονήθη ἀντ' αὐτοῦ ἐπίσκοπος Ἀλεξανδρείας. From the date of Leo's epistle we may collect that *Timotheus III* was appointed in July, and the preceding five months will carry back the expulsion of *Timotheus II* to Feb. A. D. 460. He was restored by *Basiliscus* in A. D. 476: Victor Tun. *Post cons. Leonis junioris* [A. D. 475] *Timotheus episcopus cognomento Ælurus—ab exilio Chersona rediit, et fugato alio Timotheo Salafatiatio—Alexandrinam ecclesiam etiam pervadit*. Theophanes p. 104 A *Zenonis I* [A. D. 474] Βασιλίσκος—Τιμόθεον τὸν Αἰλουρον ἀνεκαλίστατο διὰ τύπου καὶ Πέτρον τὸν Γραφεῖα κρυπτόμενον ἐν τῇ μονῇ τῶν ἀκοιμήτων—Βασιλίσκος δὲ τοῦτον [*Timotheum*] μετὰ τύπων εἰς Ἀλεξανδρείαν κατὰ τῆς συνόδου ἐξέπεμψεν, καὶ Πέτρον Γραφεῖα εἰς Ἀντιόχειαν. —Τιμόθεος δὲ ὁ Σαλοφακίαλος ἐπίσκοπος Ἀλεξανδρείας μαθὼν Τιμόθεον τὸν Αἰλουρον παραγενέσθαι ὑπεχώρησεν ἐν τοῖς μοναστηρίοις τῆς Κανώπου. Zeno fled at the close of 475, and *Basiliscus* might make these appointments in the beginning of 476. *Timotheus II* died in 477: Victor Tun. *Post cons. Armati V. C.* [A. D. 477] *Timotheus Ælurus—moritur, et Alexandrinæ ecclesiæ præsulatum alius Timotheus Salafatiatus—resumit*. Theophanes p. 107 D *Zenonis 3º* [A. D. 476] Τιμόθεος δὲ ὁ Αἰλουρος ἐν τοῦτοις θνήσκει, ἀντ' αὐτοῦ δὲ Πέτρος ὁ Μογγὸς εἰσάγεται, ἀνὴρ κακοῦργος καὶ τῆς ἀληθείας ἐχθρὸς, προκαθηρμένος ἤδη.—τούτῳ κατὰ θεῖον ζῆλον ἐπελθόντες οἱ μοναχοὶ λς' μόνας ἡμέρας ληστικῶς κρατήσαντι τῆς ἐπισκοπῆς ἀπελαύνουσι· καὶ Τιμόθεον πάλιν τὸν Σαλοφακίαλον ἀποκαθιστῶσιν ἀξίως τῷ θρόνῳ. Liberatus in breviario c. 16 apud Acta Concil. tom. 6 p. 444 *Exilio relegatur Timotheus Ælurus Chersonam arcta custodia et fit pro Proterio Timotheus cognomento Salophaciolus sive Asbus. Hic Timotheus catholicorum episcopus vixit quidem sine seditione quiete in Alexandrina ecclesia omni tempore Leonis et omni tempore Zenonis, donec Basiliscus arripuit tyrannidem Zenone in Isauriam fugiente.—Tunc enim Basilisco reddente episcopatum Timotheo Æluro, et hæreticis sedibus suis restitutis, fugit Timotheus catholicus in Canopi castellum et in monasterio latuit.—Zenon reversus est ad imperium; Timotheus Ælurus metuens zelum quem habebat circa Chalcedonense concilium optavit sibimet mortem, et istud perseveranter orans ab humana vita hausto veneno sublatus est.—Post cujus obitum ordinauerunt sibi hæretici episcopum Petrum cognomento Moggum.—Morabatur autem tunc Timotheus catholicus (ut dictum est) in Canopo castello. Et cognoscens Zenon imperator calliditatem hæreticorum scripsit Anthemio augustali, ut Petrum quidem sacerdotio privaret Timotheum vero in episcopatum reduceret et auctores inthronizati Petri puniret*. Gennadius c. 72 supposed *Timotheus Ælurus* to be still living in 492: *Vivere adhuc in exilio jam hæresiarcha dicitur et habetur*. That this was an error appears from Liberatus Theophanes and Victor.

Timotheus III died in A. D. 482: *Simplicii Romani Ep. 17 July 15 A. D. 482 (Tables p. 695) Ad nos ex more relatio missa patefecit—obiisse Timotheum, inque ejus vicem consona fidelium voluntate Joannem—subrogatum*. His death therefore may be referred to June A. D. 482. Placed too high in Victor Tun. *Post cons. Zenonis III* [A. D. 480] *Timotheus cognomento Salafatiatus synodi Chalcedonensis defensor moritur, et pro eo Alexandrinæ ecclesiæ Joannes—episcopus ordinatur. Quem Zenonis præcepto principis Petrus, qui superstite Timotheo Salafatiatio episcopo ab hæreticis fuerat ordinatus, ejiciens Alexandrinam ecclesiam pervadit*. Theophanes p. 110 D *Zenonis 7º* [A. D. 480] —ἐν Ἀλεξανδρείᾳ Τιμόθεος ὁ Σαλοφακίαλος ἐτελεύτησεν, καὶ ἐχειροτονήθη Ἰωάννης ὁ Ταβεννισιώτης, ἀνὴρ σόφος καὶ τῶν ὁρθῶν δογμάτων ὑπέρμαχος. Liberatus c. 16. 17 tom. 6 p. 445 *Post breve vero tempus moritur Timotheus Salophaciolus anno episcopatus sui XXIIIº mense sexto, obiit autem sine molestia. ordinatur autem a communicatoribus ejus episcopis et clericis et monachis—Joannes ex arconomo cognomento Talaia*. But from the first appointment of *Timotheus III* in July 460 to his death about June 482 are only 22 years complete, instead of 22½ 6m.

31. 32 *Joannes I.* Was appointed in June A. D. 482. On his appointment see Zacharias quoted above at p. 480 note. But *Petrus Mongus* was preferred by Zeno: *Simplicius Ep. 17 (July 15 A. D. 482) Illud me non mediocriter fecit attonitum quod iisdem literis suis Petrum, qui hæreticorum socius dudum exstitisse probatur et princeps,—ad præfata ecclesiæ regimen existimet provehendum*. Related at a wrong year by Theophanes p. 112 B *Zenonis 11º* [A. D. 484] οἱ Πέτρον τοῦ Μογγοῦ σπουδασταὶ διὰ χρημάτων καὶ φανακισμῶν ἐπεισαν Ζήνωνα ἐκβληθῆναι Ἰωάννην—καὶ Πέτρον τὸν Μογγὸν πάλιν εἰς Ἀλεξανδρείαν ἀπὸ Εὐχαϊτῶν ὑποστρέφειν· τότε καὶ ἐνωφικὸν ἐποίησε Ζήνων καὶ πανταχοῦ ἐξέπεμψεν.—καὶ ἔγραψεν Ἀκάκιος τοῖς ἐν Ἀλεξανδρείᾳ δέξασθαι τὸν Μογγὸν καὶ Ἰωάννην ἀποβαλέσθαι. Ἰωάννης δὲ—σοφῶς καὶ ἀπαράχως ἐξῆλθε. On the expulsion of *Joannes* and the appointment of *Petrus* see Liberatus c. 17 tom. 6 p. 445. 446, who concludes *Joannes Talaia judicatur a Zenone ab episcopatu pelli. Acacius auxilio patronorum persuasit Zenoni ut fieret Henoticon.—Henoticon vero Zenonis—hujusmodi est &c.* Given by Liberatus c. 18. The death of *Petrus* is recorded by Theophanes p. 115 B in the 16th of Zeno A. D. 489: τούτῳ τῷ ἔτει Πέτρος ὁ Μογγὸς ἀπέθανεν ἐν Ἀλεξανδρείᾳ, καὶ Ἀθανάσιος ἀντ' αὐτοῦ ἐχειροτονήθη ὁ ἐπικλὴν Κηλίτης. Victor Tun. *Post cons. III Longini V. C.* [A. D. 490] *Petrus Alexandrinæ incubator ecclesiæ sub damnatione moritur. cujus episcopatum simul et errorem suscepit Anastasius [lege Athanasius]*. On *Petrus Mongus* see Damascius in vita Isidori apud Photium p. 1057, and Liberatus in breviario c. 18 tom. 6 p. 448. 449.

33 *Athanasius II.* His appointment is placed by Victor in A. D. 490. His death in 495: Victor Tun. *Anastasio et Rufo coss.* [A. D. 492] *Alexandrinæ ec-*

clesiæ Athanasius præerat hæreticus. Idem Victore V. C. cos. [A. D. 495] Athanasio Alexandrino mortuo, Johannes cognomento Hemula succedit; quo occumbente post paucos dies ei Johannes alius cognomento Niceta succedit episcopus. Theophanes gives the following dates: p. 115 B his accession in A. D. 489. p. 121 A *Anastasio 6^o [A. D. 496] τῷ δ' αὐτῷ ἔτει Ἀθανασίου τοῦ ἐπισκόπου Ἀλεξανδρείας τελευτήσαντος ἐχειροτονήθη Ἰωάννης ὁ Μοναζῶν πρεσβύτερος καὶ οἰκονόμος, ὁ ἐπὶ κλην Ἡμοῦλα.* He presided 7 years current: Severus apud Renaudot p. 125 *Mortuo Petro ordinatus est in ejus locum Athanasius ecclesiæ cujusdam Alexandria præpositus, vir bonus et plenus Spiritu Sancto, qui munere sibi credito præclare functus est. Nulla ejus tempore persecutio, turbæ nullæ ecclesiam agitaverunt: Sedit annos 7 obiitque 20^a mensis Thoth.* Pagi tom. 2 p. 453 quoting the same authority from which Severus drew thus expresses the time: "In historia Coptitarum legitur Athanasium episcopum Alexandrinum sedisse cum Petro Mongo, obiisseque die 20^a mensis Thoth die Martis, postquam eam ecclesiam administrasset annos VI dies CCXXIII." Pagi adds "Dies 20^a mensis Thoth concurrit cum die 17^a Septembris in quam anno 496 feria tertia incidebat." The death of Athanasius is therefore fixed to Sept. 17 A. D. 496, and his 6^y 223^d commence at Feb. 7 A. D. 490. Liberatus in breviario c. 18 apud Acta Concil. tom. 6 p. 450 thus speaks of Athanasius: *Athanasio hæretico tempus episcopatus sui complente, post eum ordinatur Joannes cognomento Mela, qui et ipse secutus Petrum et Athanasium præcessores, et in Edicto Unitivo [sc. ἐνωτικῷ] communicavit aliis sedibus, id est, CP.^a et Antiochena et Hierosolymitana.*

34 *Joannes II.* Succeeded in September A. D. 496. His death is thus given by Theophanes p. 127 D *Anastasio 15^o [A. D. 505] Ἰωάννου τοῦ ἐπισκόπου Ἀλεξανδρείας τελευτήσαντος, Ἰωάννης ὁ Νικαίωτης χειροτονεῖται αὐτ' αὐτοῦ.* Theophanes assigns 9 years to *Joannes II.* Also 9 years in Eutychius tom. 2 p. 132: *Johannes monachus patriarcha Alexandrinus, qui Jacobita fuit, sedit annos IX dein mortuus est.* Pagi tom. 2 p. 470 "Auctor historiæ patriarcharum Coptitarum testatur eum ecclesiam Alexandrinam rexissæ annos VIII et dies CCXXIV, et IV^o Bescinas, die Veneris, vitam cum morte commutasse, seu 29^a Aprilis, quæ anno 505 in feriam sextam cadebat." The 8^y 224^d are Sept. 18 A. D. 496—Ap. 29 A. D. 505 both inclusive. Renaudot p. 126 "Elmacinus annos 9 numerat, vacasseque ait sedem anno uno post ejus mortem."

35 *Joannes III.* Theophanes gives him 11 years and thus assigns his death p. 139 *Anastasio 26^o [A. D. 516] τούτῳ τῷ ἔτει Ἰωάννου τοῦ Νικαίωτου ἐπισκόπου Ἀλεξανδρείας αἰρετικοῦ ἀποθανόντος, Δίσκορος ὁ μικρὸς Τιμοθέου τοῦ Αἰδοῦρου ἀνεψιὸς προεβλήθη ἐπίσκοπος Ἀλεξανδρείας.* Eutychius gives 11 years tom. 2 p. 132 *Johannes alter patriarcha Alexandrinus qui etiam Jacobita, et cum annos XI sedisset mortuus est.* Victor Tun. by mistake had placed his succession at A. D. 495, and at A. D. 497 mentions him again: *Anastasio*

Aug. cos. Alexandrinæ ecclesiæ Joannes cognomento Niceta adhuc præsidebat. But places his death at A. D. 517: *Agapeto V. C. cos. Joannes Alexandrinus episcopus moritur, et pro eo Dioscorus ordinatur.* Pagi tom. 2 p. 496 fixes the time: "Auctor historiæ patriarcharum Coptitarum ait eum sedisse annos XXI et dies XXIII, et defunctum esse 27^a Bescinas die Lunæ, seu die 22^o Maii, qui anno 517 in feriam secundam incidebat.—Reponendi anni XI." The 11^y 23^d are at Ap. 30 A. D. 506 May 22 A. D. 517. Severus apud Renaudot. p. 127 *Sedit Joannes annis XI abiitque 27^a mensis Pachon.* Confirming the emendation of Pagi. But Pagi has omitted to observe that from Ap. 29 A. D. 505 where he places the death of *Joannes II* to May 22 A. D. 517, where he places the death of *Joannes III*, are twelve years and 23 days. Which will be explained if we admit the interval of one year recorded by Elmacin apud Renaudot. p. 226. Liberatus c. 18 p. 451 *Post quem [sc. Jo. Melam] ordinatus est Alexandria Joannes Machiota [l. Nicæota], qui etiam ipse suos priores secutus est, suscipiens quidem Unitivum Zenonis Edictum, non autem Chalcedonense concilium.—Mortuo Joanne Alexandria, ordinatur Dioscorus junior, sub quo interfectus est a populo Theodosius augustalis filius Calliopi.*

36 *Dioscorus II.* Succeeded in May A. D. 517. He has 3 years in Theophanes p. 140 C 141 B. Mentioned p. 141 C at the lat year of *Justin* A. D. 518. Victor Tun. *Valerio et Justiniano coss. [A. D. 521] Alexandrinæ ecclesiæ Dioscoro episcopo mortuo Timotheus succedit.* Renaudot p. 129 "Hæc habet Severus: *Joannes a secretis et epistolis habuerat virum omnibus animi dotibus insignem, pium, humilem, Dioscorum nomine, cui inter ecclesiasticos similis erat nullus; illum igitur Alexandrini ordinauerunt sibi patriarcham.—Sedit Dioscorus ann. III, vel, ut habet alia ejus vita, annum unum menses sex, obiitque 17 mensis Paophi seu Babæ.* Elmacinus, qui nihil habet præter ejus nomen et successionem post obitum Joannis, sedisse ait illum annos II menses V, atque ita Makrizius, *Chronicon annos duo dies 146. Abulbircat annos duos menses IV obiisseque ait—17^a Paophi.*" From May 22 inclusive the 146 days will terminate at Oct. 14 which is the 17th of *Phaophi*, the day assigned for the death of *Dioscorus*. And the 2^y 146^d are at May 22 A. D. 517—Oct. 14 A. D. 519 both inclusive.

37 *Timotheus IV.* Succeeded *Dioscorus* in Oct. A. D. 519. See the Tables A. D. 567 p. 823 for *Timotheus* and his successors. Pagi there quoted tom. 2 p. 554 fixes the death of *Dioscorus* at Oct. 8 because he had read 10^a *Babæ* in his copy: p. 506 "Vita functus est Dioscorus junior 10^a Babæ die Martis, inquit auctor historiæ patriarcharum Coptitarum postquam sedisset annos II dies CXLVI. Verum legendum die XI^a Babæ seu 8^a Octobris quæ anno 519 in feriam tertiam incidit. Præterea legendum dies CXL." But the numbers in Renaudot, 17^a *Babæ* and dies 146, correspond, and confirm each other; and for *feria tertia* we may substitute *feria secunda*.

40 *Paulus*. Succeeded *Theodosius* at the close of A. D. 538. Tables p. 823. Liberatus c. 23 *Postquam ergo Theodosius Alexandrinus in exilium missus est, Paulus quidam unus abbatum Tabennensium monachorum ad Alexandrinam sedem ordinatur episcopus.—Plane orthodoxus, suscipiens Chalcedonensem synodum. Ordinatus est a Menna CP. præsente Pelagio responsario Vigilii, et apocrisiariis Euphræmii Antiocheni et apocrisiariis Petri Hierosolymorum.* Theophanes p. 188 A *Justiniani* 14^o [A. D. 541] τῷ δ' αὐτῷ ἔτει Τιμοθέου ἐπισκόπου Ἀλεξανδρείας τελευτήσαντος, Σεύηρος δ' δυσσεβῆς Ἀντιοχείας μοιχὸς πρόεδρος καὶ Ἰουλιανὸς δ' Ἀλεκαρνασεὺς ἐν Ἀλεξανδρείᾳ φυγόντες περὶ φθαρτοῦ τε καὶ ἀφθάρτου διενεχθέντες κατ' ἀλλήλων γεγόνασιν—καὶ οἱ μὲν Θεοδοσίον οἱ δὲ Γαϊνᾶν προεβύλλοντο εἰς ἐπίσκοπον Ἀλεξανδρείας· καὶ Γαϊνᾶς μὲν ἐκράτησε τῆς ἐπισκοπῆς ἑνιαυτὸν ὁ δὲ Θεοδόσιος δύο· τούτους δὲ Ἰουστινιανὸς πέμψας ἤγαγεν ἐν Βυζαντίῳ—Παῦλον δὲ τινα δοκούμενον εἶναι ὀρθόδοξον ἐπίσκοπον Ἀλεξανδρείας προεβύλετο. Theophanes has placed these facts at too low a date. See the Tables p. 823. Victor Tun. *Basilio V. C. cos.* [A. D. 541] *Alexandrinæ ecclesiæ Theodosio atque Gaiano exulatis Paulus—a defensoribus synodi Chalcedonensis ordinatur episcopus, qui Dioscori hæretici prædecessoris sui depositionem celebrans Palæstino concilio deponitur, et pro illo Zoilus ordinatur episcopus.*

If, according to Victor, *Zoilus* succeeded in 541, *Paulus* had something more than two years. De *Paulo* Procopius Hist. Arcan. c. 27 τοῦ φόνου ἐληλεγμένου Παῦλον τῆς ἱερωσύνης εὐθὺς καθεῖλον, φυγόντα δὲ Ῥόδωνα ἐς Βυζάντιον τήν τε κεφαλὴν ἀφείλον κ. τ. λ.

41 *Zoilus*. Theophanes p. 188 D *Justiniani* 16^o [A. D. 543] Ζωῖλος ἔτη ζ'.—α'. p. 192 A *Justiniani* 23^o [A. D. 550] Ἀπολινάριος ἔτη ιθ'. His deposition is at A. D. 551 in Victor Tun. *Post cons. Basilii anno XI. Apollinarius Zoilo tria memorata capitula dammare nolenti episcopus Alexandrinæ ecclesiæ subrogatur.* He had probably more than 7 years; for these would only place his appointment at A. D. 544, more than two years after the deposition of his predecessor.

The years of the preceding bishops from *Proterius* to *Zoilus* are thus given in Nicephorus p. 417

Προτέριος ὀρθόδοξος—ἔτη 5
 Τιμόθεος Αἰλουρος ἔτη β'
 Τιμόθεος δ' Λευκὸς ἔτη ιε'
 Πέτρος δ' Μογγὸς ἔτος ἐν
 Ἰωάννης δ' ἐκβληθεὶς ἔτη γ'
 Πέτρος τὸ δεύτερον ἔτη 5'
 Ἀθανάσιος αἰρετικὸς ἔτη ζ'
 Ἰωάννης ἔτη θ'
 Ἰωάννης ἄλλος ἔτη ια'
 Διόσκορος ἔτη γ'
 Τιμόθεος δ' ἐπὶ Ἰουστινιανοῦ ἔτη ιζ'.
 Γαϊανὸς ἔτος ἐν
 Θεοδόσιος ἔτη β'
 Παῦλος ἔτη β'
 Ζωῖλος ἔτη ζ'.

The sum of all these numbers is 92 years. But from the appointment of *Proterius* in A. D. 452 to

the deposition of *Zoilus* in 551 are 99 years, a deficiency therefore of 7 years in the whole amount in Nicephorus. Intervals—*dies vel menses vel anni interpontificiales*—might in part supply this deficiency; and an interval (which Pagi tom. 2 p. 560 seems to suppose) might precede the episcopate of *Zoilus*.

42 *Apollinarius*. Already appointed before September 551: Malalas XVIII p. 230 μηνὶ Σεπτεμβρίῳ Ἰνδικτιῶνος ιε' [Sept. A. D. 551] γέγνε τὰ ἐγκαίνια τῆς ἁγίας Εἰρήνης κ. τ. λ. καὶ ἐξῆλθον τὰ ἅγια λείψανα ἐκ τῆς μεγάλης ἐκκλησίας μετὰ καὶ τῶν δύο πατριαρχῶν, λέγω δὴ Μηνᾶ τοῦ πατριάρχου ΚΠ. καὶ Ἀπολλιναρίου τοῦ πάπα Ἀλεξανδρείας. He has 19 years in Nicephorus p. 417 B Ἀπολινάριος ἔτη ιθ'. and in Theophanes p. 192 A already quoted: Ἀπολινάριος ἔτη ιθ'. α'. *Apollinarius* is mentioned by Theophanes p. 204 D *Justiniani* 2^o A. D. 567. and p. 205 B *Justiniani* 3^o A. D. 567. But as the first year of *Apollinarius* began in A. D. 551, the 19th was current in 569.

43 *Joannes IV*. Appointed before the exile of *Anastasius* of Antioch: Theophanes p. 206 A *Justiniani* 5^o [from Sept. 1 A. D. 569] τῷ αὐτῷ ἔτει Ἀναστάσιος ὁ ἐπίσκοπος Ἀντιοχείας ὁ μέγας καθαφάμενος ἐν τοῖς ἀντιγράφοις τῶν συνοδικῶν Ἰωαννοῦ τοῦ ΚΠ. τοῦ χειροτονήσαντος Ἰωάννην τὸν Ἀλεξανδρείας, καὶ τούτου χειροτονηθέντος ἐξεβλήθη— For the rest see the Tables p. 828. *Joannes IV* has eleven years in Nicephorus p. 417 B Ἰωάννης ἔτη ια'—and in Theophanes p. 205 C *Justiniani* 4^o [from Sept. 1 A. D. 568] Ἀλεξανδρείας ἐπίσκοπος Ἰωάννης ἔτη ια'. α'. p. 208 A 209 B 211 A Ἰωάννης ἔτη ια'. As the last year of his predecessor *Apollinarius* was current in A. D. 569, and as the first year of his successor *Eulogius* was at A. D. 580 (see the Tables A. D. 578 p. 843), the appointment of *Joannes* is fixed to the close of A. D. 569.

47 *Georgius*. His predecessor *Joannes V* withdrew when Alexandria was taken by the Persians: Leontius apud Pagium tom. 2 p. 762 *Quando permittente Deo pro peccatis nostris futurum erat ut traderetur Alexandria sine Deo Persis—fugam arripuit in propriam patriam, videlicet in Cyprum, in civitatem suam.* Where he died: Leontius Ibid. But Alexandria was taken by the Persians in A. D. 616: See above c. 1 p. 163. And *Georgius* was therefore appointed in that year. He has 14 years in Theophanes p. 253 B 256 D 261 B 264 D 274 A 276 C Γεώργιος ἔτη ιδ'. Idem p. 279 B *Heraclii* 23^o [from Sept. 1 A. D. 632] Γεώργιος ἔτη ιδ'. ιδ'. Ibid. *Heraclii* 24^o Ἀλεξανδρείας ἐπίσκοπος Κύρος ἔτη ι'—α'. But, as the 14 years commenced in A. D. 616, they terminated in A. D. 630, and *Cyrus* was already bishop of *Alexandria* in 631. See above c. 1 p. 171 A. D. 638 p. 176.

48 *Cyrus*, who succeeded in A. D. 630, was called to CP. Nicephorus in breviarior p. 30=18, having related the death of *Sergius* A. D. 638 and the succession of *Pyrrhus* A. D. 639 (see c. 1 p. 176), adds ἡδὴ δὲ χρόνοις τισὶ πρότερον Κύρον τὸν Ἀλεξανδρείας πρόεδρον μετὰκλητον ἐς Βυζάντιον ἦν πεποιηκὼς καὶ ἐν αἰτίᾳ μεγάλῃ εἶχεν ὡς τὰ τῆς Αἰγύπτου πάσης Σαρακηνοῖς προέ-

μενον πράγματα. κ. τ. λ.—Ο δὲ (Ἡράκλειος) Ἑλληνα τὸν Κῦρον ἀπεκάλει ὡς Ἑλλήνι καὶ θεομάχῳ καὶ κατὰ Χριστιανῶν φρονούντι τῷ Ἀμβροῦ τῷ τῶν Σαρακηνῶν φυλάρχῳ συμβουλευσάντα τὴν τοῦ βασιλείως κατεγγυθῆναι θυγατέρα. ἐν τούτοις οὖν ἀγανακτήσας κατ' αὐτοῦ καὶ ἀναιρήσειν ἀπειλῶν τῷ τῆς πόλεως αὐτὸν ὑπάρχῳ ὡς αἰκισομένῳ παραδίδωσι. But as *Amrou* entered Egypt in June A. D. 639, and took Alexandria in 649, *Cyrus* was not called to CP. till A. D. 640. *Heracleonas* during his short reign in 641 (see above p. 178) restored Cy-

rus: Nicephorus in *breviario* p. 33 = p. 20 A *Κῦρον τὸν πρόεδρον Ἀλεξανδρείας τῷ οἰκείῳ θρόνῳ ἀποκαθίστησι*. His successor was *Petrus*, who is named by Theophanes p. 284 C *Constantis* 3^o *Πέτρος ἔτη ι'*—α'. The 3rd of *Constans* in reality commenced before Oct. 5 A. D. 643, but in the reckoning of Theophanes at Sept. 1 A. D. 644. *Petrus* might succeed in A. D. 644. Nicephorus Chron. p. 417 B (where in the present copies *Cyrus* is omitted) ends his catalogue of bishops of Alexandria with *Petrus*: *Πέτρος ἔτη ι'*.

3 Bishops of Antioch.

1 *Euodius*. Euseb. Chron. Arm. Anno 2058 *Claudii* 2^o [A. D. 4½] *primus Antiochiæ episcopus Euodius fuit*. In Euseb. Hieron. Anno 2059 *Claudii* 3^o.

2 *Ignatius*. Euseb. Chron. Arm. Anno 2085 [A. D. 7½] *Vespasiani* 1^o *Antiochiæ secundus episcopus Ignatius fuit*. In Euseb. Hieron. Anno 2084 *Neronis* 14^o. Euseb. H. E. III. 22 ἀλλὰ καὶ τῶν ἐπ' Ἀντιοχείας Εὐοδίου πρώτου καταστάντος, δεύτερος ἐν τοῖς δηλουμένοις Ἰγνάτιος ἐγνωρίζετο. A. D. 70 will be 45 years before the death of *Ignatius*. But as Eusebius has erred in the year of the death of *Ignatius* (see the Tables A. D. 107) he may have placed the beginning of the episcopate too high.

3 *Hero*. Euseb. Chron. Armen. Anno 2122 [A. D. 10¾] *Trajani* 9^o *tertius episcopus Antiochiæ fuit Hero*. Euseb. Hieron. Anno 2123 *Trajani* 10^o. See the Tables A. D. 107. The succession of *Hero* is determined by the death of his predecessor to A. D. 115.

4 *Cornelius*. Euseb. Chron. Arm. Hieron. Anno 2144 [A. D. 12¾] *Hadriani* 12^o *Antiochiæ quartus episcopus Cornelius*.

5 *Eros*. Euseb. Chron. Arm. Anno 2158 [A. D. 14¾] *Antonini* 5^o *Antiochiæ episcopus Hero*. Hieron. Anno 2158 *Antiochiæ quintus constituitur episcopus Eros ann. XXIV*. Euseb. H. E. IV. 20 Θεόφιλος ἕκτος—τετάρτου μὲν τῶν ἐκείσε μετὰ Ἡρώνα καταστάντος Κορηλίου, μετὰ δὲ αὐτὸν πέμπτῳ τύπῳ τὴν ἐπισκοπὴν Ἐρωτος διαδεξαμένου. The 24 years would place *Theophilus* anno 2180 A. D. 16¾. But *Theophilus* is placed by Eusebius and Hieronymus at 2186 or 2184. See the Tables A. D. 171 p. 165.

The years of these five bishops are thus given in Nicephorus:

Εὐόδιος ἔτη κγ'
Ἰγνάτιος—ἔτη δ'
Ἡρώνα ἔτη κ'
Κορηλίου ἔτη ιγ'
Ἐρωτος ἔτη κς'.

Making 86 years. But from the accession of *Euodius* to the accession of *Theophilus* are computed in Eusebius 128 years *anni* 2058—2186. Wherefore we may supply Ἰγνάτιος—ἔτη μδ' to bring the amount to a nearer agreement with Eusebius.

10 *Philetus*. Euseb. H. E. VI. 21 αὐτοκράτωρ Ἀλέξανδρος διαδέχεται—[A. D. 222]—ἐν τούτῳ δὲ καὶ ἐπὶ τῆς Ἀντιοχείας ἐκκλησίας Ἀσκληπιάδην Φιλητὸς διαδέχεται.

Idem Chron. Arm. Anno 2233 [A. D. 21½] *Caracallæ* 6^o *Antiochenorum decimus episcopus Philippus*. Hieron. Anno 2233 *Macrini* 1^o.

11 *Zebinus*. See the Tables p. 243. Euseb. Chron. Armen. Anno 2245 [A. D. 2¾] *Alexandri* 6^o *Antiochiæ episcopus XI Zebennus*.

12 *Babylas*. Euseb. H. E. VI. 29 τότε δὲ [sc. imperante Gordiano] καὶ τοῦ κατ' Ἀντιοχείαν ἐπισκόπου Ζεβίνου τὸν βίον μεταλλάξαντος Βαβύλας τὴν ἀρχὴν διαδέχεται. Nicephorus p. 417 D Βαβύλας ὁ ἐπὶ Δεκίου μαρτυρήσας ἔτη ιγ'. His death in A. D. 250 would place the beginning of the 13 years current at A. D. 238, the 1st of *Gordian*. The notice of Eusebius in Chron. Arm. is at a wrong year: Anno 2270 (A. D. 25¾.) *Antiochenæ ecclesiæ XII episcopus Babylas, deinde XIII Fabianus*. But *Babylas* had already suffered martyrdom anno 2265. Hieronymus, who records the death of *Babylas* at 2267, omits the notice of Eusebius at 2270.

20 *Vitalis*. Theodoret. H. E. I. 2 ἐν Ἀντιοχείᾳ δὲ μετὰ Τύραννον, τῆς τῶν ἐκκλησιῶν ἀρξαμένης εἰρήνης, Βιτάλιος τὴν ἡγεμονίαν παρέλαβεν,—Φιλογόνιος δὲ μετὰ τοῦτον. Hieron. Chron. Anno 2344 A. D. 32¾ *Antiochiæ post Tyrannum XX^{us} ordinatur episcopus Vitalis. Post quem XXI^{us} Philogonius. Cui succedit XXII^{us} Paulinus. Post quem XXIII^{us} Eustathius*.

21 *Philogonius*. 22 *Paulinus* I. Theodoret. H. E. I. 3 p. 748 συνφθὰ τούτοις ἐπέστειλε [sc. Alexander] καὶ Φιλογονίῳ τῷ τῆς Ἀντιοχείας ἐκκλησίας προέδρῳ. II. 4 p. 751 ἀντιπάλους δὲ κέκληκε [sc. Arius] Φιλογόνιον τῆς Ἀντιοχείας τὸν προέδρον. His successor *Paulinus* is omitted by Theodoret H. E. I. 7 p. 756 Εὐστάθιος ὁ τῆς Ἀντιοχείας ἐκκλησίας τὴν προεδρίαν λαχὼν Φιλογόνιος γὰρ, οὗ πρόσθεν ἐμνήσθην, εἰς τὴν ἀμείνω μεταβεβήκει βίον, τοῦτον δὲ ἀκοντα ποιμαίνειν αὐτ' ἐκείνου τὴν ἐκκλησίαν ἐκείνην ψήφῳ κινῆ κατηνάγκασαν ἀρχιερεῖς τε καὶ ἱερεῖς καὶ ἅπας ὁ λαός. But *Paulinus* is mentioned by Sozomen III. 11 p. 512 B Ὅσιον—ὅτι φίλος ἐγένετο Παυλίνῳ καὶ Εὐσταθίῳ τοῖς ἡγησαμένοις τῆς Ἀντιοχείας ἐκκλησίας. and by Nicephorus p. 418 A

Φιλογόνιος ἔτη ε'

Παῦλος ἔτη ε'

Εὐστάθιος ὁ ἐν τῇ συνόδῳ τῇ πρώτῃ—ἔτη ιη'.

Paulinus was deposed; see Pagi tom. 1 p. 392. and perhaps on that account omitted by Theodoret. He was still living in A. D. 347: Pagi Ibid.

23 *Eustathius*. See Sozomen I. 2 quoted in the Tables A. D. 324 p. 377. Upon *Romanus* see Valesius ad Sozomen. I. c, corrected by Pagi tom. I p. 392. The Tables in Theophanes p. 12 A place *Eustathius* many years too high: *Constantini* 11° [A. D. 316] 'Αντιοχείας ἐπίσκοπος Εὐστάθιος ἔτη ιη'. α'. p. 15 B *Constantini* 19° [A. D. 324] 'Αντιοχείας ἐπίσκοπος κγ' Εὐστάθιος ἔτη ιη'. θ'. p. 16 B *Constantini* 20° [A. D. 325] Εὐστάθιος ἔτη ιη'. ι'. But Theophanes adds Ibid. τούτῳ τῷ ἔτει τῆς 'Αντιοχείων ἐκκλησίας χηρευούσης, ἡ σύνοδος Εὐστάθιον ἐκύρωσε τὸν ἐπίσκοπον Βερροίας τῆς Συρίας. On his exile Philostorgius II. 7 μετὰ τρεῖς ὅλους ἔνιαυτους Εὐσέβιον καὶ Μάριν καὶ Θεόγνιν ψήφῳ βασιλείῳ τοῦ Κωνσταντίνου ἐπανόδου τυχόντας πίστεως τε σύμβουλον αἰρετικῆς ἐκθεῖναι, καὶ πανταχόσε διαπέμψαι ἐπ' ἀνατροπῇ τῆς ἐν Νικαίᾳ σύνοδου· καὶ τὸν 'Αλεξανδρείας 'Αλέξανδρον καθελὲν τε καὶ ἀποκηρύξαι—ἀλλὰ καὶ Εὐστάθιον τὸν 'Αντιοχείας, παιδίσκης μίξιν καὶ αἰσχρῶς ἡδυνῆς ἀπόλαυσιν αἰτίαν ἐπιγραφάμενους [see above p. 436 note v Theodoret H. E. I. 21], φυγὴν αὐτῷ βασιλεὺς ἐτιμήσατο εἰς τὴν ἐσπέραν μεθόριον ποιησάμενος· πενήτην δὲ καὶ διακοσίους εἶναι τὸ πλήρωμα τοῦ παρανόμου τούτου συνεδρίου· καὶ τὴν Νικομήδειαν αὐτοῖς τῶν παρανομηθέντων ποιήσασθαι συνέδριον. Conf. Theodoret. H. E. I. 20. Thirty years before the appointment of *Meletius* (A. D. 360): Theodoret. H. E. II. 27 p. 910 τριάκοντα μὲν γὰρ ἔτη μετὰ γε τὰς κατ' Εὐσταθίου τοῦ πανευφήμου γεγενημένας ἐπιβουλὰς διετέλεσαν τῆς 'Αρειανικῆς ἀνεχόμενοι βδελυρίας. Athanasius Apolog. ad Constantium tom. I p. 702 D ποία ἐκκλησία νῦν οὐ θρηνεῖ διὰ τὰς ἐκείνων κατὰ τῶν ἐπισκόπων αὐτῶν ἐπιβουλὰς; 'Αντιόχεια μὲν δι' Εὐστάθιον τὸν ὁμολογητὴν καὶ ὀρθόδοξον. Idem ad monachos tom. I p. 812 B Εὐστάθιος τις ἦν ἐπίσκοπος τῆς 'Αντιοχείας, ἀνὴρ ὁμολογητῆς, καὶ τὴν πίστιν εὐσεβῆς· οὗτος ἐπειδὴ πολὺς ἦν ζήλων ὑπὲρ τῆς ἀληθείας—διαβάλλεται Κωνσταντίνῳ [sic recte Montfaucon] τῷ βασιλεῖ, πρόφασιν τε ἐπινοεῖται ὥς τῇ μητρὶ αὐτοῦ ποιήσας ὕβριν, καὶ εὐθὺς ἐξόριστος αὐτὸς τε γίνεται καὶ πολὺς σὺν αὐτῷ πρεσβυτέρων καὶ διακόνων ἀριθμός. Hieronymus Chron. quoted above records the deposition of *Eustathius* at the year 2344 A. D. 32½. which agrees with the term of Philostorgius, three whole years from June A. D. 325; therefore after June A. D. 328, about 31 years (called by Theodoret 30 years in round numbers) before the appointment of *Meletius* in 360. To this tumult in 328 Eusebius refers, though not naming *Eustathius*, Vit. Const. III. 59 τὴν 'Αντιοχείαν ἐκκλησίαν τραγικαῖς διελάμβανε συμφοραῖς κ. τ. λ. *Eustathius* was still living in A. D. 370, 42 years after his expulsion. Socrat. H. E. IV. 14. 15 οἱ 'Αρειανοὶ εἰς τὸν τόπον Εὐδοξίου [A. D. 370: see the Tables p. 472] καθιστώσι Δημόφιλον. καιροῦ δὲ νομίσαντες δεδράχθαι οἱ τοῦ ὁμοουσίου τῆς ἐαυτῶν πίστεως Εὐάγγριόν τινα προεβάλλοντο· καὶ χειροτονεῖ τοῦτον Εὐστάθιος, ὁ πάλαι ποτὲ ἐπίσκοπος 'Αντιοχείας γεγονώς· ὃς πρότερον μὲν ὑπὸ 'Ιοβιανοῦ [A. D. 363] τῆς ἐξορίας ἀνακέκλητο τότε δὲ παρῆν εἰς τὴν ΚΠ. σκόπῳ τοῦ στηρίξαι τοὺς τῆς ὁμοουσίου πίστεως, καὶ κατ' αὐτὴν λαθάνων διέτριβεν.—εἰς γνῶσιν τοῦ βασιλείῳ ταχέως ἔρχεται τὰ γινόμενα—ἐκέλευσέ τε ἐν ταυτῷ συλληφθῆναι τὸν χει-

ροτονήσαντα καὶ τὸν χειροτονηθέντα ἄλλον ἀλλαχοῦ περιορίζεσθαι· Εὐστάθιος μὲν οὖν ἐν Βιζύῃ τῆς Θράκης πόλει περιορίζετο Εὐάγγριος δὲ εἰς ἄλλον τόπον ἀπήχθη.

24 *Paulinus II*. Transferred from Tyre to Antioch. See above N° 115 p. 435 note r. He had been long dead in A. D. 336. Euseb. Ibid.

Hieronymus Chron. Anno 2344 A. D. 32½ records the deposition of *Eustathius* and thus proceeds:

Quo in exilium ob fidem truso, usque in præsentem diem [A. D. 378] *Ariani ecclesiam occupaverunt. Id est*

Eulalius
Eusebius
Euphronius
Placillus
Stephanus
Leontius
Eudorius
Meletius
Euzoius
Dorotheus
Rursum Meletius.

Quorum idcirco tempora non digessi, quod eos hostes potius quam episcopos Christi judicavi.

Nicephorus p. 418 gives the catalogue thus:

Εὐστάθιος—μεθ' οὗ 'Αρειανοὶ ἔξ·
Εὐλάλιος ἔτη γ'
Εὐφρόνιος ἔτη η'
Φακέλλιος, ἐφ' οὗ τὰ ἐγκαίνια τῆς μεγάλης ἐκκλησίας
'Αντιοχείας [A. D. 341], ἔτη ιβ'
Στέφανος ἔτη γ'
Λεόντιος ἔτη η'
Εὐδόξιος ἔτη β'
'Ανιανὸς ἔτη δ'
Μελέτιος ὁ ὁμολογητῆς, ὁ καὶ ὑπὸ Οὐάλεντος ἐκβληθεὶς,
ἔτη κε'
Εὐζώιος 'Αρειανὸς ἔτη ε'
Μελέτιος πάλιν, ὅτε καὶ συνήλθον ἐν τῇ δευτέρᾳ συνόδῳ
ΚΠ. [A. D. 381.]

Paulinus II is omitted by Hieronymus and Nicephorus, and by Sozomen III. 20. But he was succeeded after 6 months by *Eulalius*: Philostorg. III. 15 p. 486—ἀπεβίω· ἀντ' αὐτοῦ δὲ Εὐλάλιος τὸν θρόνον εἶχεν. Idem apud Suidam v. 'Αέτιος p. 105 B ἐπεὶ δὲ Παυλῖνος ἐτεθνήκει, Εὐλαλίον τρίτον καὶ εἰκοστὸν ἀπὸ τῶν ἀποστόλων ἔχοντος τὸν θρόνον κ. τ. λ. This *Paulinus* is addressed by Eusebius H. E. X. 1 ἱερώτατε Παυλίνε. Idem X. 4 πανηγυρικῶς—Παυλίνῳ Τυρίων ἐπισκόπῳ προσπεφωνημένος.

25 *Eulalius*. Named by Theodoret H. E. I. 20. 21 p. 803 who omits *Paulinus II*: καὶ ἐκεῖνος μὲν [sc. *Eustathius*] διὰ τῆς Θράκης εἰς 'Ιλλυρικὴν πόλιν ἀπήχθη. οὗτοι δὲ πρῶτον μὲν ἀντ' αὐτοῦ χειροτονοῦσιν Εὐλάλιον· τούτου δὲ ὀλίγον ἐπιβιώσαντος χρόνον, Εὐσέβιον μεταθεῖναι τὸν Παλαιστίνον ἡθέλησαν· ἐπεὶ δὲ καὶ αὐτὸς ἐξέφυγε τὴν μετάθεσιν καὶ βασιλεὺς διεκώλυεν, Εὐφρόνιον προεβάλλοντο· καὶ τούτου δὲ τελευτήσαντος, ἐναντὶν γὰρ καὶ μῆνας ὀλίγους μετὰ τὴν χειροτονίαν ἐβίω, Φλακίῳ τῆς ἐκκλησίας ἐκείνης

προεδρίαν παρέδωσαν. Hieronymus quoted above inserts *Eusebius*, but, as appears from Theodoret, without reason. Nicephorus H. E. VIII. 45 p. 640 mentions that *Eusebius* was proposed, ὡς δ' ἐκείνος ἀπέειπε, καὶ ὁ βασιλεὺς ἀπηγόρευσε τὴν μετάθεσιν, σχολάζει φασὶ τὸν θρόνον ἐξῆς ἐπὶ ἔτη ὀκτώ· εἰτα χωροτονοῦσιν Εὐφρόνιον. Conf. Socratem I. 24 p. 59. 60. Socrates p. 60 A omitting *Eulalius* names *Euphronius*. Sozomen II. 19 also omitting *Eulalius* relates that *Eusebius* declined the episcopate of Antioch and that *Euphronius* was appointed.

26 *Euphronius*. See 24.

27 *Placillus*. Present at the synod of Tyre A. D. 335: Epistola episcoporum ad Dionysium comitem apud Athanas. tom. I p. 797 C πολλὰς ὁρῶντες συσκευὺς καθ' ἡμῶν γινομένης καὶ ἐπιβουλὰς ἐκ συσκευῆς τῶν περὶ Εὐσέβιον καὶ Νάρκισσον καὶ Φλάκιλλον καὶ Θεόγνιν καὶ Μάρων κ. τ. λ. He was also at the synod of Antioch in 341 (Tables p. 402): Socrates II. 8 p. 85 προειστίθεται τότε τῆς ἐν Ἀντιοχείᾳ ἐκκλησίας Πλάκιτος, διαδεξάμενος Εὐφρόνιον. Sozomen. III. 6 Εὐσέβιος ὁ ἐπὶ κλήν Ἐμεσηνὸς—παραγενόμενος εἰς Ἀντιόχειαν, ἐπεὶ συνέβη Εὐστάθιον καθαιρεθῆναι διὰ τὴν Κύρου κατηγορίαν, Εὐφρόνιῳ τῷ μετ' αὐτὸν συνῆν—καὶ Πλακίτῳ πάλιν τῷ μετὰ Εὐφρόνιον συνδιέτριβεν· ὡς δὲ συνέβη ταύτην ἐνθάδε συγκροτεῖσθαι σύνοδον κ. τ. λ. See Nicephorus quoted at 24.

28 *Stephanus I*. See 24. The predecessor of *Leontius*: Athanas. tom. I p. 812 C. *Stephanus* was deposed: Theodoret. H. E. II. 7 Στέφανος δὲ, αὐτὸς γὰρ τῆς Ἀντιοχείας ἐκκλησίας κατέχων τοὺς οἶκας κ. τ. λ.—c. 8 ταῦτα μαθόντες οἱ δικασταὶ—Στεφάνου τὴν πονηρίαν μεμαθηκότες τοῖς τηλικαῦτα παροῦσι τῶν ἐπισκόπων καθελὼν τοῦτον ἐπέτρεψαν, καὶ τῆς ἐκκλησίας ἐξήλασαν. οὐ μὴν παντάπασιν ἡ ἐκκλησία τῆς Ἀρειανικῆς ἡλευθερώθη λώβης· Λεόντιος γὰρ μετ' ἐκείνου τῆς προεδρίας ἔτυχεν, ἀνὴρ τὸ μὲν γένος Φρύξ τὴν δὲ γνώμην κρυφίνους.

29 *Leontius*. See 24. Athanasius Hist. Arianorum tom. I p. 812 C ἐκ τούτων ἐστὶ Λεόντιος ὁ ἀπόκοπος, ὁ νῦν [A. D. 358] ἐν Ἀντιοχείᾳ, καὶ ὁ πρὸ αὐτοῦ Στέφανος. Conf. Athanas. Apol. de fuga sua tom. I p. 718 C. Theodoret. H. E. II. 19 ἐν Ἀντιοχείᾳ δὲ μετὰ Στέφανον, δς Φλάκιτον διαδεξάμενος τῶν ἐκκλησιαστικῶν ἐξήλασεν συλλόγων, Λεόντιος τὴν προεδρίαν ἐδέξατο, παρὰ τοὺς ἐν Νικαίᾳ γραφέντας ὅρους ταύτην λαβὼν· ἐκτομίας γὰρ ἦν, αὐτουργὸς γενόμενος τῆς τολμῆς· λέγει δὲ καὶ τὴν αἰτίαν τῆς τολμῆς ὁ μακάριος Ἀθανάσιος κ. τ. λ. Referring to Athanas. tom. I p. 718 C. Socrates II. 26 Λεόντιος ὁ τῆς ἐν Ἀντιοχείᾳ ἐκκλησίας τότε προεστηκώς· ὅστις ἡνίκα πρεσβύτερος ἦν ἀφῆρήθη τῆς ἀξίας, ὅτι γυναικὶ συνδυμερεύων Εὐστολίῳ ὄνομα καὶ τὴν εἰς αὐτὴν αἰσχροὺς ὑπόνοιαν ἐπικρύψαι σπουδάσας τῶν γεννητικῶν ἐξέτεμεν αὐτὴν, καὶ τοῦ λαιποῦ παρρησιώτερον τῇ γυναικὶ συνδιήγεν—γνώμῃ δὲ καὶ σπουδῇ τοῦ βασιλέως Κωνσταντίου τῆς ἐν Ἀντιοχείᾳ ἐκκλησίας προεβλήθη ἐπίσκοπος μετὰ Στέφανον, δς Πλάκιτον διεδίδεκτο πρότερον. Sozomen. III. 20 τὰς δὲ ἐκκλησίας κατέχει Λεόντιος. μετὰ γὰρ τὴν Εὐσταθίου φυγὴν οἱ ἐκ τῆς ἐναντίας αἰρέσεως τὸν Ἀντιοχείας ἐπετρόπευσαν θρόνον· πρῶτος μὲν Εὐφρόνιος· μετὰ δὲ τοῦτον Πλάκιτος, καὶ ἐφεξῆς Στέφανος· ὡς ἀναξίου δὲ αὐτοῦ ἀποχωροτηθέντος, Λεόντιος τότε τὴν

ἐπισκοπὴν διεῖπεν· ὃν ὡς ἐτερόδοξον παρῆτετο Ἀθανάσιος. In Chron. Pasch. p. 289 B *coss. Sergio et Nigriniano* A. D. 350 mention is made of *Leontius*, who is ὁ μακάριος Λεόντιος ὁ ἐπίσκοπος Ἀντιοχείας τῆς Συρίας, ἀνὴρ κατὰ πάντα πιστὸς τε καὶ εὐλαβὴς καὶ ζηλωτὴς ὑπάρχων τῆς ἀληθοῦς πίστεως. His death is recorded by Sozomen IV. 12 ἐτι δὲ τοῦ βασιλέως ἐν τῇ πρὸς δύσιν ἀρχομένη διαγοντος, ἀγγέλλεται τετελευτηκέναι Λεόντιος ὁ Ἀντιοχείας ἐπίσκοπος· ὡς φυλακῆς δὲ προσδεομένης τῆς ἐνθάδε ἐκκλησίας, ἐδεήθη τοῦ βασιλέως Εὐδόξιος ἐπαπελθεῖν εἰς Συρίαν· ἐπιτραπείας δὲ τοῦτο σπουδῇ καταλαμβάνει τὴν Ἀντιόχειαν καὶ περιποιεῖται αὐτῷ τὴν ἐνθάδε ἐπισκοπὴν. Philostorgius IV. 3. 4 αὐτὸς δὲ [sc. Constantius] ἐν Συρίᾳ διήγεν· ἐν ᾧ καὶ τὸν Ῥώμης ἐπίσκοπον Λιβέριον—τῆς φυγῆς κατάγει.—Λεοντίου τοῦ Ἀντιοχείας ἐπισκόπου τελευτήσαντος, Εὐδόξιος ἐκ Γερμανικίας μεταστησάμενος οἱ ὁμόδοξοι ἐπιβιβάζουσιν τῷ θρόνῳ· ὁ δὲ τῆς Ἀρειανῆς μὲν δόξης ἦν. These incidents, the emperor at Sirmium in spring 358 (Tables p. 438), the return of *Liberius* Aug. 2 A. D. 358 (Tables p. 437), and the testimony of Athanasius that *Leontius* still lived in that year, place the death of *Leontius* at the close of A. D. 358. Socrates in his narrative II. 37 p. 132 Λεοντίου τελευτήσαντος—Εὐδόξιος Γερμανικίας ἐπίσκοπος ὢν—κατὰ τὴν Ῥώμην τότε παρὼν ἐπέειγεσθαι σκέπτεται, καὶ τῷ βασιλεῖ δολίως διαλέγεται κ. τ. λ.—appears to place the death of *Leontius* a year earlier. Which is inconsistent with Athanasius. Conf. Pagium tom. I p. 487.

30 *Eudoxius*. Appointed at the close of A. D. 358. See 29. Theodoret. H. E. II. 20 Γερμανικεῖα πόλις ἐστὶν ἐν μεθορίᾳ τῆς Κιλικίων καὶ Σύρων καὶ Καππαδοκῶν κειμένη, εἰς δὲ τὴν Εὐφρατησίαν καλουμένην ἐπαρχίαν τελεῖ. τῆσδε τῆς ἐκκλησίας προστατεύων Εὐδόξιος εἰτα Λεόντιον τεθηκέναι μαθὼν κατέλαβε τὴν Ἀντιόχειαν. He was already bishop of Germanicia A. D. 341, when he was present at the Arian synod of Antioch (Tables p. 402): Sozomen III. 5 μετέσχον δὲ ταύτης τῆς συνόδου οὐ μόνον Εὐσέβιος [N^o 116] δς μετὰ Παῦλον ἐκβεβλημένος ἐκ Νικομηδείας μεταστὰς τὸν ΚΠ. εἶχε θρόνον, ἀλλὰ καὶ Ἀκάκιος [N^o 131] ὁ Εὐσεβίου τοῦ Παμφίλου διάδοχος—Εὐδόξιος τε ὁ Γερμανικίας, δς ὕστερον μετὰ Μακεδόνην τὴν ΚΠ. ἐπετράπη ἐκκλησίαν. Present again at the synod in 345: Athanas. de synodis tom. I p. 895 D ἐπὶ τοῦτοις ὥσπερ μεταγνόντες συλλέγουσι πάλιν τὸ συνέδριον αὐτῶν μετὰ ἑτὴ τρία, καὶ ἀποστέλλουσιν Εὐδόξιον κ. τ. λ. Socrates II. 19 τριετοὺς δὲ ἐν τῷ μέσῳ διαδραμόντος χρόνον, αὐθις οἱ ἀπάτολικοι ἐπίσκοποι συνέδριον ποιησάμενοι καὶ ἑτέραν πλῆσιν συντάξαντες τοῖς ἐν Ἰταλίᾳ ἀποστέλλουσιν δι' Εὐδοξίου τοῦ τότε ἐπισκόπου Γερμανικίας κ. τ. λ. Sozomen III. 11 τριῶν δὲ ἤδη γενομένων ἐνιαυτῶν πάλιν οἱ ἐπὶ τῆς ἑω ἐπίσκοποι τοῖς ἀνὰ τὴν δύσιν ἑτέραν διεπέμψαντο γραφὴν, ἣν μακρόστιχον ἔκθεσιν ὀνομάζουσιν—Εὐδοξίῳ δὲ, δς τῆς Γερμανικίας ἐπίσκοπος ἦν, Μαρτυρίου τε καὶ Μακεδονίου διακομισάντων ταύτην τὴν γραφὴν κ. τ. λ. Three years after A. D. 342. Conf. Valesium ad Socrat. II. 19 Pagium tom. I p. 462. Deposed in September A. D. 359 by the synod of Seleucia: Socrat. II. 40 p. 152 καθέλιον αὐτὸν τε Ἀκάκιον—καὶ Εὐδόξιον τὸν πρότερον μὲν Γερμανικίας μετὰ ταῦτα δὲ Ἀντιοχείας τῆς ἐν

Συρία τὴν ἐπισκοπὴν ὑποδύντα. Theodoret. H. E. II. 27 Εὐδοξίου δὲ μετὰ Λεόντιον ἐκείνον τὸν θρόνον ἀρπάσαντο· εἴτω ἐξελαθέντος. Sozomen. IV. 22 καθαιροῦσιν ἄλλου· τέ τινες—καὶ Εὐδόξιον τὸν Ἀντιοχείας.

31 *Anianus*. Omitted by Hieron. Chron. and by Theodoret. II. 27. Appointed by the synod of Seleucia Sept. A. D. 359: Socrates II. 40 καθιστῶσιν εἰς τὸν τόπον Εὐδοξίου τῆς Ἀντιοχείας ἐπίσκοπον Ἀνιανὸν τοῦνομα· ὃν συλλαβόντες οἱ περὶ Ἀκάκιον Λεωνᾶ καὶ Λαυρικήν παρέδωκαν· οἱ δὲ αὐτὸν ἐξόριστον πεποιήκασιν. Sozomen IV. 22 p. 577 ἀντὶ δὲ Εὐδοξίου Ἀνιανὸν ἐχειροτόνησαν—πρεσβύτερον ὄντα τοῦ ἐκείσε κλήρου. συλλαβόντες δὲ τοῦτον οἱ ἀμφὶ Ἀκάκιον Λεωνᾶ καὶ Λαυρικήν παρεδῶκαν. οἱ δὲ τότε μὲν ἐν στρατιωτικῇ φρουρᾷ αὐτὸν εἶχον, ὕστερον δὲ ὑπερορίαν αὐτοῦ φυγὴν κατεδίκασαν.

Nicephorus p. 418 B (see 24) gives to *Anianus* four years. But for the whole interval between *Eustathius* A. D. 328 and *Meletius* A. D. 360 (less than 32 years) he gives 40 years. The numbers then of Nicephorus are not to be trusted; and Pagi tom. 1 p. 445 is not justified in giving 12 years to *Placillus* because 12 years are assigned by Nicephorus.

32 *Meletius*. Hieron. Chron. Anno 2376 [A. D. 364] *Constantii* 23^o *Meletius* *Sebastiae Armeniorum* *episcopus* *ab Acacio et Georgio Arrianis episcopis Antiochiam transfertur; et post non grande temporis intervallum, quum presbyteros qui ab Eudoxio antecessore suo depositi fuerant suscepisset, exilii justissimam causam subita fidei demutatione delusit*. Socrates II. 43. 44 Μελέτιος—τῆς Ἀρμενίων Σεβαστείας ἐπίσκοπος προεβλήθη Εὐσταθίου καθαιρεθέντος· ἐκ δὲ τῆς Σεβαστείας εἰς Βέροϊαν τῆς Συρίας μετηνέχθη. γενόμενος δὲ ἐν τῇ κατὰ Σελεύκειαν συνόδῳ [Sept. A. D. 359] καὶ τῇ πίστει τῇ περὶ Ἀκάκιον ὑπογράφας, ὡς εἶχεν, ἐπὶ τὴν Βέροϊαν ἀνεχώρησε. γενομένης δὲ τῆς ἐν ΚΠ. συνόδου, οἱ ἐν Ἀντιοχείᾳ πυθόμενοι τὸν Εὐδόξιον—ἐπὶ τὸν πλοῦτον ΚΠ. ἀποκεκληκέναι [Jan. 27 A. D. 360. Tables p. 445], μεταπεμφθέντες τὸν Μελέτιον ἐκ τῆς Βεροίας εἰς τὴν Ἀντιοχείαν ἐκκλησίαν ἐνθρονίζουσιν. Sozomen. IV. 28 Εὐδοξίου κατασχόντος τὴν ΚΠ. ἐκκλησίαν, πολλοὶ τὸν ἐν Ἀντιοχείᾳ θρόνον περιποιεῖν ἑαυτοῖς ἐσπούδαζον κ.τ.λ.—οὕτω διακειμένης τῆς Ἀντιοχείας ἐκκλησίας, ἔδοξε τοῖς ἀμφὶ τὸν Εὐδόξιον καλῶς ἔχειν μεταστῆσαι ἐνθάδε Μελέτιον ἐκ τῆς Σεβαστείας, οἷά γε λέγειν τε καὶ πείθειν ἱκανὸν, καὶ τὰ περὶ τὸν βίον ἀγαθόν, καὶ ὁμόδοξον αὐτοῖς τὸ πρὶν ὄντα. Philostorg. V. 1 Μελέτιον τῆς Σεβαστείας τῶν Ἀρμενίων μεταπεμφθῆς (Ἀκάκιος) ἀντὶ Εὐδοξίου τῷ θρόνῳ ἐγκαθιδρύει. Described at large by Sozomen l. c. and by Theodoret H. E. II. 27 Εὐδοξίου—ἐξελαθέντος, καὶ μετὰ πολλὰς συνόδους τὴν ΚΠ. παρανόμως κατεσχηκός, ἡ Ἀντιοχείας ἐκκλησία ποιμένος ἐστέρητο. τότε δὴ οὖν οἱ συνεληλυθότες ἐπίσκοποι (πολλοὶ δὲ ἦσαν πάντοθεν συνελεγμένοι) χρῆναι ἔλεγον προβληθῆναι πρότερον τῇ ποιμνῇ νομέα—ἐκείνον δὲ τὸν καιρὸν Μελέτιος ὁ θεσπίσιος πόλιν τιὰ τῆς Ἀρμενίας ἰθύνων κ.τ.λ.—ἐπειδὴ δὲ βασιλικὴν δεξάμενος κλήσιν ἤκεν ὁ μέγας Μελέτιος κ.τ.λ. But he is immediately expelled: Socrates II. 44 προβαίνων [sc. *Meletius*] τὴν ἐν Νικαίᾳ παρετίθετο πίστιν, καὶ διδάσκει τὸ ὁμοούσιον ταῦτα πυθόμενος ὁ βασιλεὺς τὸν μὲν ἐξόριστον γενέσθαι ἐκέλευσεν Εὐζώϊον δὲ τὸν ἥδη πρό-

τερον ἅμα Ἀρείφ καθαιρεθέντα τῆς Ἀντιοχείας ἐπίσκοπον· προχειρισθῆναι πεποιήκεν. Sozomen. IV. 28 p. 588 ἐκβάλλεσθαι τῆς ἐκκλησίας καὶ ὑπερορίαν οἰεῖν προσέταξεν ὁ βασιλεὺς· ἐπεὶ δὲ τοῦτο γέγονεν, ἐπιτρέπεται τὸν Ἀντιοχέων θρόνον Εὐζώϊος. Philostorg. V. 5 τὸν Ἀντιοχείας Μελέτιον ὑπὸ τοῦ Κωνσταντίου καὶ αὐτοῦ ἐν Ἀντιοχείᾳ διατρίβοντος [Tables p. 444] ὑπερόριον ἐς τὴν ἑαυτοῦ πατρίδα τὴν Μελετινήν ἐπέμψαι, ὡς ἐπιτορκίας ἀλόντα—μεταπίμπεται δὲ ἐξ Ἀλεξανδρείας—Εὐζώϊον κ.τ.λ. Theodoret. II. 27 p. 909 Μελέτιον—παρασκευάσαντες εἰς τὴν οἰκίαν ἐξοστρακίσαι πατρίδα καὶ παραντίκα Εὐζώϊον ἀντ' ἐκείνου προῦβάδοντο. This expulsion of *Meletius* happened in the winter of A. D. 364. *Meletius* was restored by *Julian* A. D. 362: Theodoret. H. E. III. 2 τοῦτον τοῦ νόμου τεθέντος, εἰς μὲν τὴν Ἀντιοχείαν ἐπανήλθεν ὁ θείος Μελέτιος. He is at Antioch in 363: Tables p. 457. He was expelled again by *Valens*: Sozomen. VI. 7 (*Valens*) ἐν Ἀντιοχείᾳ διέτριβεν· ἥνικα δὲ Μελέτιον μὲν τοῦ ἐπισκόπου ὑπερορίαν φυγὴν κατεδίκασεν· Παυλίνου δὲ τὸν βίον αἰδεσθεὶς ἐφέισατο, τοὺς δὲ Εὐζώϊον μὴ κοινωνοῦντας τῶν ἐκκλησιῶν ἀπήλυνεν, εἰς χρήματά τε ἐζημίον καὶ ἠκίζετο καὶ ἄλλως ἐπέτριβε. Theodoret. IV. 12 ἐξήλασε μὲν γὰρ ἐκ τῆς Ἀντιοχείας τὸν μέγαν Μελέτιον, ἐκ δὲ Σαμοσάτων τὸν θείον Εὐσέβιον κ.τ.λ. This was done after Nov. 10 A. D. 371 during the stay of *Valens* at Antioch. For *Valens* at Antioch see the Tables p. 474. 476 and Vol. 2 c. 1 p. 119. 120. After the death of *Valens* A. D. 378 he is restored by *Gratian*: Theodoret H. E. V. 3 relates the contest between the parties of *Paulinus* *Euzoius* and *Meletius*, and concludes p. 1019 ὁ στρατηγὸς, κριτὴς τῶν εἰρημένων γενόμενος, τῷ μεγάλῳ Μελετίῳ τὰς ἐκκλησίας παρέδωκεν· ὁ δὲ Παυλίνος διέμεινε τῶν ἐξ ἀρχῆς ἀποκριθέντων προβάτων ἡγούμενος.

Meletius died in A. D. 381: Tables p. 501, 503 and Theodoret V. 8.

33 *Euzoius*. Appointed by *Constantius* in the winter of 364: see *Meletius*. *Euzoius* is described above c. 8 p. 454 note n.

34 *Paulinus* III. Hieronymus quoted in the Tables A. D. 362 p. 449. Add Socrates III. 6. Idem III. 9 τῶν μὲν ἐκκλησιῶν ἐκράτει Εὐζώϊος—Παυλίνος τε μίαν τῶν μικρῶν ἔνδον τῆς πόλεως ἐκκλησιῶν εἶχεν, ἥς αὐτὸν Εὐζώϊος αἰδοῖ τῇ πρὸς αὐτὸν οὐκ ἐξέβαλε· Μελέτιος δὲ ἔξω τῶν πυλῶν τῆς πόλεως τὰς συναγωγὰς ἐποιεῖτο. See 32. Niceph. H. E. X. 17 p. 40.

35 *Dorotheus*. Succeeded *Euzoius* in 376: Tables p. 489.

36 *Flavianus*. Succeeded *Meletius* in 381: Tables p. 501. *Flavianus* in A. D. 387 is mentioned by Chrysostom in the Tables p. 515. *Flavianus* in A. D. 394: Tables p. 531. He refused to take part in the proceedings against *Chrysostom*, and died at the time of the exile of *Chrysostom* A. D. 404: Theophanes p. 68 C Ἰννοκέντιος ὁ Ῥώμης καὶ ὁ Φλαβιανὸς Ἀντιοχείας οὐκ ἐκοινωνήσαν τῇ ἐκβολῇ Ἰωάννου, ἀλλὰ διὰ γραμμάτων τῆς πόλεως τὸν κλῆρον παρεμυθίσαντο, καὶ ἐδυσχάραν ἐπὶ τοῖς τολμήμασιν. Sozomen. VIII. 24 p. 792 D ἐτελεύτησε δὲ καὶ Φλαβιανὸς, μὴ συνθέμενος τῇ Ἰωάννου καθαι-

ῥέσει· διαδέχεται δὲ τὴν Ἀντιοχείων ἐκκλησίαν Πορφύριος· καὶ, ἐπειδὴ κατ' αὐτοῦ κεκρημένοις ἐπέψηφίσατο, πολλοὶ τῶν ἐν Συρίᾳ τῆς ἐνθάδε ἐκκλησίας ἐχωρίσθησαν. Auctor dialogi de Chrysostomo p. 57 B τῇ γὰρ Ἰωάννου ἐξουρίᾳ τῇ εἰς τὴν Ἀρμενίων συνήκμασεν ὁ θάνατος Φλαβιανοῦ τοῦ Ἀντιοχείων ἐπισκόπου. θεασάμενος δὲ Πορφύριος τὴν τε ἀνωνίτην καὶ τὴν γυναικωνίτην πόθω ἐκκρεμαμένῃν κ. τ. λ. The unpopularity of *Porphyrus* the adversary of *Chrysostom* is marked Ibid. p. 58 A. p. 58 C συνέρρευσαν πάντες μετὰ πυρὸς καὶ φρυγάνων, συναφανίσαι τὸν Πορφύριον τοῖς δωματίοις βουλευθέντες· ὁ δὲ Πορφύριος, οὐκ ἀγνοῶν δὲ μεμίσθαι μῖσος, καταλείψας τὸν Θεὸν καταφεύγει ἐπὶ τὸν στρατοπεδάρχην κ. τ. λ. *Flavianus* died before Nov. 18 A. D. 404, when his successor *Porphyrus* is mentioned in a law of *Arcadius* l. 6 de his qui super religione contendunt, quoted in the Tables p. 558; a law mentioned by the author of the dialogue de Chrysostomo p. 38 B εἶχε δὲ ἡ κατὰ τῶν ἐπισκόπων ἀντιγραφὴ τὴν ἀπειλὴν ταύτην· “εἴ τις οὐ κοινωνεῖ τῶν ἐπισκόπων Θεοφίλῳ καὶ Πορφυρίῳ καὶ Ἀττικῷ, τῆς μὲν ἐκκλησίας ἐκβαλέσθω τῆς δὲ ἰδίας τῶν πραγμάτων οὐσίας ῥιπτέσθω.” The episcopate of *Flavianus* extended from the middle of 381 to the middle of 404, 23 complete years. He has 22 in Nicephorus p. 418 C Φλαβιανὸς ἔτη κβ’.

37 *Porphyrus*. Succeeded before Nov. 18 A. D. 404. See 36. Socrates VII. 9 κατὰ τὴν Ἀντιόχειαν Φλαβιανὸν τελευτήσαντος, Πορφύριος τὴν ἐπισκοπὴν διεδέξατο· μετὰ δὲ Πορφύριον αὐθις Ἀλέξανδρος. His death is fixed by a notice in Theodoret. II. E. III. 2 to A. D. 413. See 38.

38 *Alexander*. Theodoret. H. E. III. 2 ἀλλ’ ὁ Λουκίφερ—ἐχειροτόνησεν αὐτοῖς, οὐκ εὖ γε ποιῶν, τὸν Παυλῖνον ἐπίσκοπον [*Paulinum* III. See 34]. τοῦτο τὴν διάστασιν ἐκείνην μακροτέραν εἰργάσατο. πέντε γὰρ καὶ ὀγδοήκοντα διέμεινεν ἔτη μέχρι τῆς Ἀλεξάνδρου τοῦ πάσης εὐφημίας ἀξίου προεδρίας. This term commences at the deposition of *Eustathius*: conf. Vales. ad locum p. 27. And as that deposition was at the close of A. D. 328 (see 23), the 85 years place the appointment of *Alexander* at A. D. 413.

39 *Theodotus*. Theophanes p. 72 B *Theodosii* II 12° [A. D. 419] Ἀντιοχείας ἐπίσκοπος Θεόδωτος ἔτη 8. This date for his appointment is consistent with authorities quoted by Noris tom. 1 p. 292 Pagi tom. 2 p. 176 which establish that *Alexander* still lived through A. D. 418. But *Theodotus* still lived at the time of the death of *Theodorus* of Mopsuestia. See Theodoret quoted in the Tables p. 613. And the death of *Theodotus* must be referred to A. D. 429. His episcopate therefore was of 10 years instead of 4 years. The last 6 years of *Theodotus* and the 13 years of his successor are described by Theodoret quoted above p. 473 note t, who adds in the same epistle to *Dioscorus* p. 1147 πρὸς δὲ τούτοις ἑβδόμον ἐστὶν ἔτος τοῦ θεοφιλεστάτου ἀρχιεπισκόπου τοῦ κυρίου Δόμνου. The 13 years of *Joannes* terminate in A. D. 442, the 7th year of *Domnus* is current at A. D. 448, at which date that epistle was written by Theodoret.

40 *Joannes* I. His episcopate is determined by Theodoret, quoted at 39, to A. D. 429—442.

41 *Domnus* II. Succeeded in 442: see 39. Deposed by the council of Ephesus in August A. D. 449. See the Tables p. 637. 639.

42 *Maximus*. Succeeded *Domnus*: Niceph. p. 418 C Μάξιμος ὁ ἐν τῇ τετάρτῃ συνόδῳ ἐν Καλχηδόνι, δε ἐξεβλήθη διὰ πταισμά, ἔτη 8. Theophanes p. 87 D Μάξιμος ἔτη 8. He was appointed in 449. See 41. The charge against *Maximus* is referred to by Leo of Rome Ep. 113 *Datum V Id. Mart. Valentiniano Aug. VIII cos.* A. D. 455: *De Antiocheni autem episcopi statu multo animi dolore contristor, si, quod absit, vera adversus eum ab accusatoribus proferuntur.* His successor was appointed before the death of *Marcian*: Leo Ep. 118 *X Kal. Sept. Constantino et Rufo coss. A. D. 457 Basilio episcopo Antiocheno. Ordinationem quidem dilectionis tuæ secundum ecclesiasticum morem tuo vel fructum nostrorum provincialium episcoporum debueramus sermone cognoscere. Sed quia—sanctæ memoriæ Marcianus princeps suis scriptis consecrationem tuam nobis cognitam fecit, nec de tuo possumus merito dubitare quem novimus &c.* *Basilus* was therefore appointed before Feb. A. D. 457, about the close of 456, seven years after the deposition of *Domnus*. *Maximus* at the council of Chalcedon A. D. 451 is mentioned by Liberatus in breviario c. 13 apud Acta Concil. tom. 6 p. 441 *Firmata sunt quæ convenerunt inter Maximum Antiochenum et Juvenalem Hierosolymitanum episcopos, ut duæ Phœnices et Arabia dependerent sedi Antiochenæ, Hierosolymitanæ vero tres Palæstinæ provinciæ.*

43 *Basilus*. Succeeded at the close of A. D. 456. See 42. Norisius tom. 2 p. 225 has shewn that he still lived in the beginning of A. D. 458 from the following testimonies: Marcellin. Chron. *Leone imp. et Majoriano coss.* [A. D. 458] *Leo imp. pro tomo Chalcedonensi per universum orbem singulis orthodoxorum episcopis singulas consonantesque misit epistolas &c.* The letter itself of *Leo* is given in Actis Concil. tom. 4 p. 1835. *Exemplar epistolæ Leonis imp. ad Anatolium episcopum CP. “Votum quidem” &c.* addressed *Leoni rev. urbis Romæ pontifici, Basilio episcopo Antiochiæ Syriæ &c.* Norisius adds other testimony which shews that the letters of *Leo* were received in the winter; therefore in the beginning of A. D. 458. This is consistent with Nicephorus p. 418 C who records that *Acacius* was bishop at the time of the earthquake:

Ἀκάκιος, ἐφ’ οὗ ἡ πόλις πέπτωκεν, ἔτος ἐν.
Μαρκύριος ἔτη ιγ’
Ἰουλιανὸς ἔτη ιε’.

But the earthquake happened Sept. 13 A. D. 458. Tables p. 658 Vol. 2 c. 3 p. 213. Pagi tom. 2 p. 359, having placed the earthquake at a wrong year, on this account charges Nicephorus with error. The opinion of Norisius has been examined and rejected above c. 3 p. 213.

44 *Acacius*. Succeeded between February and September A. D. 458. See 43. Called *Alexander* in the

present copies of Victor Tun. *Leone Aug. V et Probino coss.* [A. D. 471]—*Antiochenae ecclesiae post Alexandrum Martyrius et post Martyrium Julianus ordinatur episcopus.*

45 *Martyrius*. The episcopate of *Acacius* determines the succession of *Martyrius* to A. D. 459. See 43. 44. His 13th year was current at A. D. 471, where Victor names his successor *Julianus*. Victor therefore and Nicephorus (understood of current years) agree.

During the episcopate of *Martyrius* Peter the fuller disturbed the Church of Antioch: Theodorus Lector p. 554 C 555 A Μαρτυρίου τὴν Ἀντιοχείας ἐπισκοποῦντος ἐκκλησίαν, κατέλαβε τὴν Ἀντιόχειαν Ζήνων ὁ στρατηλάτης, ὁ γαμβρὸς ἐπὶ θυγατρὶ Ἀριάδῃ τοῦ βασιλέως Λέοντος [Theophanes p. 96 A Leonis 2^o (A. D. 458) τούτῳ αὐτῷ ἔτει καὶ Ζήνων ἐξεύχθη Ἀριάδῃ τῇ θυγατρὶ Λέοντος Cedrenus p. 347 C τῷ β' ἔτει]. τούτῳ Πέτρος πρεσβύτερος τοῦ ἐν Καλχηδόνι ναοῦ Βάσσης τῆς μάρτυρος, ὁ ἐπὶ κλην κναφεὺς, ἠκολούθησεν ἐπὶ Ἀντιόχειαν τῷ Ζήνωνι τοῦ βασιλέως γαμβρῷ, ἐποφθαλμίσας δὲ τῷ θρόνῳ τῆς πόλεως πείθει τὸν Ζήνωνα συνεργῆσαι αὐτῷ, καὶ μισθωσάμενος τινὰς τῆς λώβης τοῦ Ἀπολιναρίου μυρίους θορύβους κατὰ τῆς πίστεως καὶ Μαρτυρίου τοῦ ἐπισκόπου εἰργάσατο, ἀναθέματι βάλλων τοὺς μὴ λέγοντας ὅτι θεὸς ἐσταυρώθη. ἐν οἷς καὶ τὸν λαὸν εἰς διαίρεσιν ἤγαγε, καὶ ἐν τῷ τρισαγίῳ Πέτρος τὸ "Ὁ σταυρωθεὶς δι' ἡμᾶς" προσέθηκεν. πρὸς βασιλέα ἔλθων Μαρτύριος σὺν πολλῇ τιμῇ ἀπελύθη, σπουδῇ καὶ παραινεῖσι Γενναδίου. ἔλθων δὲ εἰς Ἀντιόχειαν καὶ βλέπων Ἀντιοχείας ταραχαῖς καὶ στάσεσι χαίροντας, καὶ Ζήνωνα ταῦτοις συμπράττοντα, ἀπετάξατο τῇ ἐπισκοπῇ, ἐπ' ἐκκλησίας εἰπὼν "Κλήρῳ ἀνυποτάκτῳ καὶ λαῷ ἀπειθεὶ καὶ ἐκκλησίᾳ ἐρρηπωμένη ἀποτάττομαι, φυλάττων ἐμὲν τῷ τῆς ἱερωσύνης ἀξίωμα." Μαρτυρίου ἀναχωρήσαντος, τυραννικῶς ὁ κναφεὺς τῷ θρόνῳ ἐπεπῆδῃσε κ. τ. λ.—γνοὺς δὲ ταῦτα Γεννάδιος διδάσκει πάντα τὸν βασιλέα. ὁ δὲ κελεύει τὸν κναφεῖα πεμφθῆναι εἰς ἔξορίαν. ὅπερ προμαθὼν φυγῇ χρησάμενος τὴν ἔξορίαν διέφυγεν. ψηφῷ δὲ κοινῇ Ἰουλιανὸς τῇ ἐπισκοπῇ χειρίζεται. Repeated by Theophanes p. 97 D Leonis 7 [A. D. 463] τούτῳ τῷ ἔτει—Ζήνων ἔλθων εἰς Ἀντιόχειαν εὗρεν ἐπίσκοπον ἐν αὐτῇ τὸν ἱερὸν Μαρτύριον. Πέτρος δὲ ὁ κναφεὺς ἠκολούθει τῷ Ζήνωνι κ. τ. λ. Liberatus in breviario apud Acta Concil. tom. 6 p. 449 *Addidit Acacius quod de alio Petro Antiocheno haeretico scripserat, Petrum apud CP. monasterium gubernasse, et hoc propter crimina derelicto Antiochiam refugisse, ubi, pulso Martyrio episcopo, per vilissimum populum et haeticum sedem illius occupasset, continuoque damnatum ab episcopis et Leonis imperio Samum [Oasim reponit Basnagius] deportatum,* From Theophanes Nicephorus and Victor compared we collect that the visit of *Zeno* and *Peter* was at A. D. 463; the resignation of *Martyrius* and election of *Julianus* in his stead at 471. Cedrenus p. 349 A also places the narrative of Theodorus Lector and the beginning of the troubles excited by *Peter* the fuller at the 7th of *Leo* A. D. 463: τῷ ζ' ἔτει Λέων ὁ βασιλεὺς Ζήνωνα τὸν γαμβρὸν αὐτοῦ στρατηγὸν τῆς ἐφ᾽ ἀπάσης ποιήκε, Πέτρος δὲ κναφεὺς ἀκολουθῶν Ζήνωνι κ. τ. λ.

46 *Julianus*. Was appointed in A. D. 471. See 45.

He died during the reign of *Basiliscus*: Theophanes p. 104 Βασιλίσκος—ἀνεκαλείματο διὰ τύπου Πέτρον τὸν γναφεῖα κρυπτόμενον ἐν τῇ μοῇ τῶν ἀκουμήτων.—ἐξέπεμψε Πέτρον γναφεῖα εἰς Ἀντιόχειαν.—Ἰουλιανὸς δὲ ὁ ἐπίσκοπος Ἀντιοχείας τέθηκεν ἀπὸ λύπης τῶν γενομένων. Πέτρος δὲ ὁ γναφεὺς καταλαβὼν τὸν θρόνον εἰς ἀναθέματα καὶ ταραχὰς ἐχώρησεν. In A. D. 476. For *Basiliscus* reigned from Nov. 475 to July 477. Tables p. 684, 686.

47 *Petrus Fullo*. A. D. 476. See 46. Expelled by *Joannes*: Liberatus in breviario c. 18 p. 449 *Petrus fugiens redisse dicitur CP. et dedisse fidem se per vilissimas turbas nihil audere. Sed—Basilisci temporibus a Timotheo illo damnato, qui CP. venerat, Antiochiam missus est episcopatum tenere. Quo facto, idem Petrus Joannem ordinat Apamenis episcopum. A quibus non receptus rediit Antiochiam et Petrum episcopatum sui pellit auctorem et invadit ejus ecclesiam. Cum quo simul damnatus est.* Theophanes p. 107 D Zenonis 3^o A. D. 476 [more rightly Zenonis 4^o A. D. 477: Tables p. 688] ὁ δὲ Ζήνων Πέτρον γναφεῖα ἀπεστράφη διὰ τὸ συντρέχειν αὐτὸν τῷ Βασιλίσκῳ. ψήφῳ δὲ τῆς ἀνατολικῆς συνόδου καθηρέθη καὶ ἀντ' αὐτοῦ Ἰωάννης ἐχειροτονήθη, ὁ μετὰ τρίμηνον ἐκβληθεὶς, καὶ μετ' αὐτὸν Στέφανος ἀνὴρ εὐλαβὴς προεβλήθη Ἀντιοχείας ἐπίσκοπος. ὁ δὲ Πέτρος εἰς Πιτύους ἐξοριζόμενος ἀπατήσας τοὺς ἀπάγοντας προσέφυγεν εἰς τὸν ἄγιον Θεόδωρον Εὐχαΐτων. Simplicius however Ep. 8 Zenoni imp. quoted in the Tables p. 687 Oct. 8 A. D. 477 had probably not yet heard of the appointment of *Stephanus*: p. 104 *Ante omnia precor ut Alexandrinam ecclesiam—catholicam ac legitimo restitui censeatis antistiti, eisque etiam quos temeritate diabolica diversis ordinasse perhibetur ejectis, rectae fidei subrogari constitutis episcopos.* *Petrus* might therefore be expelled in the close of A. D. 477 and *Joannes II* in the beginning of 478. Malalas XV p. 86 by an error supposes *Petrus* to have been appointed by *Zeno*: Ζήνων—τῷ μηνὶ τῷ ὀγδόῳ τῆς αὐτοῦ βασιλείας ἐποίησεν ἐπίσκοπον—Πέτρον. June A. D. 475.

48 *Joannes II*. See 47.

49 *Stephanus II*. Appointed in the beginning of 478. See 47. Nicephorus in Chron. p. 418 D has these numbers:

Πέτρος ὁ γναφεὺς ὁ καὶ ὑπὸ Ζήνωνος ἐκβληθεὶς ἔτη γ'.

Ἰωάννης ὁ μετὰ τρίμηνον ἐκβληθεὶς.

Στέφανος ἔτη γ'

Στέφανος ἄλλος ἔτος ἔν

Καλανδίων ἔτη δ'

Πέτρος πάλιν ὁ γναφεὺς ἔτη γ'

Παλλάδιος ἔτη ι'.

Stephanus has also 3 years in Theophanes p. 108 A Zenonis 4^o [A. D. 477] Στέφανος ἔτη γ'. p. 110 B Zenonis 7^o [A. D. 480] Στέφανος ἕτερος ὁ ῥιφεὶς εἰς τὸν Ὀρόντην ποταμὸν ἔτος ἔν. p. 111 A Zenonis 8^o [A. D. 481] Καλανδίων ἔτη δ'. Three years current will place the death of *Stephanus II* at the close of A. D. 480 and the death of *Stephanus III* at the close of A. D. 481.

50 *Stephanus III*. See 49. Of him *Evagrius* speaks III. 10 μετὰ γοῦν Πέτρον Στέφανος τὸν Ἀντιοχείας θρόνον

παράλαμβάνει· ὃν παῖδες Ἀντιοχείων καλὰ μοις διεχειρήσαντο, ἴσα δόρασιν ὀξυθεύουσιν, ὡς Ἰωάννη τῷ ῥήτορι [c. 8 N^o 291 p. 479] γέγραπται. μετὰ Στέφανον δὲ Καλανδίων τοὺς τῆς αὐτῆς καθέδρας οἰάκας ἐπιτρέπεται. Simplicius Rom. Ep. 15 Acacio apud Acta Concil. tom. 5 p. 110 (which epistle is without a date) mentions the murder of Stephanus: *De sacrilega et funestissima cæde quæ apud Antiochiam facta est sauciatus et nimium affectus mærore respondeo.* And in Ep. 14 p. 109 Zenoni imp. *Facinora apud Antiochiam perpetrata coercita reperimus.*—*Hi qui in episcoporum neces sacrilega cæde versati sunt dignis jubentur perire suppliciis.* dated X Kal. Jul. post cons. Illi V. C. cos. Sc. June 22 A. D. 479. But, as that epoch was too early for the death of Stephanus III, Pagi with reason tom. 2 p. 403 suspects the date. He substitutes *Post cons. Placidi V. C.* or June 22 A. D. 482.

51 Calandio. Appointed at the close of 481. See 50. Candidus apud Photium Cod. 79 p. 176 ὡς Πέτρον τοῦ δυσσεβοῦς τὰς τῆς ἀνατολῆς ταρασσόντος ἐκκλησίας Καλανδίωνα Ζήνων ὁ βασιλεὺς εἰς τὸ ἱερᾶσθαι Ἀντιοχείας ἀπέστειλε. Expelled, and Peter restored: Liberatus in breviario c. 18 p. 450 *Interea Calendion archiepiscopus Antiochenus deponitur. Accusatur in aperto tanquam indevotus principi &c.* Theophanes p. 115 Zenonis 16^o [A. D. 489] τούτῳ τῷ ἔτει—Ζήνων ὁ βασιλεὺς ἀνεβέλς τῶν τυράννων ἐξέβαλε τῆς ἐκκλησίας Ἀντιοχέων Καλανδίωνα καὶ ἐξώρισεν εἰς Ὀασιν, Πέτρον δὲ τὸν γραφεὶα κατέστησεν.—Πέτρος δὲ ὁ γραφεὺς εἰσελθὼν εἰς Ἀντιόχειαν πολλὰ κακὰ πέπραχε κ. τ. λ. In Cedrenus also p. 353 D τῷ 15^o ἔτει. Calandio is named by Simplicius Ep. 16 June 22 A. D. 482 (quoted in the Tables p. 695) *Antiocheni exordium sacerdotis qua ratione fuerit serius indicatum—et ipse vel synodus ipsius indicavit.*—*Fratris et coepiscopi nostri Calendionis sacerdotium gremio apostolicæ sedis amplexi &c.* The expulsion of Calandio by Petrus is fixed to A. D. 485 by Pagi tom. 2 p. 423 from the date of a Roman synod in which Petrus was condemned, held in that year. The letter of the synod—*epistola synodi Romanæ ad clericos et monachos orientales* apud Acta Concil. tom. 5 p. 247—is dated III Non. Oct. Symmacho V. C. cos. sc. Oct. 5 A. D. 485. Calandio therefore presided 4 years, as in Nicephorus and in Theophanes himself p. 111 A, and his deposition is placed 4 years too low by Theophanes and Cedrenus.

Evidence to the troubles at Alexandria and Antioch in the reigns of Leo and Zeno is contained in an authentic document quoted by Pagi and Basnage and extant in Act. Concil. tom. 5 p. 173—176. It has been reserved for this place, that it may be presented under one view. *Breviculus historiæ Eutychianistarum, sive Gesta de nomine Acacii.* IN CAUSA fidei Christianæ, cui ab exordio sui nunquam defuisse probantur inimici, nostro quidem sæculo, sed intervallo temporum, Nestorius et Eutyches non nova dogmata suæ perversitatis sed nomina prodiderunt. Nam Nestorius ante LVIII fere annos, Photini et Pauli Samosatani secutus errorem, Oasitano exilio [A. D. 431] meruit re-

legari, dicendo (sicut ab auctoribus suis didicit) Christum Dominum nostrum hominem tantummodo de virgine Maria esse progenitum. Contra quem Eutyches post annos non plurimos æstimans disputandum, rectum tramitem tenere nesciens, offendit, et in Apollinaris est raptus insaniam, in hæc verba prorumpens quibus assereret Christum verum hominem non fuisse nec in eo duas naturas esse credendas, sed unam tantummodo Dei Verbi, veruntamen incarnatam, &c.—Cum ergo Eutychem istum, presbyterum et abbatem CP. civitatis, Eusebius Dorylitanus episcopus suadere talia reperisset, zelo fidei quam etiam cum Agens in rebus esset ostendit, —detulit ad Flavianum episcopum, et ad iudicium provocavit. Dicta causa est. Cum partes suas Eutyches videret urgeri, per Chrysapium spatarium Theodosii præsidium principis expetivit. Cujus præcepto Florentius V. Ill. exconsule discussioni Eutychis abesse non potuit, et jam in præsentia ipsius convincitur Eutyches atque damnatur. Offenditur imperator, et in Ephesina civitate mandat synodum congregari. Adsunt fere CXL episcopi, principibus Dioscoro Alexandrino episcopo, Juvenali Hierosolymitano, &c.—Tota die, id est, VI Id. Aug. [A. D. 449] nihil aliud nisi quondam Nestorii damnati, id est, prioris Ephesinæ synodi gesta [A. D. 431] releguntur.—Cum Eutychis blasphemix relegerentur, ab omnibus adclamatum est hanc esse veram fidem.—Dejicitur contradicentibus vicariis Romanis Flavianus, et recipitur Eutyches. Damnatur etiam Eusebius episcopus accusator ejusdem presbyteri &c.—Ducitur in exilium Flavianus, et apud Epipam—defunctus est.—Fit Anatolius CP. episcopus, homo partium Dioscori. Exempto anno moritur Theodosius imp. Chrysaphius punitur, Marcianus factus est princeps. Læsam fidem graviter ferens indicit synodum apud Nicæam, in qua et ipse et Pulcheria resedit et omnis cum eo senatus et potestates. Quam synodum postea transtulit Chalcedona [A. D. 451] propter palatii vicinitatem &c.—Mortuo principe Marciano, collectis turbis hæreticorum Timotheus [sc. Ælurus] et Petrus [sc. Mongus] veniunt Alexandriam, et ordinatur ab hæreticis Timotheus episcopus. Duo igitur apud Alexandriam episcopi esse cæperunt. Ante triduum paschæ quo cæna Domini celebratur [March 29 A. D. 457] collecta multitudo perditorum occupatur ecclesia, ad quam se sanctæ memoriæ Proterius de more contulerat. Ibi supradicto die in baptisterio occiditur laniatur ejicitur, et funus ejus incenditur, cineresque ipsius sparguntur in ventos. Leo sumit imperium; ad quem tanti facinoris catholicorum querela pervenit &c.—Omnes illi episcopi qui Chalcedone fuerant congregati quid Alexandriæ factum fuisset agnoscunt, interrogatique cum suis provincialibus episcopis rescribunt Chalcedonensem synodum usque ad sanguinem esse defendendam, quia non alteram fidem statuit quam synodus Nicæna, Timotheum non solum episcopum non haberi sed etiam Christiani appellatione privari. Quo deposito, fit alter Timotheus [Timoth. III] catholicus episcopus Alexandria. Vix Timotheus hæreticus depellitur, fugit Petrus, mittitur in exilium Timotheus Chersona, qui locus est

in Ponto abditus. Quamdiu vixit imperator Leo, vixit Timotheus episcopus Alexandria cum quiete. Sed cum Basiliscus occupasset imperium [A. D. 476], damnare cepit Chalcedonensem synodum et catholicos persequi. Tunc denique Timotheus ille damnatus [sc. *Ælurus*] accepta libertate venit CP. et damnatos hæreticos locis suis reddidit. Vadit Alexandriam; fugit Timotheus catholicus et in monasterio latet. Petrus ille [sc. *Mongus*] iterum se junxit Timotheo, cum quo fuerat antea damnatus. Redit imperator Zeno ad regnum [July A. D. 477], Basiliscus opprimitur. Mittitur Alexandriam ut pulso pervasore Timotheus catholicus redderetur ecclesiæ: sed Timotheo damnato morte prævento, Petrus [Mongus] consors ipsius ab uno hæretico Alexandrinis episcopus ordinatur. Quem nihilominus deici jussit Christianissimus imperator et reduci Timotheum catholicum, sicut Acacii CP. literis continetur. Cum plurimi—ad communionem catholici episcopi Timothei nollent penitus convenire, diversis sacris tenuit universos clementissimus imperator. Scripsit ad papam Simplicium Timotheus rogans ut scriberetur imperatori de Petro, qui latebat in Alexandrina civitate et insidiabatur ecclesiæ, ut ad longinquum deportaretur exilium. Per ferme triennium sanctæ memoriæ papa Simplicius non desiit scribendo ad Acacium episcopum ut ageret cum imperatore et fieret de Petro quod Timotheus episcopus postulabat.—Defuncto isto Timotheo episcopo, Joannes æconomus catholicus [sc. Joannes I] a catholicis ordinatur episcopus. Qui cum de consuetudine majorum ad apostolicam sedem synodica scripta misisset, superveniente Uranio subadjuva, et contra Joannem jam episcopum sacra principis deferente, ab episcopatus illius confirmatione papa suspensus est. Et quia in iisdem sacris de restituendo Petro [sc. *Mongo*] quem ipse damnavit fecerat mentionem, hæc pars omnino est abnegata. Unde videtur clementissimus imperator offensus. Cum ergo Simplicii nihil totiens ad Acacium directa propter Alexandriæ ecclesiæ quietem et catholicæ fidei integritatem scripta proficerent, supervenit idem sanctus Joannes episcopus, qui (sicut decebat) ab apostolica sede susceptus est.—Cui dum Acacii scripta legeremus, quæ de Petro [sc. *Fullone*] et Joanne Antiochenis miserat, excessus Acacii etiam in hac causa gravissimos deprehendit. Illo enim tempore quo de Petro Alexandrino damnato retulerat, non longe post etiam de Petro [Fullone] et Joanne scripserat, Petrum apud CP. monasterium gubernasse; sed hoc propter crimina derelicto Antiochiam fugisse. Ibi pulso Martyrio catholico episcopo [A. D. 471] per hæreticos sedem ipsius occupasse, continuoque damnatum a Leone tunc principe ad Oasitanum exilium esse directum. de quo lapsus CP. rediisse ac dedisse fidem quod nullas ulterius turbas facere prorsus auderet. Sed—Basilisci temporibus a Timotheo illo damnato [sc. *Æluro*] qui CP. venerat ad Antiochiam remissum fuisse, ut iterum illic episcopatum teneret. Quo facto idem Petrus Joannem quendam presbyterum, de quo Acacium diximus retulisse, ordinat Apamenis episcopum. a quibus non receptus venit Antiochiam et Petrum episcopatus sui

pellit auctorem et invadit ejus ecclesiam. Quos iterum damnatos dicit Acacius, petens ab apostolica sede ut, si forte ad eam confugerent, nec visu dignos haberet.—Quod cum præfatus Joannes Alexandrinus episcopus relegisset, tacere non potuit, quod illum Joannem [sc. Joannem Antioch. II] quem Acacius damnaverat cum Petro—post tot damnationes Tyriorum miserit ecclesiæ præsidere. Postquam ergo non solum nihil profecisse literas decessoris sui sanctus Felix papa cognovit, et ludibria quædam Acacio fieri in eversionem totius ecclesiasticæ disciplinæ, electis Vitale episcopo Troentinate—et Miseno Cumanæ ecclesiæ episcopo—direxit ut Petrus de Alexandrina pelleretur ecclesia et ut libello sancti Joannis episcopi Alexandrini responderet Acacius, atque ipsi denunciaretur Acacio ut anathema diceret Petro. Qui, quamvis hostili more detrusi in custodiam chartas amiserint, tamen perfidis hæreticis atque damnatis accommodare non debuerant quæ sola negari potuit, voluntatem. Non solum ergo non egerunt quæ jussa sunt—sed etiam hæreticis communicaverunt, confirmationem Petri episcopatus, ad quem pellendum missi fuerant, deferentes, atque contumelias in episcopum Joannem Acacio dirigente portantes. Quibus rebus habita synodo [V Kal. Aug. A. D. 484] commotus beatissimus papa Vitalem et Misenum ab officio et communione suspendit, Acaciumque damnavit. Cujus audacia deteriora committens etiam Petrum [sc. *Fullonem*] Antiochenum ejecto catholico Calendione, quem ipse [A. D. 481] ordinaverat, ad Antiochenam misit ecclesiam.

Victor Tun. records the acts of 484 and 485 at the year 487: *Post cons. Longini Acacius CP. Petrus Alexandrinus Petrus Antiochenus—a Felice R. E. præsule et synodo in Italia facta damnantur.* And the death of Fullo in 488: *Post cons. II Longini. Petrus Antiochenus sub damnatione moritur.* What follows in Victor—*In ejus loco Calendionem ordinat,—cui Petrus successit hæreticus,* is transposed from its proper place, and belongs to a former year *Placido V. C. cos. A. D. 481,* whose consulship is omitted in the present text.

The death of *Petrus Fullo* in A. D. 483 agrees with the term of 3 years assigned in Nicephorus (see 49) and in Theophanes p. 113 A. D. The death of *Stephanus III,* the episcopate of *Calandio,* his expulsion and the restoration of *Petrus,* are related by Malalas XV p. 91.

52 *Palladius.* Succeeded *Petrus Fullo* in 488. He has ten years in Nicephorus (see 49) and in Theophanes p. 115 A 116 B 117 C 120 A. Idem p. 122 C *Anastasii 8º* [A. D. 498] Παλλαδίου δὲ τοῦ ἐπισκόπου Ἀντιοχείας τελευτήσαντος, Φλαβιανὸν πρεσβύτερον καὶ ἀποκρισιάρχιον τῆς ἐκκλησίας Ἀντιοχείων ὁ βασιλεὺς ἐψηφίσατο. φασὶ δὲ Φλαβιανὸν τοῖς ἐν Χαλκηδόνι δόγμασιν ἀντικεῖσθαι. At the right date. If his 1st year commenced in 488, his 10th year terminated in 498.

53 *Flavianus II.* Appointed in 498. Succeeded by *Severus* in 512. Tables p. 729. He presided therefore 14 years, from his appointment to his deposition. Theophanes only assigns 13 years: p. 122 D *Anastasii 9º* Φλαβιανὸς ἔτη ιγ'. α'. Conf. p. 124 B 126 D

129 B. Idem p. 132 D *Anastasioi* 21^o *Flaviani* 13^o p. 134 A τότε καὶ Φλαβιανόν κ. τ. λ. (Tables p. 729). In the reckoning of Theophanes (see above c. 1 p. 1) the 1st of *Anastasius* was computed from Sept. 1 A. D. 491, the 9th of *Anastasius* and the 1st of *Flavianus* from Sept. 1 A. D. 499, the 21st of *Anastasius* and the 13th of *Flavianus* from Sept. 1 A. D. 511. But *Flavianus* was appointed in 498, within the 8th year of *Anastasius*, and *Severus* in Nov. 512 in the 22nd of *Anastasius*.

58 *Domnus III.* Succeeded *Ephraimius* in A. D. 545. Tables p. 747. Theophanes p. 189 C *Justiniani* 17^o *Ephraimi* 17 p. 190 A *Justiniani* 18^o [from Sept. 1 A. D. 544] *Ephraimi* 18^o *Justiniani* 19^o [from Sept. 1 A. D. 545] Δόμνος ἔτη ιδ'. α'. p. 197 A *Justiniani* 32^o [from Sept. 1 A. D. 558] Δόμνος ἔτη ιδ'. ιδ'. p. 198 C *Justiniani* 33^o [from Sept. 1 A. D. 559] Ἀναστάσιος ἔτη ια'. α'. *Anastasius* therefore succeeded *Domnus III* in A. D. 559. He was expelled and succeeded by *Gregory* in A. D. 570: Tables p. 828. Restored in the middle of 593. Tables Ibid. His successor is addressed by *Gregory of Rome* Ep. IX. 49 tom. 2 p. 962 *Indict. II. ad Anastasium Antiochenum episcopum. Fraternalitatis tuae scripta suscepi professionem fidei recte servantia*, &c. A preceding epistle Ep. IX. 46 bears date in some MSS. *mense Martio Indict. II*, and a following epistle Ep. IX. 60 is also dated *mense Martio Indict. II*. Whence we may collect that the letter

to *Anastasius II* was written in March A. D. 599, and *Anastasius I* might die at the close of 598. He has 6 years in Theophanes p. 229 D after his restoration: *Mauricii* 13^o [from Sept. 1 A. D. 594] Ἀναστάσιος ἔτη ε'. [lege ε']. p. 232 D Ἀναστάσιος ἔτη ε'. p. 234 A *Mauricii* 18^o [from Sept. 1 A. D. 599] Ἀναστάσιος ἔτη ε'. ε'. p. 236 C *Mauricii* 19^o [from Sept. 1 A. D. 600] Ἀναστάσιος [sc. alter] ἔτη θ'. α'. Each of these dates is more than a year too low. *Anastasius I* was restored in the 11th of *Mauricius*, and died in the 17th.

Nicephorus p. 419 assigns these numbers:

Φλαυιανὸς ὁ ἐκβληθεὶς ὑπὸ Ἀναστασίου ἔτη ζ'.

Παῦλος ἐπὶ τοῦ αὐτοῦ ἔτη γ'.

Εὐφράσιος ὁ ἐν τῇ πτώσει τῆς πόλεως χωσθεὶς ἔτη ε'.

Ἐφραίμιος ὁ ἐπὶ Ἰουστινιανοῦ ἔτη ιη'.

Δόμνος ἔτη ιδ'.

Ἀναστάσιος ἔτη ια'.

Γρηγόριος ἔτη κδ'.

Ἀναστάσιος τὸ δεύτερον ἔτη ε'.

Ἀναστάσιος ἕτερος ἔτη θ'.

He omits *Severus* and gives wrong numbers to *Flavianus*. For the rest he agrees with Theophanes.

61 *Anastasius II.* Succeeded about the beginning of A. D. 599. Slain in a sedition in September A. D. 610. see above c. 1 p. 160. in the 11th year current of his episcopate. And he presided about 10th 8^m. instead of 9 years, the term assigned by Theophanes and Nicephorus.

4 Bishops of Jerusalem.

2—16 *Simeon—Marcus.* Twelve bishops of Jerusalem are placed in 26 years between *Justus* and *Marcus*. *Simeon* was bishop after the death of *St. James*; and *St. James* was put to death A. D. 67 or 70: Hegesippus apud Euseb. H. E. II. 23. Euseb. H. E. IV. 5 τῶν γε μὴν ἐν Ἱεροσολύμοις ἐπισκόπων τοὺς χρόνους γραφῇ σωζομένους οὐδαμῶς εὔρον· κομιδὴ γὰρ οὖν βραχυβίους αὐτοὺς λόγος κατέχει γενέσθαι. τοσούτον δ' ἐξ ἐγγράφων παρεῖληφα, ὡς μέχρι τῆς κατὰ Ἀδριανὸν Ἰουδαίων πολιορκίας πεντεκαίδεκα τὸν ἀριθμὸν αὐτόθι γεγονάσιν ἐπισκόπων διαδοχαί, οὓς πάντας Ἑβραίους φασὶν ὄντας ἀνέκαθεν τὴν γνώσιν τοῦ Χριστοῦ γνησίως καταδέξασθαι—πρῶτος τοιγαροῦν Ἰάκωβος ὁ τοῦ κυρίου λεγόμενος ἀδελφὸς ἦν· μεθ' οὗν δεῦτερος Συμεών· τρίτος Ἰούστος· Ζαχαρίας δ' ε' Τωβίας, ε' Βενιαμίν, Ἰωάννης ζ', ἡ Ματθίας, θ' Φίλιππος, ι' Σευκεῆς, ια' Ἰούστος, Λευὶς ιβ', Ἐφρῆς ιγ', ιδ' Ἰωσήφ· ἐπὶ πᾶσι, ιε' Ἰούδας. Idem IV. 6 ἡ μετέπειτα συντάσσα Ῥωμαϊκὴ πόλις [A. D. 135: Tables p. 122]—Αἰλία προσαγορεύεται· καὶ δὴ τῆς αὐτόθι ἐκκλησίας ἐξ ἐθνῶν συγκροτηθείσης πρῶτος μετὰ τοὺς ἐκ περιτομῆς ἐπισκόπους τὴν τῶν ἐκείσε λειτουργίαν ἐγχειρίζεται Μάρκος. Idem Chron. Arm. anno 2077 de Jacobo et Simeone. Idem anno 2125 *Hierosolymitanæ ecclesiæ sedem quartus tenuit Zacchæus, deinde quintus Tobias, post hunc VI Benjamin exin VII Johannes, tum VIII Matathias, denique IX Philippus.* Idem anno 2139 *Decimus successit Eneacas, post hunc Justus XI, post quem XII Levinus, deinde XIII Ephremus, exin XIV Josephus ad ex-*

tremum XV Judas. Hi omnes ex circumcissione episcopi fuerunt usque ad urbem ab Hadriano obsidione circumdatam. Idem anno 2152 Hierosolymitanæ ecclesiæ primus ex ethnicis episcopus fuit Marcus annis XVI [lege Marcus sextus decimus], cessantibus qui de circumcissione fuerant episcopi.

17—30 *Cassianus—Narcissus.* Euseb. H. E. V. 12 Νάρκισσος [Tables A. D. 190 p. 189 A. D. 196 p. 199] πεντεκαίδεκατὴν ἄγων διαδοχὴν ἀπὸ τῆς τῶν Ἰουδαίων κατὰ Ἀδριανὸν πολιορκίας.—μετὰ Μάρκον ἐπισκοπεῦσαι Κασσιανὸν αἱ τῶν αὐτόθι διαδοχαὶ περιέχουσι· καὶ μετὰ τοῦτον Πούπλιον, εἶτα Μάξιμον, καὶ ἐπὶ τούτοις Ἰουλιανόν· ἔπειτα Γάϊον, μεθ' οὗν Σύμμαχον, καὶ Γάϊον ἕτερον, καὶ πάλιν ἄλλον Ἰουλιανόν· Καπίτωνά τε πρὸς τούτοις * * * καὶ Οὐάλεντα καὶ Δολιχιανόν, καὶ ἐπὶ πᾶσι τὸν Νάρκισσον, τριακοστὸν ἀπὸ τῶν ἀποστόλων. Idem Chron. Arm. anno 2173 *Episcopus XVII Cassianus, XVIII Publius, XIX Maximinus, XX Julianus, XXI Gaius, XXII Symmachus, XXIII Gaius, XXIV Julianus, XXV Apion.* Idem anno 2199 *XXVI episcopus Maximus, XXVII Antoninus, XXVIII Valens, XXIX Dulichianus, XXX Narcissus, XXXI Dios, XXXII Germanio, XXXIII Gordianus, XXXIV iterum Narcissus, quem nuper nominavimus. Tot episcoporum—haud par erat temporu singillatim a nobis apponi, neque enim quot annos pontificatum singuli gesserintprehendere nobis licuit. Narcissus after his return resigned the charge to Alexander A. D. 214. Tables p. 223. His seces-*

sion might be between A. D. 197—212, about 15 years.

46 *Prayllus*. 47 *Juvenalis*. 48 *Anastasius*.

Prayllus succeeded *Joannes* after Dec. A. D. 415 : see above c. 8 p. 456. After *Prayllus* Nicephorus p. 410 C proceeds

Ἰουβενάλιος ὁ ἐν ταῖς δυσὶ συνόδοις Ἐφέσου καὶ Καλ-
χηδόνος [see A. D. 431 p. 616 A. D. 451 p. 645]
ἐτη λη'.

Θεοδόσιος ὁ ἐκβληθεὶς ὑπὸ Μαρκιανοῦ, καὶ πάλιν Ἰου-
βενάλιος.

Ἀναστάσιος ἔτη ιη'
Μαρτύριος ἔτη η'

Σαλούστιος, ἀφ' οὗ ἀπέσχισεν ὁ Ῥώμης ἐπίσκοπος διὰ
τὸ ἐνωτικὸν Ζήνωνος, ἔτη η'.

Auctor Vitæ Cyriaci apud Pagium tom. 2 p. 357 *Cyriacus Hierosolymam venit jam XVIII annos natus, IX^o quidem imperii Leonis anno pontificatus autem Anastasii Hierosolymorum episcopi VIII^o. Anastasius was appointed in July: Cyrillus in vita Euthymii apud Pagium tom. 2 p. 360 LXXXIII^o magni Euthymii ætatis anno, Juvenalis archiepiscopus cum XXXXIV [legit Pagius XXXIV] annos in patriarchatu implesset e vita migravit, Anastasius vero—universi populi suffragio in sedem Jacobi evectus est initio mensis Julii.* If the 9th of Leo was current with the 8th of *Anastasius*, the 2nd was current with the 1st; and as the 2nd of *Leo* commenced Feb. 7 the 1st of *Anastasius* commenced in July A. D. 458, as Pagi has determined.

Theophanes assigns to *Juvenalis* 38 years: p. 80 D *Theodosii II* 31^o [A. D. 438] Ἰουβενάλιος ἔτη λη'. α'. conf. p. 84 B 89 B 91 C 97 C 99 A 101 B 102 C 103 C. Idem p. 105 B *Zenonis* 2^o [A. D. 475] *Juvenalis* 38^o. p. 106 C *Zenonis* 3^o [A. D. 496] Ἀναστάσιος ἔτη ιη'. α'. An error of 17 years in the times of *Juvenalis* and of *Anastasius*. The succession of *Juvenalis* would be placed by 44 years at A. D. 415 when *Joannes* was still living. He had therefore 38 years, from A. D. 421, or 34 years, from A. D. 425.

Anastasius, who has 18 years in Nicephorus and Theophanes, survived till A. D. 478. See 49. He presided therefore 20 years from July A. D. 458, instead of 18 years.

49 *Martyrius*. Died in the 8th year of his episcopate in A. D. 486: Cyrillus (see c. 8 N^o 283 p. 478) in vita Sabæ (see c. 8 N^o 260 p. 476) c. 38 apud Pagium tom. 2 p. 428 *Saba jam XLVIII^{um} ætatis suæ annum agente, patriarcha Martyrius anno sui pontificatus octavo excessit e vivis.* Sabas was born in Jan. A. D. 439: see above p. 476. His 48th year commenced in Jan. A. D. 486, to which year the death of *Martyrius* is determined. *Martyrius* died about April. See 50. And, as his 8th year was current in April 486, his first year might commence in 478.

50 *Salustius*. Cyrillus in vita Sabæ c. 31 apud Pagium tom. 2 p. 443 *Postquam archiepiscopus Sa-*

lustius oblenta sede Hierosolymorum per VIII annos mensesque III in Christo dormisset, mense Julio XXIII^a die Indictione II Elias in patriarchatu successit, LVI^o beati Sabæ ætatis anno. The 56th year of Sabas commenced in Jan. A. D. 494. see 49. and the death of *Salustius* is in July of the second indiction A. D. 494. The 8^y 3^m of his episcopate carry back his appointment and the death of his predecessor to April A. D. 486. *Salustius* has 8 years in Nicephorus and in Theophanes p. 124 A.

51 *Elias*. Appointed July 23 A. D. 494. See 50. His deposition is fixed to A. D. 513 by Cyrillus: Pagi tom. 2 p. 489. 490 “*Mittit Severus sua synodalia ad Eliam patriarcham, quibus minime admissis non mediocriter ad iram accendit imperatorem* [sc. *Anastasi-um*], inquit Cyrillus in vita Sabæ. Addit Cyrillus *Eliam* [immo *Severum*] *iterum eadem synodicas suas mense Maio VI^a indictionis* [May A. D. 513] *misisse Hierosolymam cum quibusdam clericis et imperatoris copiis, sed sanctum Sabam eos a sacra civitate expulisse; dein imperatorem ira exardescens misisse Olympium qui ducatum Palæstinæ tenebat, huncque Eliam ab episcopatu depulisse ac Joannem Marciani filium, qui sponderet Severum in communicatorem admittere, episcopum Hierosolymorum fecisse.*” *Elias* survived till A. D. 518, and died ten days after the emperor *Anastasius*: Pagi tom. 2 p. 500 “*Cyrillus in vita Sabæ c. 60 tradit Sabam circa solstitium æstivum indictionis XI* [A. D. 518] *in urbem Ailam ad Eliam ibidem exulantem profectum esse.—Contigit ut Elias nono mensis Julii die pro solito non exiret, qui tandem egressus circa sextam horam noctis dixit “Hac hora migravit e vita Anastasius imperator.” Quem diem quum Saba notasset, reversus Hierosolymam agnovit nocte X^a diei Julii mensis imperatorem extinctum.—Additque Eliam decimo die post Anastasium defunctum esse, ideoque die XIX^o ejusdem mensis.*”

52 *Joannes II*. Appointed in 513. See 51. Died in A. D. 524: Pagi tom. 2 p. 527. 528 “*Cyrillus in vita Sabæ c. 68 Dum Sabas annum agit ætatis LXXXVI^{um} Joannem post peractos in patriarchatu VII annos cum IX mensibus ad Deum migrasse, et reliquisse successorem beatissimum Petrum Eleutheropolitam.*” The 86th year of Sabas commenced in Jan. A. D. 524. See c. 8 N^o 260 p. 476. The term assigned to *Joannes* by Cyrillus 7^y 9^m commenced, as Pagi explains, from a point of time in the 4th year of his episcopate.

53 *Petrus*. Succeeded *Joannes* in 524. See 52. He has 20 years in Nicephorus p. 410 C Πέτρος ἐπὶ Ἰουστινιανοῦ τοῦ βασιλέως ἔτη κ'. and in Theophanes p. 190 B 192 A 194 C 195 D 197 A 199 C 203 A. Victor Tun. marks the year of his death: *Post cons. Basilii V. C. anno IV* [A. D. 544] *Hierosolymitanæ ecclesiæ præsulatum post Petrum Macarius suscipit.*

54 *Macarius*. Appointed in 544. See 53.

55 *Eustochius*. Victor Tun. *Post cons. Basilii V. C. anno XII* [A. D. 552 Victor] *Macarius Hierosolymitanus episcopus ejicitur, et eo superstite Eustochius*

ordinatur. Idem Anno XXXVII imperii Justiniani [A. D. 563] *Eustochius Hierosolymitanus episcopus, qui fuerat Macario superstitie ordinatus, ejicitur, et rursum Macarius reformatur.* Evagrius IV. 39 ἐπισκοποῦντος τὴν Ἱεροσολύμων Μακαρίου, αὐτὸς ἀποδοθέντος τῷ οἰκείῳ θρόνῳ, ἐπεὶ Ὀριγένην καὶ Δίδυμον καὶ Εὐάγριον ἀνατεθεμάτικε, μετὰ τὴν Εὐστοχίου καθάραισιν.

56 *Joannes III.* Succeeded *Macarius*: Niceph. p. 410 D

Μακάριος πάλιν ἔτη δ'
Ἰωάννης ἔτη κβ'
Ἀμῶς ἔτη η'
Ἰσάκιος ἔτη η'.

Theophanes p. 205 C πάλιν Μακάριος ἔτη δ'. p. 209 C 211 A 213 D 217 B Ἰωάννης ἔτη κ'. p. 228 A Ἀμῶς ἔτη η'. p. 236 C Ἰσάκιος ἔτη η'. Evagrius closed his history in the interval between the death of *Joannes* and the appointment of his successor: VI. 24 Ἱεροσολύμων τε Ἰωάννου· οὐ μετὰ βραχὺ τελευτήσαντος, οὐπω τις τοὺς αὐτόσε οἶκας ἐνεχειρίσθη. ἐνταῦθά μοι τὰ τῆς ἱστορίας πεπαύσθω κ. τ. λ. *Joannes* therefore died in A. D. 593, and at the close of that year, when *Evagrius* wrote (see the Tables p. 779), *Amos* was not yet appointed.

The year of the death of *Macarius* and the succession of *Joannes* can only be assigned upon the uncertain evidence of Nicephorus and Theophanes, and of the years assigned to *Macarius* and *Joannes*. The term of 22 years will begin in A. D. 571, of 20 years in 573, and *Macarius* after his restoration presided either 8 or 10 years.

57 *Amos*. Appointed in the beginning of 594. See 56. His death is fixed to A. D. 601 by Greg. Rom. Ep. XI. 46 *Isacio episcopo Hierosolymitano.* Respondet synodicae *Isacii* epistolæ. A preceding letter of *Gregory* (quoted above p. 157), Ep. XI. 32, is dated *mense Feb. ind. IV*; a following letter, Ep. XI. 52, is dated *mense Junii ind. IV*. Between these dates Ep. XI. 46, written on the accession of *Isacius*, determines his appointment to the beginning of A. D. 601. The period of 8 years assigned to *Amos* by Nicephorus and Theophanes must be understood of 7 years complete and 8 years current.

Called *Νεαμῶς* by Nicephorus Callisti H. E. XVIII. See above p. 161.

58 *Isacius*. Succeeded in 601. See 57. His death is marked at A. D. 609 in c. 1 p. 160. Agreeing with the term of 8 years assigned by Nicephorus and Theophanes.

59 *Zacharias*. Succeeded in 609. See above c. 1 p. 160. Mentioned at A. D. 610 by Nicephorus, quoted p. 161. He died in '629: Ibid. p. 170.

60 *Modestus*. 61 *Sophronius*. *Modestus* was appointed in the spring of A. D. 629. See above c. 1 p. 170. He has 2 years in Theophanes, but in Nicephorus p. 410 D one year, and in Eutychius nine months, followed by an interval of 6 years. See c. 1 p. 170.

Sophronius survived the capture of Jerusalem, and died at the close of A. D. 637 in the beginning of the 28th year of *Heraclius* and of the 11th indiction. He has 4 years in Eutychius quoted at p. 175. The 4 years current might commence in the beginning of 633, *Heraclii* 23^o *Indict.* 6. The nine months of *Modestus* might terminate in the beginning of 630, *Heraclii* 20^o, leaving a space of 3 years instead of 6 between the two pontificates. Theophanes p. 279 D assigns 3 years to *Sophronius*, and places his first year at the 24th of *Heraclius* A. D. 633, and his death after the capture of Jerusalem at the 26th of *Heraclius*. See c. 1 p. 174. 175.

The appointment of *Sophronius* is noticed by *Scrigius Ep. ad Honorium Romanum* apud Acta Concil. tom. 7 p. 954 E ταύτων οὕτως προεληλυθόντων, Σωφρόνιος ὁ ὁσιώτατος μοναχὸς, ὁ τανῦν, ὡς ἐξ ἀκοῆς μόνης μεμαθήκαμεν, τῆς Ἱεροσολυμιτῶν χειροτονηθεὶς πρόεδρος, οὐπω γὰρ αὐτοῦ τὰ ἐξ ἔθους συνοδικὰ μέχρι τοῦ νῦν ἐδεξάμεθα—Mentioned again Ibid. p. 956 D p. 957 E, and in the reply of *Honorius* Ibid. p. 959 E.

After the death of *Sophronius* the see was vacant for 29 years: Eutych. tom. 2 p. 291 *Post mortem autem ipsius ex quo decessit manserunt Hierosolyma absque patriarcha annos viginti novem.* Zonaras XIV tom. 2 p. 90 D observes that at the 6th council Nov. A. D. 680 Ἀλεξανδρείας οὐκ ἦν πατριάρχης οὐδὲ Ἱεροσολύμων, ὅτι ὑπὸ τοὺς Σαρακηνοὺς αἱ πόλεις αὗται ἐτύγχανον.

5 Bishops of Constantinople.

1 *Alexander*. His predecessor *Metrophanes* survived till the council of Nice A. D. 325: Euseb. Vit. Const. III. 7 τῆς δὲ γε βασιλευούσης πόλεως ὁ μὲν προσεστὸς ὑστερεῖ διὰ γῆρας, πρεσβύτεροι δ' αὐτοῦ παρόντες τὴν αὐτοῦ τάξιν ἐπλήρουν. That *Metrophanes* of CP. (or rather Byzantium) is intended, as Pagi tom. 1 p. 386 rightly judges, and not *Silvester* of Rome, is proved by the subscriptions to the Council apud Gelasium Actis Conc. tom. 2 p. 236 Ἀλέξανδρος ΚΠ. τότε πρεσβύτερος ἔτι ὢν, εἰς ὕστερον δὲ τῆς ἐπισκοπικῆς ἱερατείας τῆς αὐτοῦ ἐκκλησίας λαχὼν, σὺν Παύλῳ ὅτι τότε ἀναγνώστη ὄντι καὶ νοταρίῳ αὐτοῦ, ταῖς ἐν ταῖς νήσοις πάσαις Κυκλάσις. *Alexander* therefore succeeded *Metrophanes* at Byzantium

about A. D. 326. He died in A. D. 340; for he survived *Arius*: conf. Pagi tom. 1 p. 443 "aliquanto post *Arium* ex hac luce migravit." Socrates H. E. II. 5. 6 supplies the year: ἐν ὑπατείᾳ Ἀκινδύνου καὶ Πρόκλου [A. D. 340]—ὑπὸ τὸν αὐτὸν τοῦτον χρόνον κατὰ τὴν ΚΠ.—Ἀλέξανδρος ὁ κατὰ τήνδε τὴν πόλιν τῶν ἐκκλησιῶν προσεστὸς—τὸν ἐνθαδὲ βίον ἀπέλειπεν, κγ' μὲν ἔτη κατὰ τὴν ἐπισκοπὴν διατρίψας, ζή δὲ τὰ πάντα βιούσ. Conf. Sozom. III. 3. Theophanes p. 26 D Κωνσταντίνος—τῷ δεκάτῳ τρίτῳ αὐτοῦ ἔτει [A. D. 318] καταλαβὼν τὸ Βυζάντιον Μητροφάνην τὸν πρὸ Ἀλεξάνδρου εὖρεν ἐπίσκοπον πρῶτα. εἶτα Ἀλέξανδρος ἔτη κγ'. Also 23 years in Nicephorus H. E. IX. 4 Nicephori Chron. p. 413 C.

Which Pagi approves tom. I p. 441. But Pagi forgets that 23 years ending at A. D. 340 would place the commencement at A. D. 317, and that he had himself shewn at p. 386 the true commencement of *Alexander* to be after A. D. 325. *Alexander* then presided 14 years and not 23, and these authors had placed his appointment too high. Theodoret H. E. I. 2 also places him too high: τῆς δὲ ΚΠ. κατὰ τοῦτον αὐτὸν τὸν καιρὸν [within A. D. 313—319] Ἀλέξανδρος τῆς ἱερατικῆς ἡξιοῦτο λειτουργίας.

2 *Paulus*. Succeeded *Alexander* in A. D. 340: Soz. II. 6 Sozom. III. 3 Niceph. H. E. IX. 4. For his expulsion see the Tables A. D. 342 p. 404, his death A. D. 352 p. 423.

Eusebius of *Nicomedia* is appointed to CP. in the same year with *Paulus* A. D. 340. On *Eusebius* see the Tables p. 397.

6 *Demophilus*. Succeeded *Eudoxius* in A. D. 370: Socrates IV. 14 Εὐδόξιος οὗτος ὁ τῆς Ἀρειανῆς ἐκκλησίας ἐπίσκοπος εὐθὺς μετὰ τὴν τοῦ βασιλέως ἔξοδον τέλει τοῦ βίου ἐχρήσατο ἐν ὑπατείᾳ Οὐαλεντιανοῦ τὸ τρίτον καὶ Οὐαλεντος τὸ τρίτον [A. D. 370], δεκαεννέα ἐνιαυτοὺς τῆς ἐν ΚΠ. ἐκκλησίας τὸν θρόνον κατεσχekῶς. Conf. Philostorgium IX. 10. 14. Sozomenus VI. 13 ἐχομένου δὲ αὐτοῦ [sc. *Valentis*] τῆς ὁδοῦ τελευτᾷ τὸν βίον Εὐδόξιος ἐπὶ ἑνδεκα ἐνιαυτοῖς κρατήσας τῶν ἐν ΚΠ. ἐκκλησιῶν. Nicephorus Chron. p. 413 C Εὐδόξιος Ἀρειανὸς, πρότερον Γερμανικίας ἔπειτα Ἀντιοχείας, ἔτη ι'. Δημόφιλος Ἀρειανὸς, ὁ πρότερον Βεροῖος τῆς Θράκης, ἔτη ια', μῆνας ε'. *Eudoxius* was transferred from *Antioch* to CP. in A. D. 360. See *Bishops of Antioch* 23. 30 Tables p. 472. He therefore presided at CP. 10⁹, or 11⁹ current, and Valesius ad Socrat. IV. 14 rightly ascribes δεκαεννέα in Socrates to corruption of the text.

7 *Evagrius*. Also appointed on the death of *Eudoxius*. See *Bishops of Antioch* 23. Nicephorus Chron. p. 413 C Εὐάγριος ὁρθόδοξος, χειροτονηθεὶς ὑπὸ Εὐσταθίου τοῦ Ἀντιοχείας, παρευθὶ καὶ ἐξωρίσθη ὑπὸ Οὐαλεντίνου.

Valesius ad Socr. IV. 14 rejects the account that *Eustathius* the deposed bishop of *Antioch* was still living, because the time is too remote, and because the place of his exile and death is *Trajanopolis* in Hieronymus. But the space of 42 years from his deposition in A. D. 328 to the appointment of *Evagrius* in 370 does not seem incredible, and *Eustathius* might have passed, or have been transferred, from Bizya in Thrace to *Trajanopolis*, also in Thrace. His place of exile is called *Philippi* in Theodorus Lector p. 557 D Victor Tun. anno 490. Perhaps by an error for *Trajanopolis*.

17 *Flavianus*. Succeeded *Proclus* in A. D. 447. See Pagi tom. 2 p. 302 and the testimonies there collected. Deposed in A. D. 449. Tables p. 637.

21 *Fravitta*. Succeeded *Acacius* in A. D. 489: Victor Tun. *Eusebio V. C. cos.* [A. D. 489] *Acacius* CP. episcopus sub damnatione moritur, et pro eo *Flavianus* episcopus ordinatur; cui tertio promotionis suæ mense mortuo *Euphemius* synodi Chalcedonensis decretorum custos in episcopatu succedit. Nicephorus p. 414 B

Φραΐτας πρεσβύτερος τῆς ἀγίας Θέκλης Συκῶν μῆνας γ' ἡμέρας ιζ'. Theophanes p. 114 D Zenonis 15⁹ [A. D. 489] Ἀκακίου τελευτήσαντος Φραΐτας τρίμηνον τῆς ἐπισκοπῆς κρατήσας. Zonaras XIV tom. 2 p. 54 A μετὰ γὰρ Ἀκακίον, κάκιστον τοῖς ὀρθοδόξοις γενόμενον, καὶ τὴν ἐκκλησίαν ἐπὶ κατεσχekῶτα δέκα πρὸς τοῖς ἐπτά, καὶ θανόντα, Φραβίτας χειροτόνητο πατριάρχης, ὁμόδοξος Ἀκακίῳ καὶ Ζήνωνι. μετὰ δὲ τρεῖς μῆνας πρὸς τῷ ἡμίσει καὶ οὗτος μετήλλαξε τὴν ζωὴν, καὶ προέστη τῆς ἐκκλησίας ΚΠ. ὁ Εὐφῆμιος, δσιος ἀνὴρ καὶ ὀρθοδόξοτατος. For the deposition of *Euphemius* in A. D. 496 see the Tables p. 713.

36 *Paulus II*. Appointed Oct. A. D. 641 on the deposition of *Pyrrhus*. See above c. 1 p. 176. He has 12 years in Zonaras XIV tom. 2 p. 88 C τοῦ πατριάρχου δὲ Παύλου δώδεκα ἐνιαυτοὺς ἀνοσίως προστάντος τῆς ἐκκλησίας, εἰτα θανόντος, εἰσάγεται πάλιν ὁ Πύρρος. And in Theophanes p. 283 D ἐχειροτονήθη Παῦλος—μηνὶ Ὀκτωβρίῳ Ἰνδικτ. ιε' [Oct. A. D. 641] ἐπισκοπήσας ἔτη ιβ'. Which would terminate in Oct. A. D. 653. But the death of *Paul* is fixed by the imprisonment and exile of *Martin* of *Rome* to the year 655. Attested by the letter of *Martin* himself and the narrative of his companion, which are extant apud *Acta Concil.* tom. 7 p. 65—75 and quoted by Pagi tom. 3 p. 6. 7. *Martinus* Ep. XV *Theodoro* p. 66 describes his abduction from *Rome*: *In ecclesia—morabamur a die sabbati, quando Calliopas cum Ravennati exercitu et Theodoro cubiculario introivit civitatem* [June 15 A. D. 653].—*Porro, dominico die* [June 16]—*nunciavit &c. Ego vero ipse graviter infirmus eram ab Oct. mense usque ad prædictum tempus, id est, usque ad XVI Kal. Jul.* [sc. June 16.] He was put on board a ship June 19: p. 67 *Eadem nocte quæ illu-scenscit in feria quarta, quæ erat XIII Kal. Julias.* [June 19]—*tulerunt me de palatio.—Circa horam quartam diei ad portum pervenimus.* He reached *Messina* July 1: *Pervenimus Kal. Julias Messenam.* He remained in the isle of *Naxos* a year: *Ibi annum fecimus.* The narrative of his companion supplies the rest: *Commemoratio eorum quæ sæviter acta sunt &c. in Martinum papam.* He reached *Byzantium* Sept. 17 A. D. 654: p. 69 *Cumque tandem pervenisset Byzantium beatus ille XVII die Septembrii mensis &c.* He was imprisoned 93 days: *Fecit ergo sanctus idem apostolicus clausus et sine participatione penitus sermonis alicujus XCIII dies. In ipsa vero XCIII^a die, quæ est dies parasceue, mane tulerunt eum de custodia constituendum in cella sacellarii, jubentes pridie convenire omnem senatum, quod et factum est.* Friday Dec. 19 A. D. 654. He is imprisoned yet 85 days longer: p. 74 *Fecit ergo in eodem Diomedis ergastulo LXXXV dies post primas XCIII, hoc est, omnes simul CLXXVIII.* Until March 13 A. D. 655. He is banished to *Cherson*: *Dictum est ergo quid in Chersonam exulatur; et post dies aliquot cognovimus quia illic clanculo navigio transvectus est.* He died there Sept. 16 of the 14th indiction: p. 75 *mense Septembrio, die XVI^a indictione XIV^a.* The days of the week in these narratives and the indiction determine

these events to June 15 A. D. 653—Sept. 16 A. D. 655, for indict. 14 commenced Sept. 1 A. D. 655.

When *Martinus* was brought out Dec. 19 A. D. 654, *Paulus* was near his end: p. 72 *Sequenti die abiens imperator in patriarchium visendi gratia Paulum patriarcham (proximus enim erat morti) narravit ei quæ consummata sunt in sanctissimum virum. Ingemiscens vero Paulus et conversus ad parietem dixit Hei mihi &c. Interea defuncto Paulo et Pyrrho residere nitente &c. Paulus* therefore died soon after Dec. 19 A. D. 654. He completed his 13th year in Oct. preceding, and was in the 14th year of his episcopate.

Pyrrhus thus restored presided only 4^m 23^d: *Zonaras* XIV tom. 2 p. 88 D οὗτος οὖν τὸ δεύτερον μῆνας τέσσαρας τὸν θρόνον τῆς ΚΠ. κατεσχικῶς τέθηκε. *Theophanes* p. 286 C Πύρρος πάλιν ἀποκατεστάθη μῆνας 8 καὶ ἡμέρας κγ'. *Nicephorus Chron.* p. 415 A Πύρρος πάλιν ἀποκατέστη μῆνας 8 ἡμέρας κγ'. He died therefore and was succeeded by *Petrus* in A. D. 655. Not however in the 12th of *Constans*, as *Zonaras* p. 88 C assigns it—τῷ δωδεκάτῳ τῆς βασιλείας Κωνσταντος ἔτει—for the 12th of *Constans* began before Oct. 5 A. D. 652, and was current in Ind. 11. But it has been shewn that *Paulus* died in Ind. 13 in the 14th of *Constans*.

37 *Petrus*. *Zonaras* XIV tom. 2 p. 88 D προεχειρίσθη πατριάρχης Πέτρος, ὁμόδοξος καὶ οὗτος τοῖς πρὸ αὐτοῦ, καὶ ἐπὶ δώδεκα τῆς ἐκκλησίας ἄρξας ἐνιαυτοὺς θνήσκει. In *Theophanes* p. 286 C the clauses are transposed, and ought to stand thus: *Constantis* 11^o Παῦλος τελευτᾷ καὶ Πύρρος πάλιν ἀποκατεστάθη μῆνας 8 καὶ ἡμέρας κγ'. ΚΠ. ἐπίσκοπος Πέτρος ἔτη ιβ'. In *Ed. Bonn.* is substituted Παῦλος ἔτη ιβ'. But Παῦλος ἔτη ιβ' had been already placed by *Theophanes* p. 283 C at indict. 15 before the accession of *Constans*. The question at p. 286 C is of *Petrus* who succeeded *Pyrrhus*, and

who has also 12 years in *Theophanes*. Cf. p. 289 C D *Constantis* 23^o 24^o.

The appointment of *Petrus* is fixed by the dates in 36 to A. D. 655. He died 15 years before the 6th council A. D. 680: *Tarasius* apud *Pagium* tom. 3 p. 22 *A Petro usque ad sextam synodum non plures anni transierant quam XV; quinque intermedio eo tempore pontifices fuerunt; Thomas et Joannes et Constantinus a prædictis hæreticis fuerant ordinati, nec propterea reprobati sunt.* He died therefore, as *Pagi* determines, A. D. 666, in the 12th year current of his pontificate.

38 *Thomas II.* *Zonaras* XIV tom. 2 p. 88 D μετὰ Πέτρον προέστη τῶν ὀρθοδόξων Θωμᾶς, τῆς ὀρθῆς ἐχόμενος δόξης, ὃς μετὰ δύο ἔτη καὶ μῆνας ἑπτὰ τὸν βίον μετελλαχῶς Ἰωάννην ἔσχε διάδοχον. *Nicephorus* p. 415 B Θωμᾶς πρεσβύτερος τῆς αὐτῆς ἐκκλησίας καὶ Χαρτοφύλαξ ἔτη β' μῆνας ἑπτὰ. As he succeeded in 666 (see 37), his 2nd 7^m will terminate in the close of 668.

39 *Joannes V.* *Nicephorus* p. 415 B Ἰωάννης πρεσβύτερος καὶ σκευοφύλαξ τῆς μεγάλης ἐκκλησίας ἔτη ε' μῆνας θ'. *Zonaras* assigns no years. In the Tables of *Theophanes* p. 292 A he has 6 years: *Constantis* 27^o Ἰωάννης ἔτη ε'. He succeeded towards the close of 668. See 38. and the 5th 9^m will place his death in 674.

40 *Constantinus*, who succeeded in 674, has 1st 8^m 7^d in *Nicephorus*: *Κωνσταντίνος* διάκονος τῆς αὐτῆς ἐκκλησίας σκευοφύλαξ καὶ οἰκονόμος ἔτος α' μῆνας ἡ' ἡμέρας ζ'. He has two years in *Zonaras* XIV tom. 2 p. 90 D θανόντος δὲ τοῦ πατριάρχου Ἰωάννου, προκεχειρίστο *Κωνσταντίνος*, καὶ μετὰ δύο ἔτη ἐξέλιπε, καὶ ἀνάγεται εἰς τὸν ἀρχιερατικὸν τοῦτον θρόνον Θεόδωρος, ὃς μετὰ δύο ἐνιαυτοὺς ἐκβληθεὶς διάδοχον ἔσχε Γεώργιον. *Constantinus* therefore died in 676, *Theodorus* was expelled in 678, and *Georgius* was present in the 6th council in 680. Cf. *Acta Concil.* tom. 7 p. 630 A.

I N D E X.

Vol. 1 is quoted by the YEAR and the page; Vol. 2 by the VOLUME and the page.

The Greek authors are quoted by the number in c. 7, the ecclesiastical authors by the number in c. 8.

LAT. are Latin authors described or quoted in this work; to whom some others have been added.

- ABARUS** Saracenus A. D. 563 p. 816.
Abdias vel **Addæus** vel **Additus** slain A. D. 566 p. 820.
Abilius Alex. episc. Vol. 2 p. 535. 544.
Abgarus, see *Augarus*.
Ablavius cos. A. D. 331. His remark upon the deaths of *Crispus* and *Fausta* A. D. 326 p. 382. The father of *Olympius* Vol. 2 p. 100. slain A. D. 338 p. 398.
Ablavius *Lat.* a historian quoted by *Jornandes* Gct. c. 23.
Abraham dates assigned to his birth Vol. 2 p. 216 a.
Abubekr appointed Caliph A. D. 632 Vol. 2 p. 172. His death A. D. 634 Vol. 2 p. 173.
Abundantius banished through *Eutropius* A. D. 396 p. 536.
Abu Obcidah commands the Saracens in Syria A. D. 635 Vol. 2 p. 174, 637 p. 175. Governs part of Syria *Ibid.* enters Antioch 638 p. 176. His death A. D. 639 Vol. 2 p. 176.
Acacius Cæsareæ episc. eccl. N° 131.
Acacius CP. episcopus A. D. 471 p. 675 Vol. 2 p. 536 p. 552. 554. 555. 559.
Acacius Gr. N° 280.
Acesius Novat. eccl. N° 155.
Achillas Alex. episc. A. D. 312 p. 363 A. D. 321 p. 373. 375 Vol. 2 p. 536.
Achillas Arianus eccl. N° 116.
Achillas eccl. N° 101.
Achilleus tyrannus A. D. 292 p. 334. Defeated A. D. 297 p. 338 Vol. 2 p. 77.
Acholius *Lat.* a historian quoted by *Lamprid.* Alex. c. 14. 48. 64. 68. see *Encolpius*. *Vopiscus* Aurel. c. 12 quotes *ex libris Acholii qui magister admissionum Valeriani principis fuit, libro Actorum ejus nono*.
Acron Agrigentinus Vol. 2 p. 287 i.
Adamantius his mission A. D. 479 p. 692.
Adeodatus Rom. episc. Vol. 2 p. 537. 543.
Adonia a festival in the summer at Antioch A. D. 362 p. 448.
Adrantus Gr. N° 160.
Adrastus peripateticus Gr. N° 41.
Adrianus Gr. N° 134.
Ædesius Gr. N° 257.
Ægæ in Cilicia its era A. D. 253 p. 274.
Ægidius comes his war with the Goths A. D. 463 p. 664. his death A. D. 464 p. 664. See 511 p. 728.
Ægyptus, its population in A. D. 66 and A. D. 640 Vol. 2 p. 177^a.
Ælia Capitolina founded by *Hadrian* A. D. 131 p. 118 A. D. 135 p. 122.
Ælianus vel *Helianus*, a leader of the *Bagaudæ* in Gaul A. D. 286 p. 328.
Ælianus sophista Gr. N° 178.
Ælianus tacticus Gr. N° 34.
Ælius Maurus *Lat.* a historian, after A. D. 211 : *Spartian.* Severo c. 20 *Legisse me memini apud Ælium Maurum Phlegontis Tralliani libertum Septimium Severum quum moreretur* &c.
Æmilianus the lieutenant of *Niger* defeated and slain A. D. 194 p. 194.
Æmilius *Æmilianus* imp. assumes the empire A. D. 253 p. 274. Slain A. D. 254 p. 276. See Vol. 2 p. 55.
Alexander *Æmilianus* tyrannus A. D. 263 p. 290 Vol. 2 p. 63.
Æneas Gazæus Gr. N° 354.
Ænesidemus Gr. N° 172. Quoted Vol. 2 p. 343.

^a Add *Diodorus* I. 31 τοῦ σύμπαντος λαοῦ τὸ μὲν παλαιὸν φασὶ γεγονέναι περὶ ἑπτακοσίας μυριάδας, καὶ καθ' ἡμᾶς δὲ οὐκ ἐλάττους εἶναι. *Sicph. Byz. Διδόσκοις*: πρὶν δὲ ὑπὸ τῶν Περσῶν ἀφανισθῆναι, φησὶ Βάτων δτι μυρίας τρισχιλίας κόμας εἶχε καὶ τριάκοντα, ἀνθρώπων δὲ μυριάδας ἑπτακοσίας, ἀρουρῶν δὲ τόπον μεμετρημένον τρισχιλίων καὶ ἑπτακοσίων, ἑκατὸν δὲ πόλεις

διακεκοσμημένας, τετρακόσια στάδια τὸ μήκος. These numbers, 13,030 villages (18,000 in *Diodorus*), and 7,000,000 inhabitants, and 3700 ἀρουραι, must be understood of the whole of Egypt. See *Wess. ad Diod. I. 31*. The 13,000 or 18,000 towns became 30,000 in the time of the *Ptolemies*: *Diod. l. c.* which are 33,333 in *Theocrit. XVII. 82*.

- Aerius* eccl. No 136.
Æschrius Gr. No 105.
Ætherius slain A. D. 566 p. 820.
Aetius married a daughter of *Severus* Vol. 2 p. 32.
Aetius joins *Placidia* A. D. 425 p. 604. in Gaul p. 606. A. D. 428 p. 610. *magister militum* A. D. 429 p. 612. defeats the Goths A. D. 430 p. 614. In Gaul A. D. 431 p. 614. repulsed by *Bonifacius* seeks aid from the Huns A. D. 432 p. 616. resumes his power and is *patricius* A. D. 433 p. 618. his war with the Burgundians A. D. 435. 436. 437 p. 620. with the Goths A. D. 438 p. 622. engages *Attila* A. D. 451 p. 640. 642. slain A. D. 454 p. 648. His origin character and services p. 650. Born in *Moesia*, son of *Gaudentius* A. D. 439 p. 624.
Aetius eccl. No 135.
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Africanus Pannoniæ rector slain A. D. 355 p. 428.
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Agapius Cæsar. eccl. No 96.
Agapius Gr. No 357.
Agathemerus Gr. No 193.
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Agathobulus Gr. No 91.
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Agelius eccl. No 155.
Agila Gothorum rex (A. D. 554—562) Vol. 2 p. 145 k. *Agil* Jornandi Ibid.
Agilulfus Langobardorum rex XIV (A. D. 590—615) Vol. 2 p. 479 k. 485 (ubi *Egilulfus*). He succeeded in 590: Vol. 2 p. 151. and in November: *Paulus* Diac. Langob. III. 36. was recognised by all the Lombards in May 591: Ibid. and reigned 25 years: Idem IV. 43.
Agnellus Ravenn. episc. eccl. No 300.
Agnellus junior Vol. 2 p. 483 r.
Cn. Julius Agricola in Britain A. D. 78 p. 64. 79, 80 p. 66. 81, 82 p. 68. 83, 84 p. 70. his death A. D. 93 p. 76.
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Agrippina Claudii A. D. 28 p. 10 A. D. 49 p. 32. slain A. D. 59 p. 40.
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Agrippina in Gallia recovered by *Julian* A. D. 356 p. 432. His own account Vol. 2 p. 102.
Agrippinus Alex. episc. Vol. 2 p. 535. 544.
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 Anastasius Hierosol. episc. Vol. 2 p. 536. 557.
 Anastasius imp. his accession A. D. 491 p. 706. 707. his Isaurian war A. D. 492 p. 708. 493 p. 710. 495. 496 p. 712. 497 p. 714. war with the Arabs A. D. 497 p. 714. His Persian war A. D. 502 p. 718. 503. 504 p. 720. makes peace 505 p. 720. builds the wall to defend the Chersonese A. D. 507 p. 722. some events of his reign Vol. 2 p. 325 s. his death A. D. 518 p. 734 Vol. 2 p. 141

^b *Agelmundus* Paulo Diac. Langob. I. 14 Sigeberto Chron. p. 19. This first king has 33 years also in Paulus Diac. I. 14. sc. A. D. 389—422. The next seven kings occupy more than

116 years; for the 8th still reigned in A. D. 538: Tables A. D. 551 p. 794.

- p.⁵⁵⁷. 51. his origin elevation and financial measures Vol. 2 p. 140. Laws : Tables p. 714. 726. 733.
- Anastasius I Rom. episc. A. D. 402 p. 553 Vol. 2 p. 453 m p. 507 m. p. 536.
- Anastasius II Rom. episc. Vol. 2 p. 536. A. D. 496 p. 713. epistolæ A. D. 497 p. 715. his death A. D. 498 p. 715.
- Anatolius Berytius Gr. N° 254.
- Anatolius CP. episc. Vol. 2 p. 536. appointed successor to *Flavianus* in 449. died in 458 : A. D. 471 p. 675. See Vol. 2 p. 554.
- Anatolius dux A. D. 441 p. 626. envoy to *Attila* A. D. 449 p. 636.
- Anatolius Iamblichi præceptor Gr. N° 236.
- Anatolius Laodicensis eccl. N° 95.
- Anatolius magister officiorum (Ammian. 25. 3, 21) slain in Persia in 363 Vol. 2 p. 307 q.
- Anaxagoras Vol. 2 p. 340. 349. 357. 359. 366. 370. 373. 386. 390.
- Anaxilas dux A. D. 441 p. 626.
- Anaximander Vol. 2 p. 357.
- Anaximenes Vol. 2 p. 357. 373.
- Q. Ancarius præses orientis A. D. 258 p. 280.
- Andragathius betrays *Gratian* A. D. 383 p. 504. perished with *Maximus* 388 p. 516.
- Andreas Cæsareæ eccl. N° 324.
- Andreas Cretensis eccl. N° 325.
- Andreas slain at the accession of *Justin I* A. D. 519 p. 736.
- Andromachus medicus Gr. N° 12.
- Andromachus rhetor Gr. N° 234.
- Andronicus Hermopolites Vol. 2 p. 312 hh.
- Andronicus poeta Gr. N° 299.
- Angli vel Saxones enter Britain A. D. 446 p. 634.
- Anianus Antioch. episc. Vol. 2 p. 536. 551.
- Anicetus Rom. episc. Vol. 2 p. 535. 537.
- Annianus Alex. episc. Vol. 2 p. 535. 544.
- Annianus eccl. N° 201.
- Annianus Aurelianensis episc. his firmness at the attack by *Attila* A. D. 451 p. 640.
- Annius Macer Gr. N° 92.
- Annius stoicus Gr. N° 210.
- Annunciation the, when it began to be commemorated Vol. 2 p. 209 p. 521 g.
- Anonymus de morte Pauli eccl. N° 206.
- Anteros Rom. episc. A. D. 236 p. 251 Vol. 2 p. 535. 537.
- Anthemius Gr. N° 359.
- Anthemius imp. A. D. 465 p. 666. his elevation 467 p. 668. the son-in-law of *Marcian* Ibid. his education early years and acts A. D. 468 p. 671. seeks succours from Britain against *Euric* A. D. 470 p. 674. slain A. D. 472 p. 674.
- Anthimus CP. episc. A. D. 535. 536 p. 765 Vol. 2 p. 536.
- Antinous A. D. 130 p. 116 A. D. 134 p. 120.
- Antiochia taken by the Persians A. D. 262 p. 288. sedition A. D. 353 p. 426. sedition A. D. 387 p. 512—515 Vol. 2 p. 128. facton of the circus A. D. 520 p. 738. taken by *Chosroes* A. D. 540 p. 774. sedition A. D. 610 Vol. 2 p. 160. surrenders to the Saracens A. D. 638 Vol. 2 p. 176. See *Era. Earthquakes*.
- Antiochus Ægæus Gr. N° 167.
- Antiochus Commagenes rex A. D. 44 p. 28. deposed A. D. 72 p. 60.
- Antiochus scepticus Gr. N° 126 Vol. 2 p. 287. 292.
- Antiochus sophista Gr. N° 107.
- Antipater archon A. D. 45 p. 28.
- Gallus* Antipater *Lat.* a mean historian^c.
- Antipater medicus Gr. N° 74.
- Antipater sophista Gr. N° 165.
- Antonia Antonii filia Drusi uxor A. D. 37 p. 20.
- Antonina Belisarii uxor A. D. 533 p. 756. goes to CP. to solicit succours A. D. 548 p. 786. obtains the recal of her husband A. D. 548 p. 788. survived him A. D. 565 p. 816.
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- T. Antoninus* imp. born A. D. 86 p. 72. adopted A. D. 138 p. 126. cos. II p.p. A. D. 139 p. 126. 128. celebrates U. C. 900 A. D. 147 p. 136. his death A. D. 161 p. 148. his laws in Cod. Justin. A. D. 150 p. 138 A. D. 155 p. 142. Inscriptions Vol. 2 p. 22. 23. gave salaries to learned men Vol. 2 p. 22.
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- Antonius Æliæ Flaccillæ pater Vol. 2 p. 124 c.
- Antonius Diogenes Gr. N° 302.
- Antonius monachus eccl. N° 109.
- Antonius Rhodius Gr. N° 232.
- Antonius Saturninus revolts against *Domitian* A. D. 91 p. 76.
- M. Antonius* triumvir A. D. 37 p. 20 Vol. 2 p. 7.
- D'Anville quoted Vol. 2 p. 258 a.
- Apelles eccl. N° 26.
- Aper kills *Numerian* and is slain by *Diocletian* A. D. 284 p. 324.
- Apion eccl. N° 65.
- Apion Gr. N° 5.
- Apion Ægyptius vel Appius, patricius, serves in the Persian war A. D. 503 p. 720. banished A. D. 510 p. 726. recalled by *Justin* A. D. 519 p. 736.
- Aurelius* Apollinaris *Lat.* A. D. 283 p. 323.
- Apollinaris Alex. episc. Vol. 2 p. 537. 547.
- Apollinaris Hierapolit. eccl. N° 35.
- Apollinaris Laodicensis eccl. N° 144.
- Apollodorus Pergamenus Gr. N° 43.
- Apollonides medicus Gr. N° 74.
- Apollonides Nicæus Gr. N° 6. For the other memorials of *Apollonides* see F. H. III p. 556 t.

^c Trebell. Claudio c. 5 *Gallus* Antipater, ancilla honorum [conf. Salmasium ad locum] et historicorum dehonestamen-

tum, principio de Aureolo sic habuit "Venimus ad imperatorem nominis sui."

- Apollonius Atheniensis Gr. N° 155.
 Apollonius dyscolus Gr. N° 84.
 Apollonius eccl. N° 56.
 Apollonius grammaticus Gr. N° 220.
 Apollonius medicus Gr. M° 139.
 Apollonius medicus alter Gr. N° 139.
 Apollonius Naucratis Gr. N° 154.
 Apollonius Stoicus Gr. N° 96.
 Apollonius Tyaneus Gr. N° 22.
 Apphianus the disciple of *Eusebius* A. D. 306 p. 349.
 Appianus Gr. N° 124.
 Aprigius eccl. N° 282.
 L. *Turcius* Apronianus præf. urb. A. D. 339. the father of *Asterius*. see inscriptions Vol. 2 p. 98 y.
 Apsines Gadarenus Gr. N° 185.
 Apsines Lacedæmonius Gr. N° 261.
 Apuleius. *Lat. Opera omnia Oudendorpii* 2 Voll. 4to Lugd. Bat. 1823^d.
 Aquila Gr. N° 177.
 Aquila translated the Hebrew Scriptures into Greek Vol. 2 p. 512.
 Aquileia besieged by *Maximin* A. D. 238 p. 252. surrenders to *Julian* A. D. 361 p. 446. occupied by *Maximus* A. D. 387. 388. p. 516. stormed by *Attila* A. D. 452 p. 644.
 Aquilinus Gr. N° 201.
 Aquilinus comes slain A. D. 499 p. 716.
 Aquilius Severus eccl. N° 153.
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 Arabianus eccl. N° 67.
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 Arborius A. D. 462 p. 662.
 Arcadia Arcadii filia Vol. 2 p. 125 g. born A. D. 400 p. 548. her death A. D. 444 p. 630.
 Arcadius imp. Augustus A. D. 383 p. 504. his death A. D. 408 p. 570. See Vol. 2 p. 130. His laws, see *Honorius*.
 Archelaus eccl. N° 98.
 Archimedes quoted on the circle Vol. 2 p. 357 s.
 Archaburius sent with his son *Aspar* against *Joannes* A. D. 424 p. 602. defeats him A. D. 425 p. 604.
 Ardaburius II. See Vol. 2 p. 127 n. slain with his father *Aspar* A. D. 471 p. 674.
 Ardys rhetor Gr. N° 38.
 Areobindus dux A. D. 441 p. 624.
 Areobindus Vol. 2 p. 127 n. commands in the Persian war A. D. 503 p. 720. 504 p. 720. is at CP. in a sedition A. D. 507 p. 722.
 Areobindus sent into Africa is slain A. D. 545 p. 782.
 Arethas Cæsareæ eccl. N° 326.
 Arethas Saracenorum dux A. D. 502 p. 718.
 Arethas Saracenorum dux comes to CP. in 563 p. 816.
 Arevalus quoted Vol. 2 p. 204 p. 472 r. p. 473. 475.
 Argæus a mountain in Cappadocia Vol. 2 p. 254 c.
 Aria position of this province Vol. 2 p. 257.
 Ariadne Zenonis A. D. 469 p. 672 A. D. 473 p. 678 A. D. 475 p. 684 A. D. 479 p. 692 Vol. 2 p. 139. 140. 553. 45. marries *Anastasius* A. D. 491 p. 706. her death A. D. 515 p. 732.
 Ariana extended use of this term Vol. 2 p. 257 t. expressed the Oriental *Iran* Ibid.
 Ariarius a Gothic king A. D. 332 p. 388.
 Arinthæus served under *Valens* A. D. 364 Vol. 2 p. 112. employed in 369. 370: A. D. 370 p. 474.
 Aristænetus orator Gr. N° 177.
 Aristides eccl. N° 11.
 Aristides Gr. N° 131.
 Aristides Quintilianus Gr. N° 89.
 Aristobulus Hyrcani filius reigned in Judea B. C. 106 Vol. 2 p. 267 p.
 Aristocles Gr. N° 98.
 Ariston Pellæus Gr. N° 397.
 Ariston peripateticus Gr. N° 2.
 Aristoteles, his physical and metaphysical works Vol. 2 p. 339 &c.
 Aristus Illyricianæ ductor militiæ engages the *Bulgares* A. D. 499 p. 716.
 Arius eccl. N° 114.
 Armatus joins *Zeno* A. D. 477 p. 686. is slain Ibid.
 Armenaricus the younger son of *Aspar* escapes into Isauria A. D. 471 p. 674.
 Armenia its extent Vol. 2 p. 255. invaded by *Trajan* A. D. 115 p. 100. seeks the protection of the Romans A. D. 571 p. 828.
 Arminius A. D. 15 p. 2.
 Arnegiselus A. D. 441 p. 626.
 Arnobius eccl. N° 107.
 Arnobius junior eccl. N° 251.
 Arria her death A. D. 42 p. 26.
 Arrianus Gr. N° 123.
 Arrianus junior Gr. N° 229.
 Arsaces I Parthorum rex Vol. 2 p. 243. 244. founded the Parthian monarchy in B. C. 250 p. 243 a. a coin of *Arsaces* p. 252.
 Arsaces Artabani II filius Vol. 2 p. 251.
 Arsacius CP. episc. A. D. 404 p. 561 A. D. 406 p. 567 Vol. 2 p. 536.
 Artabanus I *Arsaces VII*. Vol. 2 p. 244.

^d Apuleius describes his country and his time Apolog. tom. 2 p. 445 *De patria mea vero quod eam vitam Numidia et Getulia in ipso confinio meis scriptis ostendisti, quibus memet professus sum, cum Lolliano Avito C.V. præsentis publice dissererem, Seminudam et Semigetulum. Avitus was proconsul of Africa: Ibid. p. 588 Carthaginem pergit, ubi jam prope exalto consulatus sui munere Lollianus Avitus te, Maxime, opperiebatur. Of Avitus Capitolin. Pert. c. 1 Per Lollium Avitum consu-*

larem virum. Consul in A. D. 144. A rescript of Marcus and Verus ad Lollium Avitum Bithyniæ præsidem is in Ulpian Digest. lib. 50. 2, 3 de decurionibus tom. 1 p. 1100. Confer intt. ad Apuleium tom. 2 p. 445. Apuleius is mentioned with Apollonius Tyaneus by Augustine Ep. 6 p. 26 Apuleius qui nobis Afris Afer est notior. Ep. 49 p. 230 Apuleius Madaurensis vel Apollonius Tyaneus &c.

- Artabanus II *Arsaces XVII.* Vol. 2 p. 247.
 Artabanus III *Arsaces XXVIII.* Vol. 2 p. 250. his war with *Caracalla* A. D. 216 p. 226. invades Mesopotamia A. D. 217 p. 226. slain by *Artaxerxes* A. D. 226 p. 240.
 Artabanus Artabani II filius Vol. 2 p. 251.
 Artabazes Armenius present at the siege of Verona A. D. 542 p. 776.
 Artaxerxes Persarum rex A. D. 226. 227 p. 240 Vol. 2 p. 243. duration of his reign Vol. 2 p. 259.
 Artaxer Persarum rex A. D. 379 p. 494 A. D. 383 p. 506.
 Artemidorus Gr. N° 127.
 Artemidorus Capito Gr. N° 76.
 Artemon Cassandreu Gr. N° 42.
 Artemon eccl. N° 48.
 Arvandus banished by *Anthemius* A. D. 469 p. 672.
 Arverna occupied by *Euric* A. D. 474 p. 680.
 Asclepiades *Ægyptius* Gr. N° 352.
 Asclepiodotus Gr. N° 351.
 Asclepius Trallianus Gr. N° 380.
 Asconius Pedianus *Lat.* A. D. 42 p. 27 A. D. 76 p. 63. he conversed with *Asinius Gallus*: *Servius* ad *Virgil.* *Eclog.* IV. 11.
 Asia Minor its area Vol. 2 p. 254^c.
 Valerius Asiaticus cos. II A. D. 46 p. 30. condemned A. D. 47 p. 30.
 Asinius Quadratus Gr. N° 226.
 Aspar serves against *Joannes* A. D. 424 p. 602. defeats him 425 p. 604. magister militiæ A. D. 441 p. 626. his treacherous counsel in the Vandalic war A. D. 468 p. 670. slain A. D. 471 p. 674. see Vol. 2 p. 127. his services A. D. 471 p. 674.
 Aspasius peripateticus Gr. N° 56.
 Aspasius Ravennas Gr. N° 180.
 Aspebedes Persa negotiates a peace A. D. 505 p. 722.
 Asterius consul Vol. 2 p. 204.
 Asterius Amasenus eccl. N° 190.
 Asterius Gr. N° 328.
 Asterius eccl. N° 130.
 Asterius Hispaniarum comes A. D. 420 p. 598.
 Asturius dux utriusque militiæ A. D. 441. 443 p. 628. cos. A. D. 449.
 Maonius Astyanax *Lat.* a historian: *Trebell.* XXX tyr. c. 12 *Verba igitur Balistæ* [A. D. 261], *quantum Maonius Astyanax, qui consilio interfuit, asserit, hæc fuerunt "Mea ætas"* &c.
 Ataulphus Gothorum rex, brother-in-law of *Alaric* A. D. 409 p. 574. succeeds him A. D. 410 p. 578. enters Gaul A. D. 412 p. 580 A. D. 413 p. 584. marries *Placidia* A. D. 414 p. 586. enters Spain *Ibid.* slain A. D. 415 p. 588.
 Atax Alanorum rex slain by the Goths A. D. 418 p. 594.
 Julius Aterianus *Lat.* a historian: *Trebell.* XXX tyr. c. 6 *Satis credimus Julii Ateriani partem libri cuiusdam ponere in quo de Victorino* [A. D. 265] *sic loquitur "Victorino qui Gallias post Junium Posthumum rexit neminem existimo præferendum"* &c.
 Athalaricus Ostrogothorum rex Vol. 2 p. 144 h. succeeded his grandfather A. D. 526 p. 744. his death A. D. 534 p. 760.
 Athanagildus Gothorum rex (A. D. 554—567) A. D. 569 p. 826 Vol. 2 p. 145^e 489.
 Athanaricus Gothorum rex began to reign A. D. 369 Vol. 2 p. 167. dies at CP. A. D. 381 p. 498.
 Athanasius eccl. N° 123.
 Athanasius II Alex. episc. Vol. 2 p. 536. 545. 546.
 Athanasius Jacobita A. D. 630 Vol. 2 p. 171.
 Athanasius patricius defends CP. in A. D. 626 Vol. 2 p. 168.
 Athenæus Gr. N° 162.
 Athenæus stoicus Gr. N° 214.
 Athenais vel Eudocia Vol. 2 p. 135 o.
 Athenagoras eccl. N° 32.
 Athenodorus Gr. N° 149.
 Athenodorus taken and slain by *Joannes Scythæ* A. D. 496 p. 712. 497 p. 714.
 Atra besieged in vain by the forces of *Severus* A. D. 199 p. 202.
 Priscus Attalus appointed Augustus by *Alaric* A. D. 409 p. 574. deposed A. D. 410 p. 576. restored 414 p. 586. surrendered by the Goths A. D. 416 p. 590. See Vol. 2 p. 135.
 Attianus dismissed from the office of præf. præf. A. D. 119 p. 106.
 Atticus CP. episc. eccl. N° 208 Vol. 2 p. 536.
 Atticus Platonius Gr. N° 113.
 Attila Hunnorum rex A. D. 442 p. 628. kills *Bleda* 444 p. 630. 446 p. 632. his war with the empire A. D. 447 p. 634. treats with *Theodosius* *Ibid.* A. D. 448 p. 634. his demands in 450 p. 640. he determines on the Western War *Ibid.* enters Gaul A. D. 451 p. 640. battle of Chalons *Ibid.* he invades Italy A. D. 452 p. 644. his death 453 p. 648.
 Avares Hunni A. D. 551 p. 795. appear at CP. A. D. 557 p. 808. their embassy A. D. 565 p. 818. succeed the Lombards in Pannonia 568 p. 824. assisted the Lombards against the *Gepidæ* 566 p. 822. defeat the forces of *Justin* under *Tiberius* A. D. 574 p. 832. acquire^e *Sirmium* A. D. 582. *Ibid.* their war with *Mauricius* A. D. 592 Vol. 2 p. 153.
 Auctor de Chrysostomo eccl. N° 192.
 Audæus eccl. N° 126.
 Audeflæda Theoderici uxor A. D. 515 p. 732 Vol. 2 p. 143.
 Audoin Langobardorum rex X A. D. 551 p. 794 in A. D. 526.
 Augarus Osroënus A. D. 114 p. 100. met *Trajan* at Edessa A. D. 115 p. 100.

^c The province of Asia according to Agrippa apud Josephum Bell. II. 16, 4 p. 478 Oberthur contained 600 cities: τί δὲ αἱ πεντακόσιαι τῆς Ἀσίας πόλεις; οὐχὶ δέχεται φρουρὰς ἕνα προσκυ-

νοῦσιν ἡγεμόνα, καὶ τὰς ὑπαγίτας ῥάβδους; and Philostratus V. S. II. 1 p. 548 πεντακοσίων πόλεων.

- Augarus Osroënus submitted to *Severus* A. D. 199 p. 204. treacherously seized by *Caracalla* in 216: Dio 77. 12 Zonaras XII tom. 1 p. 613 A.
- Augarus Arethæ filius A. D. 502 p. 718.
- Augustina Augusta Heraclii filia Vol. 2 p. 179.
- Augustinus eccl. N° 205. his works Vol. 2 p. 463—465^f.
- Augustus imp. A. D. 15 p. 2 Vol. 2 p. 7. 8. 9.
- Lollianus* Avitus cos. A. D. 144. See *Apuleius*.
- Avitus presbyter eccl. N° 215.
- Julius* Avitus Elagabali avus Vol. 2 p. 32.
- M. Macilius* Avitus imp. proclaimed A. D. 455 p. 652.
- acknowledged by *Marcian* A. D. 456 p. 652. his education life and actions A. D. 456 p. 653. 655. deposed 456 p. 654.
- Aurelianensis urbs rescued from *Attila* A. D. 451 p. 640.
- Aurelianus Arelatensis eccl. N° 287.
- Aurelianus imp. encountered the Franks some years before A. D. 256 p. 278. repels the Goths A. D. 257 p. 278. succeeds to the command of *Ulpius Crinitus* Ibid. who adopts *Aurelian* A. D. 258 p. 280. *Aurelian* emperor 270 p. 302. 304. defeats the *Marcomanni* and *Juthungi* A. D. 271 p. 304. 306. rebuilds the walls of Rome 271 p. 306. his war with *Zenobia* 272 p. 306. 273 p. 308. defeats the *Carpi* in Thrace Ibid. subdues *Tetricus* A. D. 274 p. 310. *Aurelian* slain 275 p. 310. 312. his acts and reign Vol. 2 p. 67—69. Inscriptions p. 69.
- Aurelianus cos. A. D. 400 banished at the demand of *Gainas* Ibid. p. 546.
- M. Aurelius* imp. born A. D. 121 p. 108. *Marcus* in A. D. 143 p. 130. trib. pot. A. D. 147 p. 134. his Marcomannic war A. D. 167 p. 158. 168 p. 160. 169 p. 162. 170 p. 164. *Germanicus* A. D. 172 p. 166. his battle with the *Quadi* 174 p. 168. the miraculous rain Ibid. Vol. 2 p. 23. *Marcus* at Smyrna and Athens A. D. 176 p. 170. 172. in Germany A. D. 178 p. 176. he defeats the *Marcomanni* 179 p. 176. his death A. D. 180 p. 178. *Marcus* did not favour the Christians Vol. 2 p. 25. Laws of *Marcus* in Cod. Justin. A. D. 161 p. 148. 169 p. 162. 170 p. 164. Inscriptions Vol. 2 p. 26—29.
- Aurelius rhetor Gr. N° 182.
- Aureolus tyrannus held Illyricum A. D. 262 p. 288. treats with *Gallienus* A. D. 263 p. 290. at Milan A. D. 267 p. 296. routed by *Gallienus* 268 p. 298. See Vol. 2 p. 60. 61 for his death.
- Ausonius *Lat.* A. D. 379 p. 492. 493. 495.
- Austregildis Guntramni uxor. her death A. D. 580 Vol. 2 p. 149.
- Autharis Langobardorum rex XIII (A. D. 584—590) Vol. 2 p. 151 p. 479 k.
- Baalbec occupied by the Saracens A. D. 637 Vol. 2 p. 174.
- Babylas Antioch. episc. A. D. 250 p. 269 Vol. 2 p. 535. 548. See p. 52.
- Bacchus Solomonis frater A. D. 543 p. 778.
- Bacchylus Corinthius eccl. N° 59.
- Bactriana its position Vol. 2 p. 258 v.
- Badicharimus Arethæ filius A. D. 502 p. 718.
- Badomarius see *Vadomarius*.
- Baduila see *Totilas*.
- Bagaudæ in Gaul suppressed by *Maximian* A. D. 286 p. 328. *Bacaudæ* in Spain A. D. 443 p. 628 A. D. 453 p. 648.
- Bahram defeated in Suania A. D. 589 Vol. 2 p. 152. revolts Ibid. defeated and slain A. D. 591 Vol. 2 p. 253.
- Baianus chagan of the Avars A. D. 566 p. 820. treacherously attempts to seize *Heroclius* A. D. 619 Vol. 2 p. 165. assaults CP. A. D. 626 Vol. 2 p. 168.
- Balas see *Palasch*.
- Cælius* Balbinus imp. A. D. 238 p. 252. 253 Vol. 2 p. 46.
- Balista tyrannus A. D. 261 p. 286 Vol. 2 p. 61.
- Baptism A. D. 28 p. 10 Epiphanio. The time examined Vol. 2 p. 234—236.
- Barbas Arian bishop of CP. A. D. 407 p. 571. his death A. D. 430 p. 614.
- Barbatio mag. eq. in Gaul under *Julian* A. D. 357 p. 436. treacherous to *Julian* Ibid.
- Barchochebas A. D. 132 p. 118. 134 p. 120.
- Bardesanes eccl. N° 43.
- Basilicus sophista Gr. N° 185.
- Basilides eccl. N° 14.
- Basilides Scythopolitanus Gr. N° 110.
- Basilides sophista Gr. N° 119.
- Basilina Juliani mater A. D. 331 p. 386 Vol. 2 p. 85.
- Basiliscus Armati filius appointed Cæsar and then deposed A. D. 477 p. 686. afterwards bishop of Cyzicus p. 688.
- Basiliscus imp. Verinæ frater conducts the war against *Genseric* A. D. 468 p. 668. 670. his failure A. D. 468 p. 670. he returns to CP. A. D. 472 p. 674. seizes the empire A. D. 475 p. 684. is expelled 477 p. 686. and put to death p. 688. See Vol. 2 p. 140.
- Basilus Ancyranus eccl. N° 125.

^f His opinions upon Original Sin are examined Vol. 2 p. 528, where the epistles quoted in note ¹ may be placed in this order :

Ep. 157	A. D. 412
88	} A. D. 414
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28 415
47	} A. D. 417
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107	
105 418.

- Bailius Antioch. episc. Vol. 2 p. 536. 552.
 Basilius Cæsareæ eccl. N^o 158. epistolæ Vol. 2 p. 443. 444.
 Basilius Cilix eccl. N^o 275.
 Basilius comes A. D. 528 p. 748.
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- Capitolin. Maximino c. 1 *Constantine maxime*. Gordianus c. 1 (*Constantine*) *Auguste*. c. 34 *Quæ omnia, Constantine maxime, idcirco sum persecutus* &c. Named by Vopiscus Probo c. 2 *Marium Maximum, Suetonium Tranquillum, Fabium Murcellinum, Gorgilium Martialem, Julium Capitolinum, Ælium Lampridium, ceterosque qui hæc non tam diserte quam vere memorie tradiderunt*. The author of these lives: *Julii Capitolini Maximini duo ad Constantinum Aug. Gordiani tres ad Constantinum Aug. Maximus et Balbinus*. See *Spartianus*. Salmas. ad *Valerianum* c. 1 "Qui in unum corpus collegerant hanc historiam Augustam ex quatuor istis scriptoribus confecerunt, *Spartiano, Capitolino, Trebellio Pollione, et Vopisco*. *Spartianus* ab *Hadriano* usque ad *Maximinus* historiam duxerat; *Capitolinus* autem a *Maximinis* initium duxit et usque ad *Philippus* perduxit. Quem ut continuaret *Trebellius* a *Philippis* incepit et in *Claudius* et ejus fratrem *Quintillus* desiit; atque hinc exorsus *Vopiscus* non ultra *Carinum* perrexit. Qui vero factum sit ut *Philippus* et qui *Philippum* sunt secuti imperatores usque ad *Valerianum* amiserimus nescio." The interval omitted is from the death of *Gordian III* A. D. 244 to the elevation of *Valerian* A. D. 253.
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- Julius* Capitolinus Lat. lived in the reign of *Constantines*.
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^h This name is exhibited more variously than almost any other Teutonic name. The original form was probably *Chludwig*. It is written

Chlothovechus in Concil. Aurel. A. D. 511 apud Acta Concil. tom. 5 p. 543.

Chlodovechus Greg. Tur. H. Fr. II. 27 &c.

Chlothæus or *Χλωθαῖος* Agath. I. 3 p. 14 A.

Chlodoveus Fredegario.

Luduin Cassiod. Var. III. 4.

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Fluduicus Isidor. Chron. p. 720.

Indovicus Latine.

Clovis in modern writers.

Louis in modern French.

COUNCILUM CP. 553 p. 800 GENERALE V.

CP. 680. 681 Vol. 2 p. 333 *z*. 26 p. 558 p. 560.

GENERALE VI.

CP. 754 Vol. 2 p. 493 *z*.

Diospolitanum A. D. 415 Vol. 2 p. 456.

Epaonense A. D. 517 p. 733.

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Toletanum III A. D. 589 Vol. 2 p. 152.

Toletanum XI A. D. 675 Vol. 2 p. 489 m. In p. 493 *z* are two errors in the text of Fabricius or of Isidorus. 1 We must read in *æra* 714. sc. A. D. 675, when the 4th year of *Wamba* was current. 2 *Ildefonsus* there named was dead 8 years before, and *Quiricus* presided in that council.

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character Vol. 2 p. 86 m.

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¹ Quoted de *Albino* Capitolin. Albino c. 5 *Ælium Cordum legat qui frivola super hujusmodi omnibus cuncta persequitur. c. 7 quarum [sc. Severi literarum] exemplum hoc esse Cordus ostendit &c. c. 11 Cordus in suis voluminibus. Macrimo c. 1 Junio Cordo studium fuit eorum imperatorum vitas edere quos obscuriores videbat; qui non multum profecit. Nam et pauca reperit et indigna memoratu, asserens se minima queque persecuturum. Quoted de Maximino Capitolin. Maximin. c. 4. 6. de Maximino juniore Max. jun. c. 1. 2. 3. 5. de Gordianis: Idem Gord. c. 4. c. 5 Quæ a Junio [sc. Cordo] in literas relata est. c. 12 dicit Junius Cordus &c. c. 14 literarum exemplum tale Junius Cordus dicit. c. 19. 21. 22. 26. 31. 33.*

de *Balbino*: Idem Balbin. c. 4 *Ego libris quos Junius Cordus affatim scripsit legisse memini &c. conf. c. 12. de Valeriano: Trebell. Valeriano c. 3 Literas quarum seriem Julius refert. Lege cum Casaubono Junius. sc. Cordus.*

^k A law of *Theodosius* Sept. 6 A. D. 381 is addressed *Cynegio* pf. p. A. D. 381 p. 503. a law 8 March 383 *Cynegio* com. S. L. p. 505. a law of A. D. 385 March 28 *Cynegio* pf. o. Ap. 26 *Cynegio* pf. o. Ap. 30 *Cynegio* p. p. May 25 *Cynegio* pf. p. Three laws of A. D. 389 addressed to *Cynegius* either bear a wrong date or a wrong address, for he died in 388. See *Gothofred. ad Cod. Theod. l. 17 de cohortalibus* Vol. 2 p. 498. For *Libanius* de *Cynegio* see above Vol. 2 p. 310 x z.

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¹ And by Origen *περί αρχῶν* IV § 17 p. 358 ἄλλοι δὲ, ὧν—
 ἐστὶ Δοσίθεος ὁ Σαμαρεῦς. Comm. in *Joann.* tom. XIII. 27
 Vol. 2 p. 49 ἀπὸ Σαμαρεῶν Δοσίθεός τις ἀναστὰς— Conf. in
Celsus VI. 11 tom. 19 p. 320 Comm. XXVIII in *Matt.* tom.
 4 p. 250 Hom. XXV in *Lucan* tom. 5 p. 181.
^m *Lamprid.* Alex. c. 48 de *Alexandro Severo*: Scio vulgum

*hanc rem quam contexui Trajani putare, sed neque in vita ejus
 id Marius Maximus ita exposuit, neque Fabius Marcellinus,
 neque Aurelius Verus, neque Statius Valens, qui omnem ejus
 vitam in literas miserunt. Contra autem et Septimius et Acha-
 lius et Encolpius vite scriptores cæterique de hoc talia prædi-
 caverunt.*

- Evagrius diaconus eccl. N^o 217.
 Evagrius monachus eccl. N^o 183.
 Evagrius scholasticus eccl. N^o 317. accompanied
 Gregorius to CP. in 588: A. D. 570 p. 828.
 Euanthius grammat. *Lat.* obiit A. D. 359 p. 441.
 Euarestus Rom. episc. Vol. 2 p. 535. 537.
 Eubulus Gr. N^o 401.
 Eubulus Alexandrinus scepticus Vol. 2 p. 287. 292.
 Eubulus Platonius Gr. N^o 206.
 Eucherius eccl. N^o 237.
 Eucherius Stilichonis filius Vol. 2 p. 125 f.
 Eucherius Theodosii avunculus Vol. 2 p. 124 b.
 Euclides Platonius Gr. N^o 202.
 Eudemus peripateticus Gr. N^o 142.
 Eudemus Rhodius the companion of *Aristotle* Vol. 2
 p. 373 t.
 Eudocia Heraclii Vol. 2 p. 178. her death A. D. 612
 Vol. 2 p. 162.
 Eudorus peripateticus Gr. N^o 1.
Ælia Eudoxia vel Eudocia Arcadii A. D. 395 p. 534
 Vol. 2 p. 125 g. procures the exile of *Chrysostom*
 A. D. 403 p. 554. her death A. D. 404 p. 558
 Vol. 2 p. 125 g.
Ælia Eudoxia vel Eudocia Theodosii II. or *Athenais*,
 married to *Theodosius* A. D. 421 p. 598. Augusta
 A. D. 423 p. 602. retires to Jerusalem A. D. 444
 p. 630. her life and works Vol. 2 p. 135 o.
Licinia Eudoxia Theodosii II filia Vol. 2 p. 126 k.
 born A. D. 422 p. 600 married to *Valentinian III*
 A. D. 437 p. 622. then to *Maximus* A. D. 455 p.
 650. calls in *Genesius* Ibid. is carried to Carthage
 A. D. 455 p. 652. restored A. D. 462 p. 662.
 Eudoxia vel Eudocia Valentiniani III filia A. D. 437
 p. 622. carried to Carthage A. D. 455 p. 652.
 married to *Huneric* Vol. 2 p. 127 l. A. D. 462
 p. 662.
 Eudoxius Antioch. episc. Vol. 2 p. 536. 550. then
 CP. episc. Vol. 2 p. 536. 559.
 Eugenius revolts A. D. 303 p. 346.
 Eugenius dux A. D. 497 p. 714.
 Eugenius imp. A. D. 392 p. 524. defeated and slain
 A. D. 394 p. 530. See Vol. 2 p. 123.
 Eugenius eccl. N^o 271.
 Eugenius eccl. N^o 304.
 Eugenius I Rom. episc. Vol. 2 p. 537. 543.
 Eugenius Toletanus episc. Vol. 2 p. 488 k.
 Eugenius II Toletanus episc. described in Vol. 2 p.
 472 s 488 k. and again in p. 489 m, where his
 time is more fully given.
 Eulalius Antioch. episc. Vol. 2 p. 536. 549.
 Eulamius Gr. N^o 374.
 Eulogius Alex. episc. eccl. N^o 310 Vol. 2 p. 537.
 Eumenes Alex. episc. Vol. 2 p. 535. 544.
 Eumenius *Lat.* *Panegyricus Constantio Cæsari* A. D.
 297 p. 339. *Pro instaurandis scholis* A. D. 299
 p. 341.
 Eunapius Gr. N^o 304.
 Eunomius Cyzicenus eccl. N^o 166.
 Euodianus Smyrnæus Gr. N^o 151.
 Euodius Antioch. episc. Vol. 2 p. 535. 548.
 Euoptius Synesii frater Vol. 2 p. 471 m p. 524 w.
 Euphemia Justini I A. D. 518 p. 735 Vol. 2 p. 141.
 Euphemius CP. episc. Vol. 2 p. 536. 559 A. D. 496
 p. 713.
 Euphranor scepticus Vol. 2 p. 287. 292.
 Ephrasius Gr. N^o 259.
 Ephrasius Antioch. episc. A. D. 521 p. 741 A. D.
 527 p. 747.
 Euphrates Gr. N^o 25.
 Euphronius Antioch. episc. Vol. 2 p. 536. 549. 550.
 Euphronius Turonorum episc. XVIII (A. D. 557—
 573) A. D. 574 p. 833. 835.
 Euplutius envoy to *Wallia* in A. D. 416 p. 590.
 Euricus Visigothorum rex A. D. 466 p. 666. acquires
 Arelate and Massilia A. D. 470 p. 672. Arverna
 A. D. 474 p. 680. his death A. D. 485 p. 700.
 Eusebia Constantii II marries *Constantius* A. D. 353
 p. 424. 426. Vol. 2 p. 97. favours *Julian* A. D.
 355 p. 430 A. D. 357 p. 435. 437. died long be-
 fore A. D. 361 p. 437.
 Eusebius Alexand. Gr. N^o 269.
 Eusebius Cæsareæ eccl. N^o 117.
 Eusebius Car Gr. N^o 275.
 Eusebius CP. episc. see *Eusebius Nicomed.*
 Eusebius Dorylitanus episcopus Vol. 2 p. 554.
 Eusebius Emesenus eccl. N^o 128.
 Eusebius Laodiceus eccl. N^o 94.
 Eusebius Nicomed. eccl. N^o 116. afterwards bishop,
 of CP. Vol. 2 p. 536. 559.
 Eusebius Rom. episc. Vol. 2 p. 536. 539.
 Eusebius scholasticus Gr. N^o 312.
 Eusebius Vercellensis eccl. N^o 138.
 Eustathius Antioch. episc. eccl. N^o 120 Vol. 2 p.
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 Eustathius Arianus eccl. N^o 114 p. 435 q N^o 136 p.
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 Eustathius Cappadox Gr. N^o 286.
 Eustathius presbyter CP. eccl. N^o 118.
 Eustathius Syrus Gr. N^o 345.
 Eustephius Gr. N^o 328.
Claudius Eusthenius *Lat.* A. D. 293 p. 335.
 Eustochium to whom Hieronymus addresses many
 works Vol. 2 p. 461 n. 102.
 Eustochius Cappadox Gr. N^o 295.
 Eustochius Hierosol. episc. Vol. 2 p. 537 (ubi lege
 “55 Eustochius”) p. 557. 558.
 Eustochius Plotini Gr. N^o 224.
 Eustratius CP. presbyter eccl. N^o 308.
 Euthalius eccl. N^o 267.
 Eutharicus Ostrogothus marries *Amalasuentha* A. D.
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 Eutherius eccl. N^o 243.
 Eutherius præpositus cubiculi, a faithful adherent of
 Julian A. D. 356 p. 434.
 Euthydemus rhetor Gr. N^o 8.
 Eutropia Chlōri filia, the mother of *Nepotianus* Vol.
 2 p. 86 i.

- Eutropia Maximiani Herūlii A. D. 310 p. 358 Vol. 2 p. 84.
- Eutropius Constantii Chlōri pater Vol. 2 p. 84 c.
- Eutropius, his influence A. D. 396 p. 536. cos. A. D. 399 p. 542. his fall and death p. 542. 544.
- Eutropius *Lat.* present with *Julian* in Persia: A. D. 363 p. 457. concludes his history at A. D. 364: p. 461. 463.
- Eutyches eccl. N^o 247. .
- Eutychianus Rom. episc. A. D. 275 p. 311.
- Eutychius CP. episc. A. D. 552 p. 798. 563 p. 817. deposed A. D. 565 p. 817. restored A. D. 577 p. 839. his death A. D. 582 p. 841 Vol. 2 p. 150 p. 537.
- Eutychius Hierosolym. episc. Vol. 2 p. 536 A. D. 348 p. 413.
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- Euzoius Arianus eccl. N^o 191.
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- Exuperius *Lat.* rhetor A. D. 335 p. 391.
- Fabianus Rom. episc. A. D. 236 p. 251 A. D. 250 p. 269. Vol. 2 p. 535. 537.
- Fabius Antioch. episc. A. D. 250 p. 269 A. D. 252 p. 271.
- Fabricius quoted Vol. 2 p. 294. 304. 310. 316 t. 321 g. de *Philopono* p. 328 t. de *Georgio Pisida* p. 335 f. de *Sopatros* p. 337. de *Bardesane* p. 411 i. quoted p. 469 h. 477 h. 478 i. 491. Vol. 2 p. 283 x. 288 k. examined p. 314 m.
- Facundus eccl. N^o 295.
- Arria* Fadilla Vol. 2 p. 21.
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- Faustina Constantii II Vol. 2 p. 97.
- Annia* Faustina Elagabali A. D. 221 p. 233.
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- Faustinus eccl. N^o 186.
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- Favorinus Gr. N^o 61. .
- Febanus Rugorum rex defeated and slain by *Odoacer* A. D. 487 p. 700.
- Feliciissimus author of the revolt of the *monetarii* in the reign of *Aurelian* Vol. 2 p. 68.
- Felix comes sac. larg. Vol. 2 p. 104.
- Felix libertus A. D. 48 p. 32. procurator Judææ A. D. 52 p. 36.
- Felix mag. militum A. D. 426 p. 606. patricius A. D. 429 p. 612. slain by *Aetius* A. D. 430 p. 614.
- Felix Manichæus Vol. 2 p. 424 r.
- Felix I Rom. episc. A. D. 270 p. 303. Vol. 2 p. 535.
- Felix II Rom. episc. A. D. 355 p. 431 A. D. 357 p. 435.
- Felix III Rom. episc. A. D. 483 p. 697. epistolæ A. D. 484 p. 700. 488 p. 703. 490 p. 705. his death A. D. 492 p. 709.
- Felix IV Rom. episc. A. D. 526 p. 745. his death A. D. 530 p. 753.
- Felix Toletanus episc. quoted Vol. 2 p. 489.
- Fidenæ, the amphitheatre fell A. D. 27 p. 10.
- Fires at Rome A. D. 64 p. 46 A. D. 80 p. 66 A. D. 191 p. 188.
- Firmicus Maternus eccl. N^o 124.
- Firmilianus eccl. N^o 88.
- Firmus tyrannus revolts in Egypt A. D. 273 p. 308. slain by *Aurelian*: Vopisc. Firmo c. 5.
- Firmus revolts A. D. 372 p. 478 A. D. 373 p. 480.
- Firoze Persarum rex A. D. 458 p. 660 A. D. 482 p. 694. 696 Vol. 2 p. 261.
- Firoze Cabadis filius A. D. 528 p. 748.
- Fiske Mr. quoted Vol. 2 p. 221.
- Flaccilla Arcadii filia Vol. 2 p. 125 g. born A. D. 397 p. 538.
- Ælia* Flaccilla Theodosii magni Vol. 2 p. 124 c.
- Flaccilla Theodosii II filia Vol. 2 p. 126 k.
- Flavianus slain by *Ulpian* A. D. 228 p. 242.
- Flavianus Antioch. episc. Vol. 2 p. 536. 551.
- Flavianus II Antioch. episc. Vol. 2 p. 536. 555.
- Flavianus CP. episc. Vol. 2 p. 536. 554. 559. A. D. 447 p. 635 A. D. 449 p. 637.
- Florentinus a counsellor of *Alexander Severus* A. D. 223 p. 237.
- Florentius præf. præt. in Gaul in *Julian's* second campaign: Ammian. 16. 12, 14. hostile to *Julian* A. D. 357 p. 437. fled to *Constantius* when *Julian* became Augustus: Ammian. 20. 8, 20 *Florentii fuga præfecti*.
- Florianus Taciti imp. frater A. D. 276 p. 314. his death Ibid.
- Florinus eccl. N^o 49.
- Florus præfectus Alexandriæ A. D. 452 p. 645.
- Fortunatianus eccl. N^o 140.
- Franci first appear in Gaul in the reign of *Gallienus* A. D. 256 p. 278. see 263 p. 290. They are led in triumph by *Aurelian* A. D. 274 p. 310. repulsed by *Probus* before 276 p. 314. who engaged them again in 277 p. 316.ⁿ

ⁿ Zosimus I. 71 and Eumenius panegyr. Constantio c. 18 p. 288 describe the *Franci* in the reign of *Probus*. They were repulsed by *Carausius* A. D. 287 p. 330. defeated in Britain by *Constantius* A. D. 296: see 297. 3 p. 339. Conf. Eumenium c. 17 p. 286. They were overthrown by *Constantine* in 306 after his father's death: Eutrop. X. 3 Nazarius Constantino c. 16. 17 p. 580—584, and by *Crispus* in 321. 322. See

Crispus. Ilibanius βασιλικῆ tom. 3 p. 317. 4 describes the *Franci* in the reign of *Constantius II* cir. A. D. 340—348: ἐστὶ γένος Κελτικὸν ὑπὲρ Ῥήνον ποταμὸν—ὅπως εὖ πεφραγμένον πρὸς τὰ τῶν πολέμων ἔργα ὥστε τὴν προσήγορίαν ἀπ' αὐτῶν εὐράμενοι τῶν πράξεων ὀνομάζονται Φρακτοί· οἱ δὲ ἀπὸ τῶν πολλῶν κέκληνται Φραγκοί. κ. τ. λ. He still adopts this fanciful etymology Epitaph. Julianō tom. 1 p. 545. 15. Φρακτοὺς χιλιούς

Fraatanes Suevus competitor of *Maldra* A. D. 457 p. 656. his death 458 p. 658.
Fravitta CP. episc. Vol. 2 p. 536. 559.
Fravitta defeats *Gainas* A. D. 400 p. 548. cos. A. D. 401 Ibid.
Du Fresnoy quoted A. D. 29 p. 14.
Fridericus Visigothus kills his brother *Torismond* A. D. 452 p. 644. slain A. D. 463 p. 664.
Frigeridus sent by *Gratian* to the aid of *Valens* A. D. 377 p. 488.
Frisii A. D. 28 p. 10.
Julius Frontinus was succeeded in A. D. 78 by *Agri-cola* in Britain 78 p. 64.
Julius Frontinus rhetor *Lat.* A. D. 220 p. 233. a preceptor of *Alexander Severus*.
Sextus Julius Frontinus *Lat.* curator aquarum A. D. 97 p. 83.
Fronto comes envoy to the *Suevi* A. D. 456 p. 652.
M. Fronto orator *Lat.* A. D. 143 p. 131. 133.
Fulgentius Ferrandus eccl. N° 281.
Fulgentius Ruspensis eccl. N° 279.
Fulvia Pia Severi imp. mater Vol. 2 p. 32.
Fulvius cos. A. D. 85. 89 p. 72. Vol. 2 p. 21.
Fulvius Antonini pater Vol. 2 p. 21.
Fulvius Pius Severi imp. avus Vol. 2 p. 32.
Minucius Fundanus proconsul Asiæ A. D. 125 p. 110.
Fuscus slain A. D. 136 p. 124.
A. Gabinius in Syria assists *Mithridates III* Vol. 2 p. 245.
T. Gabinius Secundus in Germany A. D. 41 p. 26.
Gabinius Quadorum rex A. D. 374 p. 482.
Gaius Alex. episc. Vol. 2 p. 536. his episcopate in A. D. 537: Tables A. D. 567 p. 823.
Gainas A. D. 399 p. 542. his revolt A. D. 400 p. 546. his defeat and death A. D. 400. 401 p. 548.
Dr. Gaisford quoted Vol. 2 p. 300. 308. 328.
Galba imp. in Germany A. D. 41 p. 26. in Spain A. D. 61 p. 42. proclaimed A. D. 68 p. 50. adopts *Piso* A. D. 69 p. 52. is slain Ibid. Inscriptions Vol. 2 p. 10.
Galbio dux slain by *Bonifacius* A. D. 427 p. 608.
Galenus Gr. N° 146. Works Vol. 2 p. 289. 290.
Galerius Antoninus Antonini imp. filius. The sons of *T. Antoninus* are without a name in the authorities quoted at Vol. 2 p. 21. But one is named in a coin apud Eckhel. tom. 7 p. 42 *M. Γαλέριος Ἀντωνίνος* *Ἀντωνίνου υἱός* + *Θεά Φαυστρίνα*.

κ. τ. λ. The *Franci* were defeated by *Constans* in 341. 342. See *Constans*. Franks and Saxons are among the allies of *Magnentius* A. D. 350. 351: *Julian*. Or. I p. 34 D. Franks are in the service of the empire in the time of *Silvanus* A. D. 355: *Ammian*. 15. 5, 11. *Julian* in 358 invaded the Salian Franks p. 438. The *Franci* are mentioned in A. D. 360 p. 444. in the time of *Maximus* A. D. 388 p. 516. and of *Eugenius* A. D. 392 p. 526.

° France contains by *Necker's* estimate 206,817 square English miles; by another calculation 206,884. mean area 206,350. The population in 1846 was 35,400,486, or somewhat more than 171½ to each square mile. For 206,350 × 171½ = 35,389,025. But ancient Gaul was more extensive. It reached on the north to the Rhine—μέχρι τῶν ἑκβολῶν τοῦ Ῥήνου *Strabo* IV p. 177—and included the provinces which lie

Ἀντωνίνου υἱός + *Θεά Φαυστρίνα*.
Galerius Maximianus imp. *Cæsar* A. D. 292 p. 334. his Persian war A. D. 297 p. 338. *Narses* defeated A. D. 298 p. 340. *Augustus* A. D. 305 p. 348. repulsed from Rome 307 p. 352. created *filios Augustorum* Ibid. p. 354. his sickness A. D. 310 p. 358. edict to stay the persecution 311 p. 358 Vol. 2 p. 82. his death A. D. 311 p. 358. coins and inscriptions Vol. 2 p. 82.
Galgacus A. D. 84 p. 70.
Galla Constantii the mother of *Gallus Cæsar* Vol. 2 p. 84. 85.
Galla Placidia *Theodosii* filia. see *Placidia*.
Galla Theodosii Vol. 2 p. 124 A. D. 386 p. 512. 387 p. 514. 390 p. 522. her death 394 p. 530. see Vol. 2 p. 126 h.
Gallia contained under the Romans about 234,455 square English miles°.
Galliena consobrina *Gallieni* imp. Vol. 2 p. 63.
Gallienus imp. associated in the empire in A. D. 253: Tables A. D. 254 p. 276. in Gaul A. D. 255 p. 276. events of his reign Ibid. his Alexandrian coins A. D. 266 p. 294. slain A. D. 268 p. 298. events of his reign from various authors Vol. 2 p. 56—58. Coins Vol. 2 p. 63—65. Inscriptions p. 65. Laws: Tables p. 292—297.
L. Junius Gallio *Lat.* A. D. 32 p. 17.
Gallio filius *Lat.* *Novatus*, the adopted son of *L. Junius Gallio* A. D. 41 p. 25. on his death see A. D. 65 p. 47.
Gallus imp. succeeds *Decius* A. D. 251 p. 270. returns to Rome A. D. 252 p. 270. his 4th tribunician year A. D. 254 p. 274. slain with his son A. D. 254 p. 274. 276.
Asinius Gallus *Lat.* orator A. D. 30 p. 15.
Constantius Gallus *Cæsar* A. D. 351 p. 420. his cruelties at Antioch A. D. 353 p. 426. his death 354 p. 426 Vol. 2 p. 101.
Didius Gallus succeeded *Ostorius* in Britain: A. D. 78 p. 64.
Gargilius Martialis *Lat.* a historian: *Lamprid.* Alex. c. 37 *Longum omnia inserere quæ Gargilius Martialis ejus temporis scriptor singulatim persecutus est.* See *Capitolinus*.
Gaudentius Actii pater A. D. 439 p. 624 A. D. 454 p. 648.

between the northern frontier of France and the Rhine. These provinces contain 23,651 square English miles. To these is to be added Savoy, which contains 4434 square English miles, and which under the Romans was also included in Gaul. Gaul Spain and Italy therefore under the Roman empire may be computed thus:

	Sq. E. m.
Gaul.	206,350
	23,651
	4,454
	—234,455
Italy	88,493
Spain and Portugal	216,721
	—539,669

See *Hispania, Italia*.

- Gaudentius eccl. N^o 179.
 Gaza its two eras A. D. 130 p. 116.
 Gedrosia its position and eastern boundary Vol. 2 p. 258. 259.
 Geiseler, *text book of Ecclesiastical history* 3 Vols. 8vo Philadelphia 1836. quoted Vol. 2 p. 238. 241 r. 333 n. 26. on the bishops of Rome p. 543.
 Gelaris Gelimeris pater A. D. 531 p. 754.
 Gelasius Cæsareæ eccl. N^o 193.
 Gelasius Cyzicenus eccl. N^o 265.
 Gelasius Rom. episc. eccl. N^o 272 Vol. 2 p. 415 y p. 536.
 Gelimer Vandalorum rex A. D. 484 p. 698. his accession A. D. 531 p. 754. surrenders to *Belisarius* A. D. 534 p. 758. brought to CP. 534 p. 760.
 A. Gellius *Lat.* contemporary with *Taurus Berytius* (A. D. 146 p. 435): Vol. 2 p. 276.
 Gemina Gr. N^o 225.
 Geminus Antiochenus eccl. N^o 82.
 Genethlius sophista Gr. N^o 243.
 Gennadius eccl. N^o 274.
 Gennadius CP. episc. eccl. N^o 258 Vol. 2 p. 476. where for *Flavianus* read *Anatolius*. *Gennadius* succeeded *Anatolius* A. D. 458, and was succeeded by *Acacius* in 471: A. D. 471 p. 675. See Vol. 2 p. 536. 553.
 Gennadius *Lat.* orator A. D. 353 p. 425.
 Gensericus Vandalorum rex succeeds his brother A. D. 428 p. 610. enters Africa A. D. 429 p. 612. makes peace with *Valentinian III* 435 p. 620. persecutes the catholics 437 p. 620. takes Carthage 439 p. 624. invades Sicily 440 p. 626. peace with the empire 442 p. 628. he plunders Rome 455 p. 650. ravages Italy 462. 463. 464 p. 662. his war with *Leo* A. D. 468 p. 668. 670. his confederacy with *Euric* 470 p. 674. treats with *Zeno* 475 p. 682. his death 477 p. 688.
 Genzon Gensericus filius A. D. 531 p. 754.
 Georgius Alex. episc. Vol. 2 p. 536 A. D. 356 p. 433. slain A. D. 362 p. 449.
 Georgius II Alex. episc. Vol. 2 A. D. 630 p. 171 p. 537 p. 547.
 Georgius CP. episc. A. D. 678 Vol. 2 p. 560.
 Georgius Laodicensis an Arian described Vol. 2 p. 395 a.
 Georgius patricius defends CP. A. D. 626 Vol. 2 p. 168.
 Georgius Pisida Gr. N^o 393.
 Gepidae among the forces of *Attila* A. D. 447 p. 634. expel the *Getae* A. D. 505 p. 792. their great war with the Lombards before 551 p. 796. are defeated by the Lombards in 550. 551 p. 793. finally destroyed by the Lombards in 567: p. 795 A. D. 566 p. 820.
 Germanianus served under *Valentinian* in 364 Vol. 2 p. 112.
 Germanicus Cæsar A. D. 15 p. 2. A. D. 16. 17 p. 2. in Greece A. D. 18 p. 4. in Egypt A. D. 19 p. 4. his death *Ibid.*
 Germanio Hierosol. episc. Vol. 2 p. 535. 555.
 Germanus Autisiodorensis episc. Vol. 2 p. 466 a.
 Germanus Dorothei filius in his early youth (*Agath.* V. 21 p. 166 C) encounters the Huns A. D. 559 p. 810.
 Germanus dux A. D. 441 p. 626.
 Germanus patricius recalled to CP. A. D. 539 p. 772. opposes *Chosroes* in Syria A. D. 540 p. 774. sent to command in Italy A. D. 550 p. 790. his death and character *Ibid.*
 Gerontius præf. urbis CP. A. D. 562 p. 814.
 Gerontius tyrannus revolts in Spain A. D. 409 p. 574. slain A. D. 411 p. 580. See Vol. 2 p. 134. 135.
 Gn. *Hosidius* Geta conquers the Moors A. D. 42 p. 26.
 Geta imp. Cæsar A. D. 198 p. 202. slain A. D. 212 p. 220. See Vol. 2 p. 35.
 P. *Septimius* Geta Severi frater coa. A. D. 203 p. 208. 210 Vol. 2 p. 32.
 Geta Severi imp. pater Vol. 2 p. 32.
 Getæ their ravages A. D. 517 p. 732.
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 Glycerius, his elevation A. D. 473 p. 676. 678. deposed 474 p. 680. made bishop of Salonæ *Ibid.* A. D. 475 p. 682.
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 Gordianus Hierosol. episc. Vol. 2 p. 535. 556.
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- Mr. Hallam *Constitutional History of England* 4th ed. 1846. 2 Vols. 8vo. quoted Vol. 2 p. 525 c p. 526 f p. 530.
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p The Ostrogoths reigned in Italy under *Theoderic* and his successors till they were expelled by *Narses* A. D. 493—554. The Visigoths reigned in Southern Gaul from A. D. 418 to the expulsion or death of *Giselaus* in A. D. 511. They reigned in Spain under *Amalaric* and his successors from A. D. 526 till the coming of the Arabians, who entered Spain July A. D. 710

anno *Hæfira* 91^o and defeated *Roderic* in July A. D. 711 anno *Hæfira* 92^o: Pagi tom. 3 p. 172. Isidorus deduces the reign of the Goths from the accession of *Athanaric* A. D. 369: Vol. 2 p. 167. Which gives to their dominion (A. D. 369—710) 341 years.

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^q The area of Spain and Portugal collectively exceeds the area of France. But France contains more than twice the number of inhabitants. This great disproportion is chiefly to be ascribed to the moral and political disadvantages of Spain and Portugal. In the following table the population is given of Spain exclusive of the islands as it stood in 1833, and of

Portugal as it stood in 1844.

	Inhabitants.	Sq. E. miles.	to each sq. m.
Spain	11,959,694	180,293	66½
Portugal	3,412,041	36,428	93½
	15,371,735	216,721	70½

- Idatius Lemicanus eccl. No 263 gives one year too much to *Honorius* A. D. 423 p. 602. See A. D. 425 p. 604. 606 A. D. 451 p. 642.
- Ignatius eccl. No 7.
- Ilauph joins Totilas A. D. 549 p. 788.
- Ildebadus Gothorum rex elected A. D. 540 p. 774. is slain 541 p. 774.
- Ildefonsus Toletanus episc. eccl. No 322. In Vol. 2 p. 399 at No 322 read "A. D. 657—667." and see *Concilium Toletanum XI*.
- Ildericus Vandalorum rex A. D. 484 p. 698 Vol. 2 p. 127 l. succeeds A. D. 523 p. 740. deposed A. D. 531 p. 754.
- Ildigeris the son-in-law of *Antonina* Procop. Vand. II. 8 p. 254 D. left in command at Carthage A. D. 536 p. 764.
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- Innocentius I Rom. episc. A. D. 402 p. 553 Vol. 2 p. 536. 539. epistolæ p. 540.
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- Inquisition established in 1233. Vol. 2 p. 531 w.
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- Joannes III Alex. episc. Vol. 2 p. 536. 546.
- Joannes IV Alex. episc. Vol. 2 p. 547. In Vol. 2 p. 537 read "43 Joannes IV 569."
- Joannes V Alex. episc. Vol. 2 p. 547. In Vol. 2 p. 537 read "46 Joannes V 609."
- Joannes I Antioch. episc. Vol. 2 p. 536. 552.
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- Joannes Antiochenus presbyter eccl. No 270.
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- Joannes Gibbus A. D. 484 p. 698. sent against the Isaurians A. D. 492 p. 708. 493 p. 710. 498 p. 714. cos. A. D. 499 p. 716.
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 Isidorus Hypatiæ Gr. N° 309.
 Isidorus mechanicus Gr. N° 362.
 Isidorus mechanicus jun. Gr. N° 383.
 Isidorus Pacensis eccl. N° 330.
 Isidorus Pelusiota eccl. N° 230.
 Isthmia A. D. 362 p. 450.
 Italia, number of inhabitants Vol. 2 p. 9.^r
 Juba rex A. D. 24 p. 8.
 Judaicum bellum A. D. 66 p. 48 A. D. 68 p. 52 A. D. 70 p. 58. Jews in Cyrene and Egypt rebel A. D. 115 p. 100. suppressed A. D. 117 p. 102. Jewish war in the reign of *Hadrian* A. D. 131. 132. 133 p. 118. 134 p. 120. the war ended A. D. 135 p. 122. its duration Ibid. the Jews revolt A. D. 352 p. 422.
 Judas eccl. N° 68.
 Julia Augusti neptis. obiit A. D. 28 p. 10.
 Juliana Olybrii filia Vol. 2 p. 124 p. 127 n A. D. 507 p. 722.
 Juliana Probæ filia Vol. 2 p. 128 n.
Sabinus Julianus slain by *Carinus* A. D. 284 p. 326. his coins p. 327.
 Julianus revolts in Palestine A. D. 529 p. 750. slain Ibid.
 Julianus Alex. episc. A. D. 180 p. 179 Vol. 2 p. 535. 544.
 Julianus Antioch. episc. Vol. 2 p. 536. 553.
 Julianus Capuanus eccl. N° 212.
 Julianus comes largitionum Vol. 2 p. 104.
 Julianus comes Orientis Vol. 2 p. 104. the uncle of the emperor *Julian*. Died in the beginning of 363: p. 455.

^r The area of Italy may be thus given. Central and Southern Italy, Lat. 44° being assumed as the northern limit, 50,230 square English miles. Italy to the north of Lat. 44° exclusive of Savoy 38,263 square English miles: Total 88,493. The population at 20,400,000 (see Vol. 2 p. 9) will give 230½ persons to each square mile. For 88,493 × 230½ = 20,397,636. The extent and population of Great Britain may be compared, which contains an area of 86,940 square English miles and in 1841 had 18,660,495 inhabitants. Nearly 214½ to each square mile.

Savoy on the confines of France and Italy has an area of

Julianus Halicarn. eccl. N° 288.
Didius Julianus imp. A. D. 193 p. 192 Vol. 2 p. 31.
Fl. Claudius Julianus imp. born A. D. 331 p. 386. abandons the Christian Faith A. D. 351 p. 421. *Julian* in 355 p. 430. *Cæsar* Ibid. sent into Gaul Ibid. his first campaign A. D. 356 p. 432. his 2nd campaign 357 p. 436. his 3rd campaign 358 p. 438. his 4th campaign 359 p. 440. Augustus A. D. 360 p. 442. he proceeds to CP. A. D. 361 p. 446. at Antioch 362 p. 448. 363 p. 454. The time of his arrival Vol. 2 p. 104. attempts to rebuild the Temple at Jerusalem A. D. 363 p. 454. his march into Persia Ibid. his death Ibid. Vol. 2 p. 105. 106. his birth and education Vol. 2 p. 102. his character p. 105. 106. Inscriptions and coins A. D. 362 p. 452. Inscriptions Vol. 2 p. 106. 107. Laws: Tables p. 450. 458 Vol. 2 p. 106. Works of *Julian* Vol. 2 p. 107—109.
Salvius Julianus Lat. IC^{us}. see *Salvius*.
 Julianus magister militiæ slain A. D. 493 p. 710.
 Julianus medicus Gr. N° 144.
 Julianus sophista Gr. N° 247.
 Julianus Toletanus episc. quoted Vol. 2 p. 488.
 Julius Rom. episc. A. D. 341 p. 403 Vol. 2 p. 238. 536. 539.
 Junilius eccl. N° 297.
 Jus Latii its effect Vol. 2 p. 8. 10. Add Strabo IV p. 187 on the city of Nemausus.
 Justa Valentiniani filia Vol. 2 p. 126 h.
 Justina Magnentii afterwards married to *Valentinian* Vol. 2 p. 111. *Justina* and her daughter *Galla* A. D. 387 p. 514 Vol. 2 p. 126 h.
 Justinianus. envoy to the *Suevi* A. D. 454 p. 648.
 Justinianus Germani filius appointed to the command in Italy A. D. 550 p. 790. 792. conducts the Persian war A. D. 575 p. 836. after his campaign winters in Persia Ibid. returns in summer of 576: A. D. 575 p. 836. is repulsed in 576 p. 838. See Vol. 2 p. 149.
 Justinianus Hispanus eccl. N° 284.
 Justinianus imp. patricius A. D. 520 p. 738. cos. A. D. 521 p. 738. his elevation A. D. 527 p. 746. cos. II A. D. 528 p. 748. assists the *Lazi* against the Persians Ibid. treaty with *Cabades* A. D. 529 p. 750. truce with *Chosroes* A. D. 532 p. 754. he suppresses the sedition *ulka* 532 p. 754. 756. treaty with *Chosroes* 532. 533 p. 756. he sends the armament to Africa 533 p. 756. his Gothic war 535 p. 762—555 p. 804. 562 p. 814. five years' truce

4454 square English miles, and in 1839 contained 564,137 inhabitants.

Savoy in the Roman times was included in Gaul. It is now added to Italy, and the total extent and population of the Italian States exclusive of the Islands are as follows:

	Sq. E. m.	Inhabitants.
Italy	88,493	20,399,403
Savoy	4,454	564,137
	92,947	20,963,540

- with *Chosroes* 545 p. 782. another five years' truce 551 p. 792. he concludes another truce 557 p. 808. purchases the retreat of the Huns 559 p. 810. a peace with *Chosroes* for 50 years 562 p. 812. 815. his edict *περὶ φθαρτῶν καὶ ἀφθάρτων* 565 p. 818. his death 565 p. 818. See 566 p. 820. his native place Vol. 2 p. 142. some facts of his reign Ibid. his rapacity and profusion Ibid. his edict against the philosophers 529 p. 750. Laws: Tables p. 757. 761. 763. 767. 769. 771. 775. 777. 779. 781. 785. 793. 803. 807. 819.
- Justinus Germani filius cos. A. D. 540. accompanies his father into Syria 540 p. 774. commands in Colchis 555 p. 804. commands in chief 557 p. 806. slain 566 p. 820.
- Justinus I imp. serves in the Persian war A. D. 503 p. 720. his elevation 518 p. 734. treaty with *Cabades* 521 p. 740. war with Persia 524 p. 740. his death 527 p. 746. his early life and character Vol. 2 p. 141.
- Justinus II imp. his elevation A. D. 565 p. 818. cos. A. D. 566 p. 818. 820. 822. jealous of *Narses* A. D. 567 p. 822. his Persian war 572 p. 828. truce for a year 573 p. 832. truce for 3 years 575 p. 836. his death 578 p. 840. duration of his reign Ibid. coins Vol. 2 p. 147. Laws: Tables p. 819. 825. 829.
- Justinus martyr eccl. No 30.
- Justus Alex. episc. Vol. 2 p. 535. 544.
- Justus Hispanus eccl. No 285.
- Justus Tiberiensis Gr. No 49.
- Juthungi defeated on the Danube A. D. 271 p. 304. 306. Vol. 2 p. 67. defeated by *Aetius* A. D. 430 p. 614.
- Juvenalis *Lat.* A. D. 118 p. 105.
- Juvenalis Hierosol. episc. Vol. 2 p. 536. 557.
- Juvenius eccl. No 121.
- Izates Adiabenes rex Vol. 2 p. 247 w.
- Kandahar its position Vol. 2 p. 259.
- Khorasan its extent and boundaries Vol. 2 p. 256. 257.
- Kopp de *Damascio* quoted Vol. 2 p. 327 x.
- Kuster examined Vol. 2 p. 322 h.
- Lachares sophista Gr. No 326.
- Lactantius eccl. No 108.
- Laelianus tyrannus A. D. 267 p. 296 Vol. 2 p. 59.
- Læta Gratiani Vol. 2 p. 122.
- Lætus engages the Parthians A. D. 195 p. 196.
- Lampadius appointed pf. p. by *Attalus* A. D. 409 p. 574.
- Lampridius see *Spartianus*.
- Langobardi A. D. 389 p. 520. They issued from Scandinavia probably some years before A. D. 370, occupied *Rugiland* 40 years A. D. 487—526: A. D. 551 p. 794. 796. Pannonia 42 years A. D. 526—568: p. 794. 796. and entered Italy A. D. 568 p. 824. see *Gepidae*. They were ten years A. D. 574—584 without a king 574 p. 834 Vol. 2 p. 151.
- Lanthacarius Francus slain A. D. 548 p. 788.
- Laodicea its era A. D. 114 p. 98.
- Lardner quoted Vol. 2 p. 236. 4021. upon *Manes* p. 430. upon *Alexander Lycopol.* p. 489.
- Lateranus a lieutenant of *Severus* in Parthia A. D. 195 p. 196. cos. A. D. 197 p. 200.
- Latronianus eccl. No 168.
- Lazica a country of Colchis A. D. 528 p. 748. occupied by the Romans A. D. 549 p. 790. war in *Lazica* 553 p. 798. 554 p. 802. See *Colchis*.
- Leander Hispalensis eccl. No 314.
- Lentienses Alamannicus populus, pass the Rhine A. D. 378 p. 490. are defeated at Argentaria by *Gratian* Ibid.
- Leo I imp. his elevation A. D. 457 p. 656. his war with *Genserich* A. D. 468 p. 668. 670. his death 474 p. 680. an account of *Leo* Vol. 2 p. 138. 139. his laws: Tables p. 661. 665. 669. 671. 673. 675. 679. 681.
- Leo II imp. A. D. 473 p. 678. his death 474 p. 680. 682 Vol. 2 p. 139.
- Leo Rom. episc. eccl. No 244 Vol. 2 p. 536.
- Leonas sophista Gr. No 319.
- Leontia Leonis imp. filia married to *Marcianus* A. D. 479 p. 690. 692.
- Leontia Phocæ Vol. 2 p. 157.
- Leontius Antioch. episc. A. D. 348 p. 414 Vol. 2 p. 536. 549. 550.
- Leontius Athenaidis pater Vol. 2 p. 135 o. 136 o.
- Leontius Byzantius eccl. No 319.
- Leontius patricius revolts with *Illus* A. D. 484 p. 698. slain 488 p. 702 Vol. 2 p. 140.
- Lepida her death A. D. 54 p. 36.
- Leporius eccl. No 227.
- Lequien de Philopono examined Vol. 2 p. 333.
- Lesbonax Gr. No 148.
- Leucippus quoted Vol. 2 p. 358. 359. 360. 366. 373. 386.
- Leutharis Langobardus in the service of *Theudebald* A. D. 553 p. 801. aids the Goths in Italy, is repulsed by *Narses*, and cut off by a pestilence A. D. 554 p. 802.
- Leuvigildus Gothorum rex (A. D. 568—586) A. D. 569 p. 824. 826 A. D. 570 p. 826. 577 p. 840 Vol. 2 p. 151. 489.
- Libanius Gr. No 283.
- M. Antonius Liberalis Lat.* A. D. 48 p. 31.
- Liberatus eccl. No 293.
- Liberius Rom. episc. Vol. 2 p. 536. his exile A. D. 355 p. 429. his submission and restoration A. D. 357 p. 437. returns to Rome Aug. 2 A. D. 358 p. 439. his death 366 p. 467 Vol. 2 p. 539.
- Libilla magister militum slain A. D. 491 p. 706.
- Scribonius Libo*, his death A. D. 16 p. 2.
- Licinianus eccl. No 312.
- Licinius Cæsar A. D. 317 p. 370. see A. D. 314 p. 368. slain A. D. 326 p. 382 Vol. 2 p. 85.
- Licinius imp. his elevation A. D. 307 p. 352. his war with *Maximin* 313 p. 364. joins *Constantine*

- in an edict in favour of the Christians A. D. 313 p. 364. 366. his war with *Constantine* A. D. 314 p. 366. 368. war again with *Constantine* A. D. 323 p. 374. 376. slain 324 p. 376.
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- Limigantes Sarmatæ* A. D. 359 p. 442.
- Linus Rom. episc. Vol. 2 p. 399. 535. 537.
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- Liuvia I Gothorum rex A. D. 567: Tables 569 p. 826 Vol. 2 p. 145. 489.
- Liuvia II Gothorum rex A. D. 601 Vol. 2 p. 157. 489.
- Livia Augusti obiit A. D. 29 p. 10.
- Lobeck quoted Vol. 2 p. 224 r. on *Sanchoniatho* Vol. 2 p. 274 v. examined on *Proculus* p. 320 f.
- Lollia obiit A. D. 49 p. 32.
- Lollianus Gr. N° 59.
- Lollianus tyrannus. See *Lalianus*.
- Longinus Gr. N° 221.
- Longinus patricius at CP. in 491 at the death of *Zeno* p. 706. see 492 p. 708. taken and slain in the Isaurian war 496 p. 712. 497 p. 714.
- Longinus Selinuntius taken in the Isaurian war and slain A. D. 496 p. 712. 498 p. 714.
- Longinus Zenonis imp. frater A. D. 484 p. 698. after 10 years' captivity returns to *Zeno* A. D. 485 p. 700. is disappointed of the succession in 491 p. 706. excites an Isaurian war A. D. 492 p. 708.
- Lucanus eccl. N° 26.
- M. Annæus* Lucanus *Lat.* A. D. 40 p. 25. his death A. D. 65 p. 47.
- Lucianus eccl. N° 105.
- Lucianus Gr. N° 141.
- Lucifer eccl. N° 137.
- Lucilla. See *Calvilla*.
- Lucilla Veri A. D. 164 p. 152. afterwards married to *Pompeianus* Vol. 2 p. 21. conspires against *Commodus* A. D. 183 p. 180.
- Lucillianus sent into Gaul to *Julian* A. D. 357 p. 439.
- Lucillus a kinsman of *Valerian* A. D. 264 p. 290. probably (as Tillemont supposes) the consul of A. D. 265.
- Lucinius Vol. 2 p. 461 Works of Hieronymus n. 93. 94.
- Lucius Alex. episc. eccl. N° 161 Vol. 2 p. 536. at p. 397 read "161 Lucius A. D. 373."
- Lucius Britannorum rex received missionaries from the East A. D. 178 p. 177.
- Lucius Rom. episc. Vol. 2 p. 535. 537. 539.
- Ludi sæculares A. D. 47 p. 30. 88 p. 72. Severi A. D. 204 p. 210. Philippi 248 p. 264.
- Lupercus Berytius Gr. N° 227.
- Lupicinus in Britain A. D. 360 p. 442. served under *Valens* in 364 Vol. 2 p. 112.
- Q. Lusius Quietus a general of *Trajan* A. D. 116 p. 102. reduces the Jews A. D. 117 p. 102. put to death by *Hadrian* A. D. 118 p. 104.
- Lustrum conditum A. D. 48 p. 30 A. D. 74 p. 62 Vol. 2 p. 7. 8.
- Lycus Macedo medicus Gr. N° 106.
- Lysimachus stoicus Gr. N° 213.
- Macarius Ægyptius eccl. N° 182.
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- Macarius Hierosol. episc. A. D. 324 p. 377 A. D. 335 p. 392 A. D. 348 p. 413 Vol. 2 p. 536.
- Macarius alter Hierosol. episc. Vol. 2 p. 537. 557. 558.
- Macedonius I CP. episc. eccl. N° 151 Vol. 2 p. 536.
- Macedonius II CP. episc. A. D. 496 p. 713. 511 p. 729. Vol. 2 p. 536.
- Macedonius poeta Gr. N° 385.
- Bæbius* Macer præf. præf. A. D. 258 p. 280.
- Macer Severi imp. avus Vol. 2 p. 32. see note a.
- Macrianus A. D. 261 p. 286. slain 262 p. 288. Vol. 2 p. 61.
- Macrianus filius A. D. 262 p. 288 Vol. 2 p. 61.
- Macrinus imp. A. D. 217 p. 228 Vol. 2 p. 39. Inscriptions Vol. 2 p. 40. slain A. D. 218 p. 230.
- Bæbius* Macrinus *Lat.* A. D. 220 p. 233.
- Aur. Theodosius* Macrobius *Lat.* contemporary with *Symmachus* (see *Symmachus*): Sat. V. l p. 436 (*genus dicendi*) pingue et floridum, in quo *Plinius Secundus* quondam et nunc nullo veterum minor noster *Symmachus* luxuriatur.
- Mæonius Palmyrenus slew *Odenathus* A. D. 267 p. 294 Vol. 2 p. 62.
- Julia* Mæsa *Julia* Domnæ soror *Elagabali* avia Vol. 2 p. 32. A. D. 221 p. 232 A. D. 222 p. 234 Vol. 2 p. 40.
- Magi quoted by *Aristotle* Vol. 2 p. 390. Conf. *Lactertium* præf. § 8.
- Magnentius assumes the empire A. D. 350 p. 416. 418. is defeated by *Constantius* A. D. 351 p. 420. retreats into Gaul 352 p. 422. his death 353 p. 424 Vol. 2 p. 401.
- Magnus conspires against *Maximin* A. D. 236 p. 250.
- Magnus medicus Gr. N° 277.
- Majorianus imp. appointed A. D. 457 p. 656. his address to the senate A. D. 458 p. 656. his naval preparations p. 658. he enters Spain 460 p. 660. makes peace with *Genserik* Ibid. celebrates games at Arelate 461 p. 662. deposed and slain Ibid. Laws: Tables p. 659. 661.
- Malalas Gr. N° 389.
- Malasuentha Witigis uxor brought to CP. A. D. 540 p. 772. married to *Germanus* in A. D. 550 p. 790. see 540 p. 772.
- Malchion eccl. N° 93.
- Malchus Gr. N° 339.
- Sir John* Malcolm quoted Vol. 2 p. 260. 261. 262. 263 from ed. 8^{vo}. and at A. D. 388 p. 518 from ed. 4^{to}.
- Maldra Suevorum rex A. D. 456 p. 652. 457 p. 656. slain 460 p. 660.
- Julia* Mamsæ Alexandri mater Vol. 2 p. 32 A. D.

- 226 p. 239. 241. A. D. 228 p. 242 Vol. 2 p. 41.
slain A. D. 235 p. 248.
- Mamertinus *Lat. Genethliacus Maximiano Aug.* A. D. 291 p. 333.
- Claudius Mamertinus *Lat. Gratiarum actio Juliano imp.* A. D. 362 p. 449. served under *Valentinian* in 364: Vol. 2 p. 111.
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- Manes eccl. N° 97.
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- Manichees persecuted by *Justin I* and *Cabades* A. D. 524 p. 740.
- Marcella to whom Hieronymus writes Vol. 2 p. 458. 459. see p. 463 n. 151.
- Marcellinus comes A. D. 462 p. 662. 463 p. 664. 465 p. 666. 468 p. 670. slain Ibid.
- Marcellinus *Lat.* his *Chronicon* A. D. 379 p. 495. ends at A. D. 534 p. 759.
- Fabius Marcellinus Lat.* a historian. See *Encolpius. Capitolinus.*
- Marcellinus Rom. episc. Vol. 2 p. 536. 539.
- Ulpius Marcellus* successful in Britain A. D. 184 p. 182.
- Quintilius Marcellus* a counsellor of *Alexander Severus* A. D. 223 p. 237.
- Marcellus Ancyrae episc. eccl. N° 115.
- Sextus Varius Marcellus* Elagabali pater Vol. 2 p. 32. 40.
- Marcellus magister equitum under *Julian* A. D. 356 p. 432. counteracts *Julian* Ibid. dismissed A. D. 356 p. 434. conf. 357 p. 436.
- Marcellus Rom. episc. Vol. 2 p. 536. 539.
- Marciana Trajani soror Vol. 2 p. 15.
- Marcianus sent into Africa composes affairs A. D. 563 p. 816. a kinsman of *Justinian*: *Theophanes* p. 202 C.
- Marcianus general of the East against the Persians A. D. 572 p. 830. his campaign in 573 p. 830. deprived of his command p. 832. Whom *Theophylact* calls III. 10 *περίβλεπτον ἄνδρα, οὐκ ἀπὸ τοῦ γένους τοῦ βασιλείου τυγχάνοντα.*
- Gessius Marcianus Alexandri imp. pater* Vol. 2 p. 32.
- Marcianus Anthemii filius revolts A. D. 479 p. 690. captured by *Zeno* Ibid. See Vol. 2 p. 140.
- Marcianus imp. his elevation A. D. 450 p. 638. his death A. D. 457 p. 654. 656. see Vol. 2 p. 138. Laws: Tables p. 639. 643. 646. 647. 649. 651. 653. 655.
- Marcianus Heracleota Gr. N° 404.
- Marcianus I Novat. episc. Vol. 2 p. 443 n.
- Marcianus II Novat. episc. Vol. 2 p. 443 n.
- Marcianus præf. urbis appointed by *Attalus* A. D. 409 p. 574.
- Marcion eccl. N° 17.
- Marcomanni A. D. 167 p. 158 A. D. 179 p. 176. The two Marcomannic wars in the reign of *Marcus* Vol. 2 p. 26. defeated A. D. 299 p. 340.
- Marcus revolts A. D. 407 p. 568. is slain Ibid.
- Marcus Alex. episc. Vol. 2 p. 535. 544.
- Marcus Basilisci filius Cæsar A. D. 475 p. 684.
- Marcus Byzantius Gr. N° 60.
- Marcus eccl. N° 25.
- Marcus Hierosol. episc. The list from *Marcus* to *Narcissus* is given in Vol. 2 p. 535. 556.
- Marcus monachus contemporary with *Nilus* Vol. 2 p. 469. 470.
- Marcus Rom. episc. Vol. 2 p. 536. 539.
- Mardi subdued by *Phrahates I*: Vol. 2 p. 244.
- Margiana its position Vol. 2 p. 257 t.
- Maria Stilichonis filia Vol. 2 p. 125 f. married to *Honorius* A. D. 398 p. 540.
- Marina Arcadii filia Vol. 2 p. 125 g. born A. D. 403 p. 554. her death A. D. 449 p. 638.
- Mariniana. *Eckhel* tom. 7 p. 388 gives a coin of *Viminacium* of the 2nd year of *Valerian* A. D. 254 with this inscription: *Divæ Marinianæ + P. M. S. col. Vim. an. XV [A. D. 254].* *Mariniana*, who was already dead before this date, might have been the wife of *Valerian* while yet in a private station.
- Marinus revolts A. D. 249 p. 266. defeated by *Decius* Ibid.
- Marinus medicus Gr. N° 28.
- Marinus Procli Gr. N° 347.
- M. Aurelius Marius* A. D. 267 p. 296. 297 Vol. 2 p. 59.
- Marius Aventicensis episc. *Lat. Chronicon* A. D. 456—580. *Introd.* p. ix. See A. D. 455 p. 651 A. D. 566 p. 820 A. D. 568 p. 824 A. D. 578 p. 840 A. D. 581 Vol. 2 p. 149.
- Marius Maximus *Lat.* See *Encolpius* and *Capitolinus*.
- Marius Mercator eccl. N° 220.
- Marius Victorinus rhetor eccl. N° 139.
- M. Valerius Martialis Lat.* his birth A. D. 43 p. 27. comes to Rome A. D. 66 p. 47. his works to A. D. 93 p. 77. 79. *lib. X* A. D. 99 p. 85. *lib. XI* A. D. 100 p. 89. *lib. XII* A. D. 104 p. 93.

* The era of *Viminacium* was computed from U. C. 993 A. D. 240: *Eckhel* tom. 2 p. 9.

† Quoted de *Hadriano* *Spartian.* Hadr. c. 2. de *Ælio Vero* *Spartian.* Vero c. 5. de *Antonino* *Capitolin.* Pio c. 11. de *Marco* *Capitolin.* Marco c. 1 c. 25. *Vulcatius Cassio* c. 6 *Docet Marius Maximus in vita divi Marci.* c. 9 *Marii Maximi secundum librum de vita Marci, in quo ille ea dicit quæ solum Marcus mortuo jam Vero egit.* de *Commodo* *Lamprid.* Comm. c. 13. 15. See 18—20. de *Pertinace* *Capitolin.* Pert. c. 2 c. 15. de *Albino* *Capitolin.* Albino c. 3. 9. 12. de *Severo* *Spartian.* Sev. c. 15. *Idem Geta* c. 2 *Geta dictus est vel a patris nomine vel avi paterni; de cuius vita et moribus in vita Severi Marius*

Maximus primo septenario satis copiose retulit. *Lamprid.* Elagab. c. 11 *Marius Maximus dicit in vita ipsius Helioagabali.* *Idem Alex.* c. 5 *Marius Maximus in vita Severi.* c. 21 *in multorum vita Marius Maximus dicit.* c. 30 *in libris suis Marius Maximus loquitur quum Hadriani disuerit vitam.* Quoted Ibid. c. 65. 68. *Vopiscus Firmo* c. 1 *Marius Maximus, qui Avidium Marci temporibus, Albinum et Nigrum Severi, non suis propriis libris sed alienis innexuit.—Marius Maximus, homo omnium verbosissimus, qui et mythistoricis se voluminibus implicavit.* Quoted *Schol. Juvenal.* Sat. IV. 53. Much read in the time of *Ammianus.* Conf. *Ammian.* 28. 4, 14.

- Martialius magister A. D. 448 p. 636.
 Martianus the father-in-law of *Alexander Severus* Vol. 2 p. 41. perhaps the counsellor of *Alexander* A. D. 223 p. 237.
 Martina Heraclii Vol. 2 p. 163. daughter of his sister p. 178. married A. D. 614 p. 163. accompanied *Heraclius* to Asia A. D. 623 Vol. 2 p. 167. promotes the elevation of her son *Heracleonas* A. D. 641 p. 178.
 Martinianus appointed Cæsar by *Licinius* A. D. 323 p. 374. 376. slain A. D. 324 p. 376.
 Martinus negotiates a peace A. D. 545 p. 782. commands in *Lazica* A. D. 554 p. 804. in Colchis A. D. 555 p. 804. superseded 557 p. 806.
 Martinus Heraclii filius Vol. 2 p. 179.
 Martinus Hispanus eccl. No 298.
 Martinus I Rom. episc. Vol. 2 p. 488. 537. 543. 559. 560.
 Martinus Turonensis episc. eccl. No 171.
 Martyrius Antioch. episc. Vol. 2 p. 536. 553.
 Martyrius Hierosol. episc. Vol. 2 p. 536. 557.
 Mascezel Gildonis frater A. D. 398 p. 540.
 Massana Clephi Langobardorum regis uxor A. D. 574 p. 834.
 Masurius Sabinus *Lat.* ICus. v
 Matidia Marcianæ filia Vol. 2 p. 18.
 Matidia Matidiæ filia Vol. 2 p. 18.
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v Persius Sat. V. 90 *Si quid Masuri rubrica velavit.* Scholiastes: *Masurius autem hic Sabinus legis consultus fuit. Rubricas vocat minium quo tituli legum annotabantur.* Athenæus I p. 1 C ol δ' ἐν τῷ δέσμῳ δῆθεν ἐπιδημήσαντες ἦσαν Μασούριος, νόμων δειγματοῦς, καὶ πάσης παιδείας οὐ παρέργως ἐπιμέλειαν ποιοῦμενος. Idem XIV p. 623 E Μασούριος δ' πάντα ἄριστος καὶ σοφός· καὶ γὰρ νόμων δειγματοῦς οὐδένας δεύτερος, καὶ περὶ μου-

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- Maximus Taurinensis eccl. N° 214.
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* Named with honour in a law of *Marcus* himself: Digest. XXXVII. 14, 17 de jure patronatus. *Ulpianus libro XI ad legem Juliam et Papiam: Divi fratres [sc. Marcus et Verus] in hæc verba rescripserunt: Comperimus a peritioribus dubitatum*

aliquando &c.—Sed et Volusius Mæcianus amicus noster, ut et juris civilis præter veterem et bene fundatam peritum anxia diligens, religione rescripti nostri ductus est ut coram nobis affirmaverit &c. Quoted by Cassaubon ad Capitolinum p. 59.

- Muratori quoted Vol. 2 p. 180 &c. examined Vol. 2 p. 202. 204. 205. 207.
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* The father of *Nepos* was probably not *Nepotianus comes* who died A. D. 464, but rather *Nepotianus* who was *magister militum Dalmatiæ* in 473.

- Numisianus medicus Gr. N° 102.
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 Optimus eccl. N° 165.
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Æmilius Parthenianus *Lat.* a historian: *Vulcat. Avidio Cassio* c. 5 *De hoc multa gravia contra militum licentiam facta inveniuntur apud Æmilium Parthe-*

nianum, qui affectatores tyrannidis jam inde a veteribus historia tradidit.

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Crispus Passienus *Lat.* an orator, died in the reign of *Claudius*. z
 Patera rhetor *Lat.* A. D. 336* p. 393. *
 Patriciolus Asparis filius appointed *Cæsar* by *Leo* A. D. 471 p. 674. escaped at the death of his father according to *Candidus*, but according to all other accounts was slain with his father: *Ibid.*
 Patriciolus Vitaliani pater serves with his son in the Persian war A. D. 503 p. 720.
 Patricius Phryx served in the Persian war A. D. 503 p. 720.
 Patricius eccl. N° 213.
 Patroclus Arelatensis episc. slain A. D. 426 p. 606.
Julia Cornelia Paula Elagabali A. D. 221 p. 233.
 Paula Eustochii mater Vol. 2 p. 461 Works of Hieronymus n. 102 p. 462 n. 126. 127 p. 463 n. 148.
 Paula minor Lætæ filia Vol. 2 Works of Hieron. p. 461 n. 102 p. 463 n. 159.
Domitia Paulina *Hadriani* mater Vol. 2 p. 18.
 Paulina *Hadriani* soror Vol. 2 p. 18.
C. Suetonius Paulinus conquers the Moors A. D. 42 p. 26. his success in Britain A. D. 61 p. 42. cos. A. D. 66.
 Paulinus I Antioch. episc. Vol. 2 p. 536. 548.
 Paulinus II Antioch. episc. Vol. 2 p. 536. 549.
 Paulinus III Antioch. episc. Vol. 2 p. 536. 551.
 Paulinus magister slain A. D. 444 p. 630.
 Paulinus Nolæ episc. eccl. N° 216.
 Paulinus Pompeius in command in Germany A. D. 55 p. 38 A. D. 58 p. 40.
 Paulinus Plotini Gr. N° 223.
St. Paul suffered martyrdom A. D. 65 p. 47.
 Paulus Alex. episc. Vol. 2 p. 536. 547.
 Paulus II Antioch. episc. A. D. 519 p. 737 A. D. 521 p. 741. Vol. 2 p. 536.
 Paulus I CP. episc. A. D. 342 p. 404 A. D. 352 p. 423 Vol. 2 p. 536. 559.
 Paulus II CP. episc. A. D. 639 Vol. 2 p. 176. 537. 559.
 Paulus diaconus. a

y *Seneca* Ep. 40 *Fabianus vir egregius. Ep. 58 Fabianum disertum et elegantem &c. Ep. 100 Fabiani Papirii libros qui inscribuntur Civilium legibus te cupidissime scribis.* Quoted ad *Marciam* c. 23 *Quæst. Nat.* III. 27. *Seneca* pater præf. *Con. II* Cum repeterem quos unquam bene declamantes audissem, occurrit mihi inter alios *Fabianus philogæphus, qui adolescens admodum tantæ opinionis in declamando quantæ postea in disputando fuit. Exorcebatur apud Arellium Fusum &c.*

z Mentioned in these testimonies. *Seneca* rhetor excerpt. *Controv.* III p. 426 *Passienus* noster cum cepit dicere secundum principium statim fuga fit; ad epilogum omnes reveruntur. p. 428 *Passienum* qui nunc primo loco erat. *Seneca* *Benef.* I. 15 *Crispus Passienus* "Mulo" aiebat "divi Augusti iudicium, malo Claudii beneficium." *Idem* *Nat. Quæst. præf. lib. IV* *Crispus Passienus* quo ego nil cognovi subtilius in om-

nibus rebus. *Quintilian.* *Inst.* VI. 1, 50 *Egregie tractatum a Passieno cum Domitia uxoris suæ* [conf. VI. 3, 74] *pecuniaria lite adversus fratrem ejus Ahenobarbum ageret.* *Idem* X. 1, 24 *Nobis pueris insignes pro Voluseno Catulo Domitii Afri, Crispi Passienti, Decimi Lælii orationes ferebantur.* *Plin.* H. N. XVI. 44 *Ætate nostra—Passienus Crispus bis consul, orator, Agrippinæ matrimonio et Nerone privigno clarior postea.* *Sueton.* *Nerone* c. 6 *Claudius imperium adepto (Nero) Crispi Passienti vitrioli sui hereditate dilatus est.* *Tacit. Ann.* VI. 20 *Solum Passienti oratoris dictum &c. (de Caligula.)* *Plin.* Ep. VII. 6, 11 *Julii oratoris, quo audito Passienus Crispus dilatus &c.*

a *Sigebertus* c. 80 *Paulus monachus Casinensis comodii natione Italus propter scientiam literarum a Carolo magno imperatore adlocutus scriptis vitam primi Gregorii papa* [conf. *Lan-*
gob. III. 25], *scripsit gesta pontificum Mettensium* [*Langob.*

- Paulus dux Thracum besieged in Milan: Procop. Goth. II. 12 p. 416 B. taken by the Goths A. D. 538. 539 p. 770.
- Paulus Emesæ episc. A. D. 431: Vol. 2 p. 240.
- Julius Paulus ICus. Lat. A. D. 223 p. 237. Contemporary with Ulpian.^b
- Paulus Novat. episc. A. D. 419 p. 597 A. D. 433 p. 619 Vol. 2 p. 443 n.
- Paulus Orestis frater slain A. D. 476 p. 684.
- Paulus a priest—*τὸν τις ἐπέων* Procop. Vand. II. 23—recovers Adrumetum A. D. 544 p. 780.
- Paulus Samosatenus eccl. N° 92 Vol. 2 p. 535.
- Paulus Silentarius Gr. N° 384.
- Paulus Syrus Gr. N° 233.
- Paulus tribunus notariorum A. D. 500 p. 716 A. D. 517 p. 734.
- Paulus Tyrius contemporary with Philo Byblius: Suid. p. 2897 C *Παῦλος Τύριος ῥήτωρ, γεγονὼς κατὰ Φίλων τὸν Βύβλιον· ὃς ἐπὶ Ἀδριανοῦ τοῦ βασιλέως πρεσβεύσας μητρόπολιν τὴν Τύρον ἐποιήσεν. ἔγραψε Τέχνην ῥητορικὴν Προγυμνάσματα Μελέτας.*
- Pausanias periegeta Gr. N° 88.
- Pausanias sophista Gr. N° 147.
- Pelagia Bonifacii uxor A. D. 432 p. 618.
- Pelagius eccl. N° 210.
- Pelagius I Rom. episc. A. D. 555 p. 805. epistolæ A. D. 556 p. 807 Vol. 2 p. 542. his death A. D. 560 p. 813.
- Pelagius II Rom. episc. A. D. 578 p. 841 Vol. 2 p. 152. 537.
- Pelops medicus Gr. N° 103.
- Pentadius caused the recal of Sallustius the friend of Julian A. D. 357 p. 439.
- Peregrinus Gr. N° 112.
- Perennis præf. præf. A. D. 184 p. 182. slain A. D. 185 p. 182.
- Perpetual edict of Hadrian A. D. 132 p. 119.
- Persecutions of the Christians by the Heathen. under Nero A. D. 64. 65 p. 46. 47. under Domitian A. D. 95 p. 80. 81. under Trajan A. D. 104 p. 91 A. D. 115 p. 101. In Asia in A. D. 166 p. 157, and under the philosophic emperor Marcus carried on with great cruelty in Gaul in A. D. 177 p. 175. under Maximin A. D. 235 p. 249. under Decius A. D. 250 p. 269. under Valerian A. D. 257. 258 p. 281. under Diocletian A. D. 303 p. 344. &c. under Maximin A. D. 311 p. 360. See A. D. 313 p. 366. Persecutions in Persia A. D. 414 p. 586 A. D. 420 p. 596.
- Persicum bellum begins A. D. 572 p. 828. ends in the 20th year A. D. 591: Ibid. p. 830. Vol. 2 p. 153. See Phocas. Persians invade Syria A. D. 611 Vol. 2 p. 161. invade Egypt and approach Chalcedon A. D. 616 Vol. 2 p. 163. take Ancyra A. D. 620 Vol. 2 p. 165. See Heraclius.
- A. Persius Flaccus Lat. born A. D. 34 p. 19. his death A. D. 62 p. 45.
- Pertinax imp. born A. D. 126 p. 112. Described Vol. 2 p. 30 z p. 31. his elevation and death A. D. 193 p. 190. his laws in Cod. Just. A. D. 193 p. 192.
- Pestilence A. D. 167 p. 158. 252 p. 272. 273. 542 p. 778. 543 p. 778. 780. 558 p. 808. in Syria A. D. 639 Vol. 2 p. 176.
- St. Peter suffered martyrdom at Rome A. D. 65 p. 47.
- Petronius Arbiter his death A. D. 66 is described by Tacitus Ann. xvi. 18. 19.
- Petronius Bononiensis eccl. N° 236.
- Petronius in Judæa A. D. 40 p. 24.
- Petrus I Alex. episc. A. D. 301 p. 345 A. D. 312 p. 363 A. D. 321 p. 373. Vol. 2 p. 536.
- Petrus II Alex. episc. A. D. 373 p. 481. 483 Vol. 2 p. 536. His death in 377 Vol. 2 p. 544. 24.
- Petrus III Alex. episc. Mongus Vol. 2 p. 536. 545. 554. 555.
- Petrus Antioch. episc. Fullo Vol. 2 p. 536. 553.
- Petrus CP. episc. Vol. 2 p. 537. 569.
- Petrus dux A. D. 528 p. 748.
- Petrus Hierosol. episc. Vol. 2 p. 536. 557.
- Petrus Mauricii frater commands against the Avars

VI. 16] *scripsit miracula sanoti Arnulphi*—*Historiam quoque &c. Trithemius c. 253 Paulus &c. Hic olim ante conversionem suam diaconus fuit Aquileiensis ecclesie et Desiderii ultimi regis Longobardorum cancellarius, et cum eodem captus [A. D. 774] a Carolo in Galliam ductus &c. Scripsit—non pauca volumina.—Rogatu Aldeburgi filie Desiderii regis addidit ad Chronicam Eutropii libros duo [quinque inquit editor Trithemii].*

Gesta episcoporum Metensium

Vitam Gregorii

Vitam Arnulphi

Vitam Benedicti metricè

Gesta Longobardorum libris VI.

—*Claruit A. D. 780. Paulus ipse Langobard. IV. 39 Eo tempore quo Langobardorum gens de Pannoniis ad Italiam venit, Leuphis meus abavus ex eodem Langobardorum genere cum eis pariter advenit. Qui postquam aliquot annos in Italia vixit, diem elaudens extremum quinque ex se genitos filios adhuc parvulos reliquit.—Quintus eorum germanus nomine Lupicis, qui noster postea proavus extitit, &c.—Iste—extitit meus proavus. Hic etenim genuit avum meum Arichim, Arichis vero patrem meum Warnefrid. Warnefrid ex Theudelinda conjuge sua genuit me Paulum meumque germanum Arichim, qui nostrum avum*

cognomine retulit.

^b His authority is acknowledged in a law of Constantine given at A. D. 327 p. 383, and in a law of Valentinian III Nov. 7 A. D. 426 Cod. Theod. Vol. 1 p. 30 l. 4, 3 p. 25 Wenck. de responsis prudentum: Papiniani, Pauli, Gaii, Ulpiani atque Modestini scripta universa firmamus ita ut Gaium quæ Paullum Ulpianum et cunctos comitetur auctoritas, lectionesque ex omni ejus opere recitentur. Forum quoque scientiam quorum tractatus atque sententias præditi omnes suis operibus miscuerunt ratam esse censemus ut Scævola, Sabini, Julliani, atque Marcelli omniumque quos illi celebrarunt, si tamen eorum libri propter antiquitatis incertum codicum collatione firmentur. Ubi autem diversæ sententiæ proferuntur, potior numerus vincat auctorum, vel, si numerus æqualis sit, ejus partis præcedat auctoritas in qua excellentis ingenii vir Papinianus emineat, qui, ut singulos vincit, ita cedit duobus. Notas etiam Pauli atque Ulpiani in Papiniani corpus factas, sicut dudum statutum est [sc. A. D. 321], præcipimus infirmari. Ubi autem pares eorum sententiæ recitantur, quorum par censetur auctoritas, quod sequi debeat eligat moderator judicantis. Pauli quoque Sententias semper valere præcipimus, &c. Dat. VII Id. Novemb. Ravennæ DD. NN. Theodosio XII et Valentiniano II AA. coss.

- A. D. 593. 594 Vol. 2 p. 154. reappointed in A. D. 601 p. 157. slain by *Phocas* A. D. 602 p. 157.
Petrus rhetor *Lat.* A. D. 355 p. 429.
Petrus Thessalon. Gr. N° 368.
Petza Gothorum dux assists the *Getae* A. D. 505 p. 722.
Pharasmanes Colchus serves in the army of *Anastasius* A. D. 503 p. 720.
Pherecydes philosophus Vol. 2 p. 390.
Pherogdathes envoy from *Chosroes* A. D. 578 p. 842.
Philager Gr. N° 129.
Philagrius præfectus *Ægypti* A. D. 341 p. 404.
Philastrius Brixia episc. eccl. N° 164.
Phileas eccl. N° 106.
Philetus Antioch. episc. A. D. 228 p. 243 Vol. 2 p. 535. 548.
Philinus archon A. D. 220 p. 232.
Philinus empiricus Vol. 2 p. 287 i.
Philippicus marries the sister of *Mauricius*, commands in the Persian war A. D. 581 Vol. 2 p. 150. A. D. 585. 586. 587 p. 151. recalled A. D. 588 p. 152.
Philippus cos. A. D. 348. employed in 351 p. 420.
Philippus Cretensis eccl. N° 39.
Philippus empiricus Gr. N° 101.
Philippus imp. præf. præt. A. D. 243 p. 260. procures the death of *Gordian III* A. D. 244 p. 260. returns to Rome Ibid. His war with the *Carpi* A. D. 245 p. 262. slain 249 p. 266. The question whether *Philip* was a Christian examined Vol. 2 p. 51—53. Inscriptions Vol. 2 p. 53. Laws : Tables p. 262—267.
Philippus junior A. D. 244 p. 260. Augustus A. D. 247 p. 264. slain 249 p. 266.
Philippus presbyter eccl. N° 235.
Philippus Sidetes eccl. N° 226.
Philippus tetrarcha A. D. 44 p. 28 A. D. 53 p. 36.
Philippus Thessalon. Gr. N° 69.
Philiscus Gr. N° 176.
Philo Byblius Gr. N° 58.
Philo Judæus Gr. N° 10.
Philogonius Antioch. episc. Vol. 2 p. 536. 548.
Philostorgius eccl. N° 228.
Philostratus Lemnius Gr. N° 186.
Philostratus Lemnius junior Gr. N° 187.
Philostratus tertius Gr. N° 188.
Philoxenus recalled from exile by *Justin* A. D. 519 p. 736. cos. A. D. 525 p. 742 Vol. 2 p. 206.
Phlegon Trallianus Gr. N° 82.
Phocas imp. revolts A. D. 602 Vol. 2 p. 157. cos. A. D. 603 p. 158. his Persian war A. D. 604. 605. 606. 607 p. 158. 159. A. D. 609 p. 160. calamities of his reign 609 p. 160. see 612 p. 162. slain A. D. 610 p. 160.
Phœbadius eccl. N° 148.
Phœbion stoicus Gr. N° 209.
Phœnix sophista Gr. N° 157.
Photinus eccl. N° 147.
Phraataces *Arsaces XIV.* Vol. 2 p. 246.
Phrahates I *Arsaces IV.* Vol. 2 p. 244. a coin p. 252.
Phrahates II *Arsaces VI.* Vol. 2 p. 244. a coin p. 252.
Phrahates III *Arsaces X.* Vol. 2 p. 245. coins p. 252.
Phrahates *Phrahatis IV* filius Vol. 2 p. 251.
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Phrynichus Gr. N° 118.
Picti their inroads into Britain A. D. 360 p. 442 A. D. 446 p. 632.
Pierius comes domesticorum slain A. D. 490 p. 704.
Pierius eccl. N° 100.
Pontius *Pilatus* Judææ procurator, time of his government Vol. 2 p. 235.
Pinytus eccl. N° 37.
Pisander poeta Gr. N° 199.
Piso conspires against *Nero* A. D. 65 p. 46.
Piso adopted by *Galba* and slain A. D. 69 p. 52.
Piso tyrannus slain by *Valens* A. D. 261 p. 286 Vol. 2 p. 62.
Pissamene mater *Lætæ* *Gratiani* uxoris Vol. 2 p. 122.
Pius Rom. episc. A. D. 136 p. 125 Vol. 2 p. 535. 537.
Placidia *Probæ* filia *Olybrii* junioris neptis Vol. 2 p. 128 n. the wife of *Joannes Mustaco* Ibid.
Placidia *Theodosii* filia Vol. 2 p. 124. 126 i. captured by the Goths A. D. 409 p. 574. married to *Ataulphus* A. D. 414 p. 586. restored after his death A. D. 416 p. 590. married to *Constantius* A. D. 417 p. 592. dismissed from the West A. D. 423 p. 600.
Placidia *Valentiniani III* filia Vol. 2 p. 124. 127 m. married to *Olybrius* Ibid. taken to Carthage A. D. 455 p. 652.
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Fulvius *Plautianus* A. D. 202 p. 208. cos. II A. D. 203 p. 208. slain Ibid. see p. 210.
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C. Plinius Secundus *Lat.* born A. D. 24 p. 9. *Pliny* A. D. 72 p. 61. *Historia Naturalis* A. D. 77 p. 65. his death A. D. 79 p. 65. a list of his works is given by his nephew *Epist.* III. 5. his historical works are mentioned *Epist.* V. 8, 5.
C. Plinius Cæcilius Secundus *Lat.* born A. D. 61 p. 43. described at A. D. 79 p. 65 A. D. 80 p. 67. prætor A. D. 90 p. 75. *Actio in Publicium Certum* A. D. 96 p. 81. *Pliny* in A. D. 98 p. 85. *Panegyricus* A. D. 100 p. 87. proconsul of Bithynia A. D. 103 p. 89. *Pliny* in A. D. 104 p. 91. in 105 p. 93. In Italy in 107 p. 95.
Plotina *Trajani* manages the succession of *Hadrian* A. D. 117 p. 102. described Vol. 2 p. 15.

- Plotinus Gr. N° 197. *
- Plutarchus Chæronensis Gr. N° 32.
- Plutarchus Nestorii Gr. N° 316.
- Polemo rex A. D. 38 p. 22.
- Polemo sophista Gr. N° 68.
- Pollentia battle of A. D. 403 p. 554.
- Trebellius Pollio Lat. A. D. 291 p. 333 A. D. 307 p. 353. Vopiscus Firmo c. I *Trebellius Pollio ea fuit diligentia eaque curam edendis bonis malisque principibus ut etiam triginta tyrannos uno breviter libro concluderet.*
- Pollux Gr. N° 136.
- Polyænus Gr. N° 138.
- Polybius libertus A. D. 48 p. 32.
- Polycarpus eccl. N° 8.
- Polycrates eccl. N° 60.
- Pomerius eccl. N° 273.
- Claudius Pompeianus the son-in-law of Marcus A. D. 175 p. 170. married to *Lucilla*: Capitolin. Marco c. 20. See Vol. 2 p. 21. Add Dio 72. 4.
- Pompeius dux A. D. 505 p. 722. the nephew of *Anastasi* A. D. 532 p. 754. slain Ibid.
- Cn. Pompeius magnus Vol. 2 p. 7. 9 p. 245 k.
- Pomponia Græcina A. D. 57 p. 38.
- Pontianus Rom. episc. A. D. 236 p. 251 Vol. 2 p. 535. 537. 538.
- Pontius diaconus eccl. N° 87.
- Sabina Poppæa Neronis A. D. 58 p. 40. married to *Nero* A. D. 62. 63 p. 44. her death A. D. 65 p. 46.
- Porphyrius Antioch. episc. Vol. 2 p. 536. 552.
- Porphyrius Gr. N° 235. Works Vol. 2 p. 298—302.
- Posides libertus A. D. 48 p. 32.
- Possideus eccl. N° 250.
- Postumus imp. in Gaul A. D. 258 p. 280 A. D. 260 p. 284. associates *Victorinus* A. D. 265 p. 292. slain 267 p. 296. See Vol. 2 p. 58. 59.
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- Praxagoras historicus Gr. N° 206.
- Prayllus Hierosol. episc. Vol. 2 p. 536. 557.
- Prayllus scepticus Vol. 2 p. 287. 292.
- Praxeas eccl. N° 44.
- Presentation in the Temple, when a day was appointed for the commemoration of this event. Vol. 2 p. 209^c p. 521 g.
- Priapatius Arsaces III. Vol. 2 p. 244.
- Prichard his description of *Iran* quoted Vol. 2 p. 255. 256. examined Vol. 2 p. 259 e; where consult the Additions and Corrections.
- Primasius Adrumetinus eccl. N° 292. At p. 399 N° 292 read "*Adrumetinus.*"
- Primus Alex. episc. Vol. 2 p. 535. 544.
- Priscianus grammaticus Lat. lived in the reign of *Anastasi*. a MS. of *Priscian* is extant which was written A. D. 527. See A. D. 527 p. 746.
- His panegyric upon *Anastasi*—*Laudes sapientissimi imperatoris Anastasii Isaurici et Parthici et Gothici Victoris dictæ a Prisciano grammatico*—is published in Corp. Scriptorum Hist. Byzant. Part. 1 p. 517—526.
- Priscianus Lydus Gr. N° 375.
- Priscillianus eccl. N° 167.
- C. Lutorius Priscus condemned A. D. 21 p. 6.
- Statius Priscus invades Armenia A. D. 163 p. 150.
- L. Priscus opposes *Decius* and is slain A. D. 250 p. 268.
- Priscus dux succeeds *Philippicus* in the Persian war A. D. 588 Vol. 2 p. 152. commands in the war against the Avars A. D. 592 Vol. 2 p. 153. A. D. 593 p. 154. superseded by *Petrus* Ibid. restored to the command A. D. 594 p. 154. his campaign in 595 p. 155. in 598 p. 155. in 600 p. 156.
- Priscus Phocæ gener revolts A. D. 608 Vol. 2 p. 159.
- Priscus sophista Gr. N° 290.
- Priscus Thrax Gr. N° 338.
- Proæresius Gr. N° 253.
- Proba Olybrii junioris filia Vol. 2 p. 128 n.
- Proba Probæ filia Olybrii neptis Vol. 2 p. 128 n.
- Probatus defeated in Egypt by the generals of *Zenobia* A. D. 269 p. 300.
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- Probus Porphyrii Gr. N° 231.
- Probus Severi imp. gener Vol. 2 p. 32.
- Boionia Procilla Vol. 2 p. 21.
- Procleianus Phœniciæ dux A. D. 528 p. 748.
- Proclius Platonicius Gr. N° 204.
- Proclus CP. episc. A. D. 434 p. 619 Vol. 2 p. 536. 559.
- Proclus diadochus Gr. N° 334. Works Vol. 2 p. 320—322.
- Proclus grammaticus Gr. N° 163.
- Proclus medicus Gr. N° 74.
- Proclus sophista Gr. N° 156.
- Procopius revolts A. D. 365 p. 462. 464. defeated and slain A. D. 366 p. 464.
- Procopius Anthemii imp. frater A. D. 465 p. 666.
- Procopius Cæsar. Gr. N° 370.
- Procopius Gazæus Gr. N° 367.
- Procopius Marciani frater Anthemii filius A. D. 479 p. 692.
- Proculus a counsellor of *Alexander Severus* A. D. 223 p. 237.

* Add to the testimonia there quoted Theophanes p. 188 B. *Justiniani* 15^o [A. D. 544] τούτῳ τῷ ἔτει—ἡ ἀπαπαντὴ τοῦ

κυρίου ἔλαβεν ἀρχὴν ἐπιτελεῖσθαι ἐν τῷ Βυζαντίῳ τῇ δευτέρῃ τοῦ Φεβρουαρίου μηνός.

Eutychius Proculus Siccensis grammaticus Lat. the preceptor of *Marcus* A. D. 133 p. 119.^d
Proculus Tatiani filius put to death A. D. 392 p. 526.
Proculus tyrannus overthrown by *Probus* A. D. 280 p. 318. 320.
Prodicus eccl. No 20.
Profuturus a general in the service of *Valens* A. D. 377 p. 488. 490.
Promotus served with *Theodosius* against the *Greothungi* A. D. 386 p. 510.
Prosper Aquitanus eccl. No 256.
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Protercius Alex. episc. eccl. No 245. See A. D. 453 p. 649 Vol. 2 p. 536. 554.
Prudentius eccl. No 184.
Ptolemæus Ascalonita Gr. No 409.
Ptolemæus Chennus Gr. No 35.
Ptolemæus Claudius Gr. No 109.
Ptolemæus Cyrenæus scepticus Vol. 2 p. 287. 292.
Ptolemæus Mauretaniæ dux A. D. 24 p. 8. slain A. D. 40 p. 24.
Ptolemæus peripateticus Gr. No 218.
Ptolemæus rhetor Gr. No 150.
Ptolemæus Valentini discipulus eccl. No 22.
Pulcheria Marciani Vol. 2 p. 124. 125 g. born A. D. 399 p. 542. *Augusta* A. D. 414 p. 586. her government A. D. 414 p. 587. her death A. D. 453 p. 648.
Pulcheria Theodosii filia Vol. 2 p. 124. 125 c.
Pupienus imp. A. D. 238 p. 252. 253 Vol. 2 p. 46.
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^d Trebell. XXX. 22 *Fertur apud Memphin in aurea columna Ægyptiis literis scriptum tunc demum Ægyptum liberam fore quum in eam venissent Romani fasces et prætexta Romanorum; quod apud Proculum grammaticum, doctissimum sui temporis*

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Ælius Lampridius Spartianus^c.

P. Papinius Statius *Lat.* A. D. 95 p. 79. 81. Celebrated by Juvenal Sat. VII. 82

*Curritur ad vocem jucundam et carmen amica
Thebaidos, lætam fecit cum Statius urbem
Promisitque diem, tanta dulcedine captos
Afficit ille animos—*

Stephanus mathematicus Gr. N° 392.

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Stobæus Gr. N° 332.

Stotzas (de quo Procopius Vand. II. 15 p. 272—

^c That *Lampridius* and *Spartianus* are the same author is suspected by Vossius Hist. Lat. II. 7 p. 793 and determined by Fabricius Bibl. Lat. tom. 3 p. 93 from the inscriptions in Cod. Palat. *Spartianus* addresses *Diocletian*: I *Ælii Spartiani Hadrianus imp. ad Diocletianum Aug.* II *Ælii Spartiani Ælius Verus ad Diocletianum Aug.* After A. D. 292: c. 2 *Nostris temporibus vestra clementia Maximianus atque Constantius Cæsares dicti sunt.* c. 5 he refers to his Life of *Hadrian*: *Nos ipsi in ejus vita.* He proposed to write all after *Cæsar*: c. 7 *mihi propositum fuit omnes qui post Cæsarem dictatorem—vel Cæsares vel Augusti vel principes appellati sunt, quique in adoptionem venerunt vel imperatorum filii vel parentes Cæsarum nomine consecrati sunt singulis libris exponere.* III *Ælii Spartiani Didius Julianus ad Diocletianum Aug.* IV *Ælii Sp. Severus ad Diocletianum Aug.* V *Ælii Sp. Pescennius Niger ad Diocl. Aug.* c. 9 *Hæc sunt, Diocletiane maxime Augustorum, quæ de Pescennio didicimus ex pluribus libris.* VI *Ælii Sp. Antoninus Caracallus.* VII *Antoninus Geta—ad Constant. Aug.* VIII *Ælii Lampridii (Ælii Spartiani Cod. Pal.) Commodus ad Diocletianum Aug.* IX *Ælii Lampridii (Ælii Spartiani excerpta) Diadumenus.* X *Ælii Lampridii (Ælii Spartiani excerpta) Heliogabalus ad Constantinum Aug.* c. 2 *Tu, Constantine sacratissime, &c.* He proposes to write c. 34. 35 the two Gordians, *Alexander, Aurelianus, Claudius.* *His jungendi sunt Diocletianus aurei parens sæculi et Maximianus (ut vulgo dicitur) ferrei, cæterique ad pietatem tuam.—His addendi sunt Licinius Severus [Alexander] atque Maxentius, quorum omnium jus in ditionem tuam devenit.* Written therefore after A. D. 324. XI *Ælii Lampridii (Ælii Spartiani Cod. Pal.) Alexander Severus ad Constantinum Aug.* c. 65 *Constantine maxime &c.* c. 67 *imperator Constantine.* c. 64 *Haetenus imperium P. R. eum principem habuit qui dilutus imperaret, post eum certatim irruentibus, et aliis semestribus aliis annuis, plerisque per biennium, ad summum per triennium, imperantibus, usque ad eos principes qui latius im-*

276 A) renews war in Africa A. D. 543 p. 778. slain in combat by *Joannes* A. D. 543: A. D. 544 p. 780.

Strato quoted Vol. 2 p. 345 a 351 l.

Strato Sardinianus Gr. N° 81.

Stratonicus medicus Gr. N° 104.

Successianus a general under *Valerian* A. D. 258 p. 282.

Suania occupied by *Chosroes* A. D. 551: 562 p. 812.

Sueridus Gothus A. D. 377 p. 488.

C. Suetonius Tranquillus *Lat.* A. D. 88 p. 73.^f

Suevi enter Gaul A. D. 406 p. 564. Spain A. D. 409 p. 576. occupy Galicia 428 p. 610.

Suinthila Gothorum rex A. D. 621 Vol. 2 p. 166. 489.

Sulpicius Severus eccl. N° 195.

Sulpitius Memmiæ pater Vol. 2 p. 41.

Suniericus Gothus comes A. D. 459. 460 p. 660. 661. 462 p. 662.

Suomarius Alamannorum rex A. D. 357 p. 436.

Cornelia Supera Æmiliani Vol. 2 p. 55.

Superianus Gr. N° 327.

Palfurius Sura *Lat.* a historian: Trebell. Gallieno c. 18 *Longum est ejus [Gallieni] cuncta in literas mittere; quæ qui vult scire legat Palfurium Suram, qui Ephemeridas ejus vitæ composuit.*

Statius Surculus rhetor *Lat.* A. D. 58 p. 41.

Surenas the title of the chief officer among the Persians: *potestatis secundæ post regem—the grand visier—*A. D. 375 p. 486.

Syagrius Ægidii filius A. D. 464 p. 664.

perium tetenderunt; Aurelianum dico et deinceps; de quibus, si vita suppeditaverit, ea quæ comperta fuerint publicabimus. The following are inscribed *Julii Capitolini*:

*Antoninus Pius
Marcus
Verus
Pertinax
Albinus
Macrinus.*

But are all given to *Spartianus* in Excerpt. confirmed by internal evidence: *Pius, ad Diocletianum Aug.* Marco c. 19 *ut in vita Commodi docebitur.* *Verus, ad Diocletianum Aug.* c. 11 *Diocletiane Augustæ.* c. 2 *ut in Marci vita exposuimus.* c. 9 *in Marci vita plenissime disputatum est.* *Albinus, ad Constantinum Aug.* c. 4 *Constantine maxime.* c. 1 *In Pescennii vita diximus.* *Macrinus, ad Diocletianum Aug.* c. 15 *Hæc—de pluribus collecta seruitati tuæ, Diocletiane Augustæ, detulimus.* The life of *Avidius Cassius* inscribed *Vulcatii Gallicani* is also given to *Spartianus* in Cod. Palat. Conf. *Salmasium* ad c. 1. Addressed *Diocletiano Aug.* c. 3 *Diocletiane Augustæ.* *Salmasius* ad *Maximinos* c. 1 “*Huc usque Spartianus. Superiores enim omnes vitas [Hadrianum—Alexandrum A. D. 117—235] ab uno Spartiano fuisse conscriptas tam liquido mihi liquet &c.—*Haetenus enim *Spartiani* excerpta antiquissima et optimæ notæ. quæ quidem excerpta in *Alexandrum Severum* desinunt.—Hinc igitur incipit *Julius Capitolinus.* Eumque ab his duobus *Maximinis* memoriam vitæ *Cæsarum* cepisse, ubi scilicet desinit *Spartianus*, affirmamus.”

^f Addressed by Pliny Ep. III. 8. V. 11. IX. 34. Mentioned in Ep. I. 24. X. 95. *Spartianus* *Hadriano* c. 11 *Septicio Claro præfecto prætorii* [conf. c. 9] *et Suetonio Tranquillo epistolarium magistro multisque aliis, qui apud Sabinam uxorem inusu ejus familiaris se tunc egerant quam reverentia domus aulicæ postulabat, successores dedit.*

- Syagrius eccl. N^o 239. •
Q. Aurelius Symmachus Lat. præfectus urbis Romæ A. D. 384 p. 507. *Symmachus* in 388 p. 519. cos. A. D. 391 p. 522. 523. *Symmachus Stilichoni* A. D. 397 p. 539.
Symmachus patricius slain at Ravenna A. D. 525 p. 742.
Symmachus recalled from Africa to CP. A. D. 539 p. 772.
Symmachus Rom. episc. Vol. 2 p. 536 A. D. 498 p. 715. 717. epistolæ A. D. 501 p. 719. his death 514 p. 731.
Syncellus Gr. N^o 395.
Synesius eccl. N^o 229. See Vol. 2 p. 524 w.
Syria its area Vol. 2 p. 255. invaded by the Saracens A. D. 632 Vol. 2 p. 172. A. D. 633. 634. 635 p. 173. A. D. 636. 637 p. 174. A. D. 638 the conquest completed in six years p. 175. 176. •
Syrianus expels *Athanasius* from Alexandria A. D. 356 p. 433.
Syrianus Gr. N^o 322. Works Vol. 2 p. 317. 318.
Tacitus imp. appointed A. D. 275 p. 312. his death 276 p. 312. See Vol. 2 p. 69.
C. Cornelius Tacitus. Lat. a little older than *Pliny* A. D. 61 p. 43. prætor A. D. 88 p. 73. consul suffectus 97 p. 82. *Actio in Marium Priscum* A. D. 100 p. 87. s
Tacfarinas A. D. 17 p. 4. A. D. 20. 21. 24 p. 6. 8.
Taifalæ Gothi in Thrace A. D. 379 p. 492.
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Tatianus banished through the arts of *Rufinus* A. D. 392 p. 526.
Tatianus eccl. N^o 38.
Taurus Berytius Gr. N^o 66.
Taylor examined de *Zosimo* Vol. 2 p. 323 k.
Teias Gothorum rex appointed A. D. 552 p. 796. slain A. D. 553 p. 798.
Telephus Gr. N^o 72.
Telesphorus Rom. episc. Vol. 2 p. 535. 537.
Temples heathen destroyed A. D. 399 p. 544.
Tertullianus eccl. N^o 69.
Tetricus imp. A. D. 267 p. 298 A. D. 268 p. 298 Vol. 2 p. 60. subdued by *Aurelian* A. D. 274 p. 310.
Tetricus minor Vol. 2 p. 60.
Thales Vol. 2 p. 357. 366. 373. •
Thallus Gr. N^o 16.
Thelane Odoacris filius A. D. 493 p. 708.
Themistius eccl. N^o 306.
Themistius Gr. N^o 297.
Themistocles stoicus Gr. N^o 208.
Theocritus slain A. D. 519 p. 736.
Theoctistus Cæsareæ eccl. N^o 83.
Theodahadus Ostrogothorum rex Vol. 2 p. 143 A. D. 534 p. 760. slain A. D. 536 p. 766.
Theodas empiricus Gr. N^o 140.
Theodebaldus Francorum rex (A. D. 548—554) A. D. 553 p. 801. his accession 548 p. 788.
Theodebertus I Francorum rex (A. D. 534—548) A. D. 534 p. 760. 553 p. 801. his expedition into Italy 539 p. 770. • his death 548 p. 788.
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^s *Pliny* addresses *Tacitus* in Ep. VI. 16. 20 on the eruption of Vesuvius. Ep. IV. 13. VII. 20 on their studies. Ep. VII. 33 on his history then intended. Ep. VIII. 7. IX. 10. 14 are also addressed to *Tacitus*. The emperor *Tacitus* apud Vopiscum *Tacito* c. 10 *Cornelium Tacitum scriptorem historiae*. Au-

gusta, quod parentem suum eundem diceret, in omnibus bibliothecis collocari jussit, &c.

^b *Theodoricius Jornandi, Theodorus Greg. Tur., Theodores et Theodorides* Idatio.

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- Titianus *Lat.* described by *Capitolinus Maximino jun. c. 1 Maximinus—grammatico Latino usus est Philemone, jurisperito Modestino, oratore Tatiano [Titiano emendat Casaubon.] filio senioris Tatiani [Titiani Casaubon.] qui Provinciarum libros pulcherrimos scripsit.*
- Titianus junior, orator, *Lat.* lived in the time of *Maximin* A. D. 236. See *Titianus*.
- Titianus præfect in Gaul A. D. 343 p. 406. The same *Titianus* who was præfect of Rome from Oct. 24 A. D. 339 to Feb. 24 A. D. 341 : *Bucherius* p. 240 Vol. 2 p. 96.
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- Venantius Fortunatus eccl. N° 302.
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- Verina Leonis A. D. 468 p. 668. supports *Basiliscus* A. D. 475 p. 684. imprisoned by *Zeno* 479 p. 692. delivered by *Illus* 484 p. 696. her death Ibid. See Vol. 2 p. 139.
- Veronicianus. See *Beronicianus*.
- Annius Verus* *Annii Veri* consulis pater Vol. 2 p. 21.
- Annius Verus* cos. II A. D. 121 p. 108 Vol. 2 p. 21.
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- Annius Verus* *Marci filius* Vol. 2 p. 21.
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- L. Aelius Verus* adopted by *Hadrian* A. D. 135 p. 124. cos. A. D. 136. cos. II A. D. 137 p. 126. died in 138 Ibid.
- L. Aurelius Verus* imp. adopted in 138: A. D. 145 p. 134. quæstor A. D. 153 p. 142. associated in the empire A. D. 161 p. 148. his Parthian war A. D. 162. 163 p. 150. A. D. 164. 165 p. 152. marries *Lucilla* 164 p. 152. *Verus* in Asia A. D. 165 p. 154. his death A. D. 169 p. 162.
- Aurelius Verus* *Lat.* See *Encoipius*.
- Martius Verus* invades Parthia A. D. 163 p. 150.
- Vespasianus* imp. in Britain A. D. 43 p. 26 A. D. 47 p. 30. cos. suffectus A. D. 51 p. 34. in Judæa A. D. 67 p. 50. 68 p. 52. proclaimed 69 p. 56. in Italy 70 p. 56. his death 79 p. 64. Inscriptions Vol. 2 p. 11. 12.
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- Vesuvius*, eruption A. D. 79 p. 66 A. D. 472 p. 676.
- Vetranio* proclaimed at Sirmium A. D. 350 p. 416. deposed p. 418 A. D. 351 p. 420 Vol. 2 p. 101.
- L. Veturius Lat.* a preceptor of *Alexander Severus* A. D. 220 p. 233.
- Uguri, their country passed through by *Zemarchus* in his way from the Turks A. D. 569 p. 826.
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- Vicennalia* *Diocletiani* A. D. 303 p. 346. *Constantini* A. D. 325 p. 378. A. D. 326 p. 380. *Honorii* A. D. 411 p. 580.
- Victor Africanus* eccl. N° 248.
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- Ser. Aurelius Victor Lat. de Cæsaribus* A. D. 348 p. 413 A. D. 358 p. 439. 360 p. 443. 361 p. 447.
- Ser. Aurelius Victor Lat.* junior. *Epitome* ends at the death of *Theodosius* A. D. 395 p. 532, where the last sentence of his epitome is quoted.
- Victor Maximi filius* A. D. 383 p. 506. slain with his father A. D. 388 p. 516.
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- Victor Tununensis* eccl. N° 299.
- Victor Vitensis* eccl. N° 269.
- Victoria* in Gaul A. D. 267 p. 296 Vol. 2 p. 60.
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- Victorinus* in Gaul A. D. 265 p. 292. slain A. D. 267 p. 296. See Vol. 2 p. 59.
- Victorinus Massiliensis* eccl. N° 231.
- Victorinus minor* slain in Gaul with his father Vol. 2 p. 59.
- Victorinus Petavionensis* eccl. N° 99.
- Victorinus rhetor* eccl. N° 139. See *Marius Victorinus*.
- Victorius Aquitanus* eccl. N° 257.
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- Vigilantius* eccl. N° 203.
- Vigilas* envoy to *Attila* A. D. 448. 449 p. 636.
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- Vitalianus Patricioli filius* serves in the Persian war A. D. 503 p. 720. revolts A. D. 514. 515 p. 730. recalled by *Justin* 518. 519 p. 736. cos. A. D. 520 p. 738. slain Ibid. See Vol. 2 p. 142.
- Vitalianus* Rom. episc. Vol. 2 p. 537. 543.
- Vitalis Antioch.* episc. Vol. 2 p. 536. 548.
- Vitalis magister militum* per Illyricum assists *Belisarius* A. D. 544 p. 780.
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- L. Vitellius imperatoris frater* cos. suffectus A. D. 48 p. 32.
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- Vitus magister militum* sent to Spain A. D. 446 p. 632.
- Ulpia Hadriani mater* Vol. 2 p. 18.
- Ulpianus Antiochenus* Gr. N° 245.
- Ulpianus Gazæus* Gr. N° 335.
- Domitius Ulpianus Lat.* IC.^{us} a counsellor of *Alexander Severus* A. D. 223 p. 237. described A. D. 225 p. 239. slain A. D. 228 p. 240. 242.
- Volagases I Arsaces XXI.* Vol. 2 p. 248. coins p. 253.
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- Volagases III Arsaces XXV.* Vol. 2 p. 250. his war with the Romans A. D. 162 p. 150. 165 p. 154. coins Vol. 2 p. 253.
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- Volagases Sanatruis filius** A. D. 199 p. 202 Vol. 2 p. 250 m.
- Volusianus imp.** A. D. 252 p. 270. 271. 273 Vol. 2 p. 54. 55. slain with his father *Gallus* A. D. 254 p. 274.
- Rufus Volusianus pf. p. conquers Alexander** A. D. 311 p. 360.
- L. Volusius Metianus** *Lat.* IC.^{us} the preceptor of *Marcus*: *Capitolin.* Marco c. 3 *Studuit et juri, audiens L. Volusium Metianum.* For the other preceptors of *Marcus* see A. D. 133 p. 119.
- Vonones I Arsaces XVI.** Vol. 2 p. 246.
- Vonones II Arsaces XX.** Vol. 2 p. 248.
- Flavius Vopiscus** *Lat.* a historian. Described A. D. 291 p. 333 A. D. 306 p. 349.
- Gerard. Joann. Vossius** quoted upon *Bardesanes* Vol. 2 p. 411 i.
- Votianus Montanus** *Lat.* orator A. D. 25 p. 9.
- Uraias Gothus** slain by *Ildebadus* A. D. 541 p. 774.
- Urhanus I Rom. episc.** Vol. 2 p. 535. 537. 538.
- Urbicius** sent by *Valens* to *Sapor* A. D. 375 p. 486.
- Lollius Urbicus** successful in Britain A. D. 139. 140 p. 128.
- Urius Alamannorum rex** A. D. 357 p. 436.
- Ursicinus Alamannorum rex** A. D. 357 p. 436.
- Ursicinus magister equitum**, an old companion in arms of *Constantine*: *Ammian.* 15. 5, 19 is succeeded in Gaul by *Marcellus* A. D. 356 p. 432. rejoins *Constantius* A. D. 357 p. 434.
- Usher** quoted A. D. 29 p. 14 Vol. 2 p. 466 b. examined Vol. 2 p. 234 y.
- Vulcatius Gallicanus** *Lat.* a historian to whom the *Life of Avidius Cassius* is ascribed: *Vulcatii Gallicani V. C. Avidius Cassius.* But the real author seems to be *Ælius Lampridius Spartianus.* See *Spartianus.*
- Vulcatius Terentianus** *Lat.* a historian who lived in the time of the *Gordians*¹.
- Wacho Langobardorum rex VIII** A. D. 551 p. 794. reigned in 538: *Ibid.*
- Walimir Ostrogothus** Vol. 2 p. 144. the favourite of *Attila* p. 145. *Walimir* and his brothers in 460: A. D. 481 p. 694. served at the battle of *Chalons* Vol. 2 p. 144.
- Professor Wallace** examined on the patriarchal genealogies Vol. 2 p. 220—226. on the period of the Judges p. 226. on the regal period p. 227. has adopted an erroneous interpretation of *Plato* p. 223. 224.
- Wallia Gothorum rex** A. D. 415 p. 588. his war in Spain A. D. 417 p. 592. his death A. D. 418 p. 594.
- Waltari Langobardorum rex IX.** A. D. 551 p. 794.
- Wambanes Gothorum rex** A. D. 672 Vol. 2 p. 489.
- Western Asia**, fourth region described Vol. 2 p. 255—259. its area p. 259.
- Wheatly** on the *Common Prayer* quoted Vol. 2 p. 526 f.
- Widimir Gothus** A. D. 473 p. 678 Vol. 2 p. 144. seated with his brothers in Pannonia after A. D. 453 Vol. 2 p. 145. entered Italy in 473, where he died p. 146.
- Widimir Widemiri filius** successor to his father A. D. 473 p. 678 Vol. 2 p. 146.
- Witiges Gothorum rex** elected A. D. 536 p. 766. besieges Rome A. D. 537 p. 768. taken at Ravenna and conveyed to CP. A. D. 540 p. 772. his death cir. A. D. 542: *Ibid.*
- Wittericus Gothorum rex** Vol. 2 p. 489. his accession A. D. 603 Vol. 2 p. 158. his death A. D. 610 p. 161.
- Wittericus Gothus Eutharici pater** A. D. 515 p. 732.
- Xenophanes** Vol. 2 p. 357. 373.
- Xerxes Cabadis filius** A. D. 528 p. 748.
- Xystus I vel Sixtus Rom. episc.** Vol. 2 p. 535. 537.
- Xystus II vel Sixtus Rom. episc.** A. D. 258 p. 281 Vol. 2 p. 535. 538.
- Yazdejerdes I** A. D. 399 p. 546 Vol. 2 p. 261. persecutes the Christians A. D. 414 p. 586.
- Yazdejerdes II** A. D. 399 p. 546 A. D. 440 p. 626 Vol. 2 p. 261. his war with the empire A. D. 441 p. 626. makes peace *Ibid.*
- Yazdejerdes III** his appointment A. D. 632 Vol. 2 p. 172. defeated retires to Ferganah A. D. 637 Vol. 2 p. 175. betrayed and slain A. D. 650 Vol. 2 p. 262.
- Yazdejerdes era** of June 16 A. D. 632 Vol. 2 p. 171. 172. not the era of his defeat and death but of his inauguration p. 172.
- Yermouk** battles on this river A. D. 636 Vol. 2 p. 174.
- Yezid** a Saracen leader besieges Jerusalem in 637 Vol. 2 p. 175. commands all Palestine *Ibid.*
- Zabdas Hierosol. episc.** A. D. 298 p. 341 Vol. 2 p. 536.
- Zacharias** envoy to *Chosroes* A. D. 575 p. 836 A. D. 578 p. 842.
- Zacharias Hierosol. episc.** Vol. 2 p. 161. 537. 558. captured by the Persians A. D. 614 Vol. 2 p. 163. his death A. D. 629 p. 170.
- Zacharias rhetor eccl.** No 291.
- Zadesprates Persa** slain A. D. 591 Vol. 2 p. 153.
- Zamasphes Persarum rex** A. D. 501 p. 716 Vol. 2 p. 261.
- Zebinus Antioch. episc.** Vol. 2 p. 535. 548.
- Zemarchus Cilix** ambassador to the Turks A. D. 569 p. 826. he travels to their seat at mount Altai A. D. 569 p. 826. returns with a Turkish envoy *Ibid.* See A. D. 576 p. 839.
- Zeno Atheniensis Gr.** No 137.
- Zeno Eleates** Vol. 2 p. 351.
- Zeno imp. in Thrace** A. D. 469 p. 672. at Antioch Vol. 2 p. 553. 45. his elevation A. D. 474 p. 682. he treats with *Genseric* A. D. 475 p. 682. his flight 475 p. 684. besieged 476 p. 686. his re-

¹ *Capitolin.* Gordianis c. 21 *Sane quidem quod apud Vulcatium Terentianum, qui sui temporis scripsit historiam, videtur*

mirabile inserendum censui. Dicit enim Gordianum seniore
Augusti cultum sic representasse &c.

- turn 477 p. 686. he receives *Theoderic* 483 p. 696. cruelties of *Zeno* 490 p. 704. his death 491 p. 704. 706. his reign and character Vol. 2 p. 139.
- Zeno* medicus Gr. N° 276.
- Zeno* rhetor Gr. N° 363.
- Zenobia* succeeds *Odenathus* in the government A. D. 267 p. 294. invades Egypt A. D. 269 p. 300. her war with *Aurelian* A. D. 272 p. 306 A. D. 273 p. 308. See Vol. 2 p. 62.
- Zenobius* Gr. N° 36.
- Zenodotus* Procli Gr. N° 350.
- Ælia* *Zenonis* *Basilisci* A. D. 475 p. 684. exiled with him A. D. 477 p. 686. 688.
- Zephyrinus* Rom. episc. Vol. 2 p. 535. 537.
- Zerrah* lake, its extent and position not accurately known Vol. 2 p. 257 r.
- Zethus* Plotini Gr. N° 225.
- Zeuxippus* scepticus Vol. 2 p. 287. 292.
- Zeuxis* scepticus Vol. 2 p. 287. 292.
- Ziligidis* *Hunnorum* rex A. D. 521 p. 740.
- Zoilus* Alex. episc. Vol. 2 p. 537. 547.
- Zosimus* *Ascalonita* Gr. N° 344.
- Zosimus* *Gazæus* Gr. N° 344.
- Zosimus* historicus Gr. N° 325.
- Zoticus* Plotini Gr. N° 225.
- Zosimus* Rom. episc. Vol. 2 p. 536. 540. his epistles p. 540.

ADDITIONS AND CORRECTIONS.

- Page y m d
- 3 at *Valentinian* II read 16 5 24. See p. 123.
- 21 l. 9 at *Fulvius* (*Antonini* pater) omit "cos. A. D. 120"
- 25 l. 14 for τὸν r. τοὺς
- 26 l. 6 r. Θεσσαλονικεῖς
- 30 note z l. 5 for bis r. his
- 78 l. 18 for "is" r. "are"
- 84 l. 18 for ob r. ab
- 87 l. 15 r. Patarol.
- 103 note r l. 6 r. διανοθεῖη
- 125 note f col. 1 l. 12—14. This clause is at a wrong place. Omit "And of *Eucherius*—*fratri*," and insert in col. 2 line 25 "The brother of *Thermantia*: *Claudian*. 1 *Stilich*. II. 359 *adridet læto Thermantia fratri*."
- 143 in the Table, at "Theoderic" r. "ob. 526 æt. 72"
- 160 A. D. 610 col. 2 l. 14 for *Alexandria* r. *Antioch*
- 164 col. 2 l. 2 for B. C. r. A. D.
- 234 note y l. 1 r. Mr. Benson
- 248 note b add "Philostratus gives more than four years to *Vardanes*, namely 2 2+1 8+4+(1)=4 3. These numbers, if Philostratus is to be trusted, would carry back the accession of *Vardanes* to the beginning of 44."
- 255 l. 29 r. *Margiana*
- 259 note c add as follows: "In my remark upon Dr. Prichard's numbers I have supposed him to compute according to the method used in England, and to express geographical miles of 60 to a degree; and, as four English square miles are contained in three geographical of 60 to the degree (see F. H. II p. 384 (472) note p), the 1,001,000 square English miles of *Iran* are equal to 750,750 geographical square miles. Perhaps however Dr. Prichard derived his 70 or 80 thousand from some German writer who had adopted a measure four times larger, or geographical miles of 15 to the degree. In that case his estimate for *Iran* is far too large; for, as the square geographical mile at 15 to a degree will contain 16 geographical miles at 60 ($4 \times 4 = 16$), his lowest number 70,000 multiplied by 16 will give 1,120,000 square geographical miles at 60 to the degree; which number exceeds the actual surface of *Iran* by about 369,250 geographical, or 492,333 English square miles."

- 269 l. 8 for A. D. 48 r. A. D. 46—48.
 279 note n l. 1 r. "Ol. 202 or 203"
 280 note n col. 1 l. 15 r. "Ol. 202. 1"
 288 l. 18 r. Λουκιανός.
 292 in the Table l. 3 for "Nicomachus" r. "Nicolochus"
 305 note col. 2 l. 26 and 47 r. [Nº 303]
 324 note m l. 2 r. εὐφυνέστερος
 333 l. 6 r. ἀπορρήτων
 364 col. 1 l. 27 for Of those r. Those
 395 note a l. 6 r. ἐπίκλην.
 397 at Nº 54 r. A. D. 180—205. at Nº 91 r. A. D. 257—270. at Nº 149 r. A. D. 350—394. at Nº 161 r. A. D. 373.
 398 at Nº 204 r. A. D. 363—420.
 399 at Nº 292 r. Adrumetinus. at Nº 322 r. A. D. 657—667.
 411 note col. 1 l. 21 r. ἡκμασε
 416 note col. 2 l. 41 r. Gobarus
 442 l. 8 for A. D. 352 r. A. D. 342
 447 note a l. 2 r. expetivit
 463 note at n. 158 r. libri tres.
 476 l. 1 for *Flavianus* r. *Anatolius*
 496 note a col. 1 l. 11 r. *Pollicetur*
 537 bishops of Alexandria, at Nº 43 r. "Joannes IV." at Nº 46 r. "Joannes V"
 537 bishops of Jerusalem, at Nº 55 for "Eustathius" r. "Eustochius"
 541 col. 2 l. 10 r. *Anastasius Aug.*
 545 note a for Ædif. r. Ædif. The passage of Procopius is this: Βοσπόρου καὶ Χερσῶνος πόλεων, αἵπερ κατὰ τὴν ἐκείνη ἀκτὴν ἐπιθαλασσίδιαι μετὰ λίμνην τε τὴν Μαιώτιδα καὶ τοὺς Ταύρους καὶ Ταυροσκύθας ἐν ἐσχάτῳ οἰκοῦνται τῆς Ῥωμαίων ἀρχῆς.

The names in this work are given for the most part as they are exhibited in the author quoted. Some names are variously written in different authors. Thus, Θαλλός in Eusebius is Θάλλος in Syncellus. Μῶχος in Josephus is Μῶχος in Athenæus. *Delmatius* and *Dalmatius* both occur. *Eudocia* and *Eudoxia* are names of the same person.

